

The newe tes-
tament both in Latine and Englyshe eche co:respondente to the other after the vulgare texte, com-munely called S. Jeromes. Fayth-fullye translated by Johan Hollybushe.

Anno.M.CCCCC.XXXVIII.

Jeremie.xxiii.
Is not my worde lyke a fyre sayeth the Lorde, and lyke an hammer that breaketh the harde stone.

Pynted in Southwarke by James Nicolson.

Set forth wyth the Kynges moost gracious lycence.



¶ To the moost noble/ moost gracious / and oure moost dradde soueraigne lord Kynge Henry ỹ eyght, kyng of Englãde and of Fraunce. Defender of Christes true fayth, and vnder God the chefe and supreme heade of the churche of Englande, Irelande. &c.

CDrfyderynge (moost gracious soueraigne) howe louyngly, how fauourably, and how tenderly youre hyghnesse hath taken myne infancy & rudenesse in dedicatynge the whole Byble in Englysh to youre moost noble grace. And hauyng sure experience also howe benigne and gracious a mynde youre hyghnesse doth euer beare to al them that in theyr callyng are wyllynge to do theyr best: It both euen animate & encorage me now lykewyse to vse the same audacite towarde youre grace: Neuer intendyng nor purposynge to haue ben thus bolde, yf youre moost noble kyndnes & princely benignite had not forced me here vnto. Thys (doutles) is one of the chefest causes why I do now wyth moost hũble obedience dedicate & offre thys trãslacion of the new Testament vnto youre moost royall maiesty. And to saye ỹ truth: I cã not perceaue the cõtrary, but as many of vs as intende ỹ glorye of God haue all nede to cõmytte vnto youre gracious protection & defence as wel our good doynges as our selues: Our good doynges I meane, and not our euell workes. For yf we went about euell, God forbyd that we shulde seke defence at youre grace. But euen our well doynges, our godlies & godly purposes, those wyth all humble obedience must we & do submytte to youre graces moost sure protection. For as oure aduersary the deuel walketh about lyke a roarynge lyon, & seketh whom he may deuoure. And as ỹ enemyes of Christ wente aboute to tangle hymselfe in Luce. xi.
hys wordes, & to hunt somwhat out of hys owne mouth: Euẽ so do not the enemyes of Gods worde ceasse yet to pycke quarels, and to seke out new occasions, how they may depraue & sinistrally interprete our well doynges. And where as wyth all faythfulnes we go about to make our brethren (youre graces louynge subiectes) participante of the frutes of oure good wylles, they yet not regardynge what profyte we wolde be glad to do them, torne euell of vs, slaunder vs, and saye the worste of vs: Yet they are not ashamed to affirme, that we intende to peruerte the scripture, and to condemne the communne translacion

in Latyn, whych costumably is red in the church: where as we purpose the cleane contrary. And because it greueth them that youre subiectes be growen so farre in knowlege of theyr dewtye to God, to your grace, and to theyr neighboures, theyr inwarde malyce bothe breake oute into blasphemous and vncomlye wordes, in so much that they call youre lo-uynge and faythfull people, heretikes, new fangled fellowes, Englyshe bibliers, coblers of diuinite, fellowes of the new fayth. &c. wyth suche o-ther vngodly sayenges.

Howe nedefull a thynge is it then for vs to resorte vnto the mooste lawfull protection of God in youre graces supreme and imperiall au-thorite vnder hym? Without the which mooste lawfull defence nowe in these turbulent and stormy assaultes of the wycked, we shuld be but eue
Psa. lxvii. Orphanes, and vtterly desolate of comforte. But God whom the scrip ture calleth a father of the comfortles and defender of wedowes, dyd o-therwyse prouyde for vs, whan he made youre grace his hye & supreme mynister ouer vs.

To come now to the original and fyrst occasion of this my mooste humble labour, and to declare howe lytle I haue or do intende to de-syrse this present translacio in Latin (or ony other in what language so euer it be) I haue here set it forth, & the Englyshe also therof, I mean the texte which cōmunly is called. S. Hieroms, and is costumably red in the church. And thys (my mooste gracious Soueraigne) haue I done not so much for the clamorous importunyte of euell speakers, as to satisfye the iuste requeste of certayne youre graces faythfull subiectes. And specially to induce and instructe such as can but Englyshe, & are not learned in the Latin, that in cōparynge these two textes together, they maye the better vnderstonde the one by ye other. And I doute not but such ignorannt bodyes as (hauynge cure and charge of soules) & very vnlearned in the Latyn tunge, shal through thys small labour, occasioned to atteyn vnto more knowlege, and at the leest be constray-ned to saye well of the thynge, whyche heretofore they haue blasphe-med. The ignorannce of which men yf it were not so exceadyng great, a man wolde wonder what shulde moue them to make such importune cauillacions agaynste vs. It is to be feared, that frowardnesse and malice is myxte wyth theyr ignorance. For in as much as in our other translations we do not followe thys olde Latyn texte word for word they crye out vpō vs: As though al were not as nye the truth to trans-late the scripture out of other languages, as to turne it out of the La tyn. Or as though the holy goost were not the authoure of his scrip-ture aswell in the Hebrue, Greke, French, Dutche, and in Englyshe, as in Latyn. The scripture & worde of God is truly to euery Christen

man

man of lyke worthynesse and authorite, in what language so euer the holy goost speaketh it. And therfore am I, and wyl be whyle I lyue (vnder youre mooste gracious fauoure and correction) alwaye wyllynge and ready to do my beste aswell in one translation, as in another. Nowe as cõcernyng thys present text in Latyn, for asmuch as it hath bene and is yet so greatly corrupte, as I thynke none other translatiõ is, it were a godly & gracious dede, yf they that haue authorite, knowlege, and tyme, wolde (vnder youre graces correction) examen it better after the mooste auncient interpreters and mooste true textes of other languages. For certaynly, in cõparynge dyuerse examplers together, we se, that in many places one coppe hath eyther more or lesse then another, or els the texte is altered from other languages.

To geue other men occasion nowe to do theyr best, and to expresse my good wyl, yf I coulde do better, I haue for the causes aboue rehearsed, attempted thys small labour, submyttynge (wyth all hymblenesse and subiection) it & all other my lyke doynges, to youre graces mooste noble Maiestye. Not onely because I am bounde so to do, but to the intent also that through youre mooste gracious defence, it maye haue the more fredome amonge youre obedient subiectes, to the glory of the euerlastynge God: To whome onely for your grace, for youre mooste noble and deare sonne Prynce Edwarde, for your mooste honourable counsell, and for all other hys synguiar gyftes that we daily receaue in youre grace. To hym I saye, whych is the onely geuer and graunter of all thys oure welth, be honoure and prayse for euermore. To youre grace, continuall thankfulnesse, and due obedience, wyth longe lyfe and prosperite: Fynally to vs the receauers of gods good gyftes, be dayly increace of grace and vertue more and more. Amen.

Youre graces humble
and faythfull subiecte.

Myles Couerdale.

To the Reader.

I Must nedes aduertise the (moost gentle Reader,) that this present text in Latyn whiche ꝑ first set here with the English, is the same that customably is red in the church, & cõmunly is called S. Hieroms translation. Wherin though in some places I vse ꝑ honest and iust libertye of a grãmaryan (as nedeful is for thy better vnderstondynge,) yet because I am lothe to swarue from the texte, I so tempre my penne, that yf thou wylt, thou mayest make playne cõstruction of it, by the Englyshe that standeth on the other syde. Thys is done now for the that are not exactly learned in the Latyn tunge, and woldest fayne vnderstond it. As for those that be learned in the Latyn already, thys oure small labaure is not taken for them, saue onely to moue and exhorte them, that they lykewyse knowyng of whome they haue receaued their talent of learnynge, wyll be no lesse greued in their callynge to serue their brethren therwyth, than we are asha-med here wyth thys oure small ministracion to do them good. I be-seche the therfore take it in good worth: for so wel done as it shuld and myght be, it is not: But as it is, thou hast it wyth a good wyll.

Where as by the authoritie of the texte I sometyme make it cleare for thy more vnderstondynge, there shalt thou fynde thys marke [ ] whych we haue set for thy warnyng, the text neuertheles̄e nother wre-sted nor perverted. The cause wherof is partly the figure called Ellip sis, diuerse tymes vsed in the scriptures, the whych though she do garnyshe the sentence in Latyn, yet wyll not so be admytted in other tun ges: wherfore of necessyte we are constrayned to enclose suche wordes in thys marke. Partely because that sundery, and sometyme to rashe writers out of bokes, haue not geuen so greate diligence, as is due in the holye scripture, and haue lefte oute, and sometyme altered some worde or wordes, and another vsynge the same boke for a copy, hath cõ mytted lyke faute. Let not therfore thys oure diligence seme more te-merarious vnto the (gentle reader,) than was the diligence of S. Je-rome and Origene vnto learned men of their tyme, whyche vsynge sundery markes in their bokes, shewed their iudgemente what were to be abated or added vnto the bokes of scripture, that so they myghte be restored to the pure and very originall texte. Thy knowlege and vn derstondynge in the worde of God shall iudge the same of vs also, yf it be ioyned wyth loue to the truth. And though I seme to be all to scru-pulous callynge it in one place penaunce, that in another I call repen aunce: and geldyd, that another calleth chayst, thys me thynke ought not to

not to offende the feynge that the holy gooſt (I truſt) is the authoure of both oure doynges. Yf I of myne owne heade had put into ꝧ newe Teſtament theſe wordes: Niſi pœnitueritis, Pœnitemini. Sunt enim eunuchi. Pœnitentiam agite. &c. then as I were worthy to be reproued, ſo ſhulde it be right neceſſary to redreſſe the ſame. But it is the holy gooſt that hath put them in, & therfore I hartely requyre the thynke nomore harme in me for callynge it in one place penaūce, that in another I call repentaunce, then I thynke harme in hym that calleth it chaſt, whyche I by the nature of thys worde Eunuchus call gelded. Let euery man be glad tot ſubmytte hys vnderſtondynge to the holy gooſt in them that be learned, & no doute we ſhall thynke the beſt one by another, and fynde no leſſe occaſion to prayſe God in another mā, then in oure ſelues. As the holy gooſt then is one, worckyng in the and in me as he wyll, ſo let vs not ſwarue from that vnite, but be one in hym. And for my parte I enſure the I am indifferent to call it aſwell wyth the one terme as wyth the other, ſo longe as I knowe that it is no preiudice nor iniury to the meanynge of the holy gooſte: Neuertheleſſe I am very ſcrupulous to go from the vocable of the text.

And of truth ſo had we all nede to be: For the worlde is capcious, & many ther be that had rather fynde. xx. fautes, then to amende one. And ofte tymes the more laboure a man taketh for theyr commodite, the leſſe thanke he hath. But yf they that be learned and haue wherwyth to maynteyne the charges dyd theyr dewty, they themſelues ſhulde perfourme theſe thynges, and not onely to loke for it at other mens handes. At the leeſt yf they wolde nother take ꝧ payne of tranſlatynge themſelues, nor to beare the expenſes therof, nor of the prynte tynge, they ſhulde yet haue a good tunge, and helpe one waye, that they can not do another. God graūt thys world once to ſpye they vnthāk fulneſſe. Thys do not I ſaye for onp lucre or vauntage that I loke for at youre handes ye ryche and welthy bellyes of the worlde: for he that neuer fayled me at my nede, hath taught me to be content wyth ſuche prouiſion as he hath and wyll make for me. Of you therfore that be ſeruauntes to your owne ryches, requyre I nothyng at all, ſaue onely that whych S. James ſayeth vnto you in the begynnyng of hys fyfth Chapter: Namely, that ye wepe and howle on your wretchednesſe that ſhall come vpon you. For certaynly ye haue greate cauſe ſo to do, nother is it vnlyke but greate myſery ſhall come vpon you, conſyderyng the gorgius fare and apparell that ye haue euery day for the proude pompe and appetite of your ſtynckynge carcaſes, and ye be not aſhamed to ſuffre youre owne fleſhe and blonde to dye at youre dores for lacke of your helpe. O ſenſuall belly gods. O vnthankfull wretches.

O vnchā-

O vncharitable Idolatrers. Wyth what conscience darre ye put one morsell of meate into youre mouthes? O abhominable helhoundes, what shalbe worth of you? I speake to you, ye ryche nyggardes of the worlde, whyche as ye haue no fauoure to Gods holy worde, so loue ye to do nothynge that it commaundeth. Oure LORDE sende you worthy repentaunce.

But nowe wyll I turne my penne vnto you that be lordes and rulers of your ryches. For of you whome God hath made stewardes of these worldly goodes. Of you, whome God hath made plenteous aswell in hys knowlege, as in other ryches, of you (I say) wold I fayne requyre and begge (euen for hys sake that is the geuer of all good thynges) that at the laste ye wolde do but youre dewty, and helpe aswell wyth your good counsell, as wyth youre temporall substaunce, that a perfyte prouision maye be made for the poore, and for the vertuous bryngynge vp of youth: That as we now already haue cause plentyfull to geue God thankes for his worde and for sendynge vs a prynce (wyth thousandes of other benefytes:) Euen so we seynge the poore, aged, lame, sore, and syck prouyded for, and oure youth brought vp aswell in Gods knowlege as in other vertuous occupations, may haue lykewyse occasion sufficient to prayse god for thesame. Oure LORD graunt that thys our longe beggyng and moost nedefull request, may once be herde. In the meane tyme tyll God bryng it to passe by his mynisters let not thy counsel nor helpe be behynde (moost gentle Reader) for ꝑ furtheraūce of thesame. And for that thou hast receaued at ꝑ mercifull handes of God already, be thankfull alwaye vnto hym, louyng & obedient vnto thy Prynce, and lyue so continually in helpynge and edifyeng of thy neghboure, that it may redounde, to the prayse and glory of God for euer.

AMEN.

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Anno domini	Pascha	Aurea numerus	Littera dominicalis	Litera	
m.d.xxxviii.	xxi. Aprilis	xix.	f		
m.d.xxxix.	vi. Aprilis	i.	g		
m.d.xl.	xxviii. Mar.	ii	a	C	
m.d.xli.	xvii Aprilis	iii.	b		
m.d.xlii.	ix Aprilis.	iiii.	c		
m.d.xliii.	xxv. Mart	v.	d		
m.d.xliiii.	xiiii. Aprilis	vi.	e	G	
m.d.xlv.	v. Aprilis	vii.	f		
m.d.xlvi.	xxv. Aprilis	viii.	g		
m.d.xlvii.	x. Aprilis	ix.	a		
m.d.xlviii.	ii. Aprilis	x	b	B	
m.d.xlix	xxi. Aprilis	xi	c		
m.d.l.	vi. Aprilis	xii.	d		
m.d.li.	xix. Mar.	xiii.	e		
m.d.lii.	xviii. Aprilis	xiiii.	f	F	
m.d.liii	iii. Aprilis	xv.	g		
m.d.liiii.	xxv. Mar.	xvi.	a		
m.d.lv.	xiiii. Aprilis	xvii.	b	E	

KL Januarius habet dies .xxxi.
Luna vero .xxx.

iii	A	Circumcisio domini.	1		
	b	Octaua Stephani	2		
xi	c	Octaua Iohannis euange.	3		
	d	Octaua Innocentium	4		
xix	e				
viii	f	Epiphania domini	6		
	g	Felicis et Januarii	7		
xvi	A	Luciani presbyteri. & soci.	8		
v	b	Sancti Iodoci.	9		
	c	Pauli primi heremite	10		
xiii	d	☾ol in Aquario	11		
ii	e	Archadii martyris.	12		
	f	Hila. ☾uptie incipiunt.	13		
x	g	Felicis presbiteri	14		
	A	Mauri abbatis	15		
xviii	b	Marcelli ponti. & mar.	16		
viii	c	Depositio Antonii	17		
	d	Prisce virginis.	18		
xv	e	Wulfrani episcopi	19		
iiii	f	Sebastiani et Fabie.	20		
	g	Agnetis virginis	21		
xii	A	Vincentii martyris	22		
i	b	Emerenciane virgi.	23		
	c	Sancti Timothei	24		
ix	d	Conuersio sancti Pauli	25		
	e	Policarpi epi & marty.	26		
xviii	f	Juliani episcopi	27		
vi	g	☾ Finiunt nuptie	28		
	A	Valerii episcopi	29		
xiiii	b	Basilidis regine	30		
iiii	c	Saturnini & Victoris	31		

BL Februarius habet dies .xxviii
Luna vero .xxix.

	d	Brigide virginis	1		
xi	e	Purificatio Marie.	2		
xix	f	Sancti Blasii episco.	3		
viii	g	Sancti Gilberti.	4		
	A	Agathe virgi. & mart.	5		
xvi	b	Vedasti & Amandi episcopi	6		
v	c	Sancti Anguli episcopi.	7		
	d	Pauli epi Lucii Liriaci.	8		
xiii	e	Appolonie virginis	9		
ii	f	Scolastice virginis	10		
	g	Eufrasie virginis	11		
x	A	☾ol in piscibus.	12		
	b	Wolfrani episcopi	13		
xviii	c	Valentini martyris	14		
viii	d	Faustini & Jouite	15		
	e	Juliane virginis	16		
xv	f	Policronii epi & mart.	17		
iiii	g	Simonis epi. & mart.	18		
	A	Sabini & iuliane mar.	19		
xii	b	Mildrede viginis	20		
i	c	Seraginte nouē mar.	21		
	d	Cathedra Petri	22		
ix	e	☾ Cinis dierū.	23		
	f	Matuie epi.	24		
xviii	g	Inuentio S. Pauli.	25		
vi	A	Nestoris episcopi	26		
	b	Sancti Augustini	27		
xiiii	c	Oswaldi episcopi.	28		

BL Martius habet dies .xxxi.
Luna vero .xxx.

iii	d	Dauid episcopi & con.	1		
	e	Cedde episcopi & con.	2		
xi	f	Martini et Asterii	3		
	g	Sancti Adriani	4		
xix	A	Foce Eusebii & perpe.	5		
viii	b	Victorie et Victorini	6		
	c	Perpetue felicitatis.	7		
xvi	d	Depositio S. Felicis.	8		
v	e	Quadragintę marty.	9		
	f	☾ Equinoctii ver.	10		
xiii	g	Quirionis & Lucinde.	11		

iii	A	Gregorii pontificis.	12		B	Luna habet dies.xxx.	
	b	Theodoze matrons	13		L	Luna vero.xxx.	
g	c	☾ le ol in ariete. Equinoc.	14	xi	b	Philippi & Jacobi	1
	d	Longini martyris.	15		c	Athanasii episcopi	2
xviii	e	Hilarii et Tacoani	16	xix	d	Inuentio ☩ete crucis.	3
viii	f	Patritii epi. Gertrud.	17	viii	e	Festum cozone spines	4
	g	Edwardi regis & con.	18		f	Sancti Godardi	5
xv	A	Joseph sponsi Marie	19	xvi	g	Johannis ante portam,	6
iiii	b	Cuthberti abbatis	20	v	A	Johannis de3 euuriaco	7
	c	Benedicti abbatis	21		b	Apparitio ℣. michael.	8
xii	d	Iphzodoti episcopi	22	xiii	c	Translatio Nicolai.	9
i	e	Theodozi pzelb yteri	23	ii	d	Gozdiani & epimachi.	10
	f	Agapiti martyris.	24		e	Antonii martyris	11
ix	g	Annunciatio dominica.	25	x	f	Nerei achillei & pan.	12
	A	Castozis martyris	26		g	Seruatii confessoris	13
xvii	b	Resurrectio domini.	27	xviii	A	☾ Sol in gemini	14
vi	c	Dozothee viginis.	28	vii	b	Ysidozi martyris	15
	d	Sancti Victozini	29		c	Bzandini episcopi.	16
xiiii	e	Quirini martyris	30	xv	d	Translatio Bernardi.	17
iii	f	Sidelmi episcopi.	31	iiii	e	Diolcozi martyris	18
B	L	Aprilis habet dies.xxx. Luna vero.xxix.			f	Dunstani epi & confe.	19
	g	Throdoze virginis.	1	xii	g	Sancti Bernardini	20
xi	A	Marie Egiptiace	2	i	A	Helene regine	21
	b	Richardi epi & confe.	3		b	Juliane virginis	22
xix	c	Ambzolii episcopi.	4	ix	c	Desiderii martyris	23
viii	d	Martiniani & martis.	5	xviii	d	Translatio Francisci.	24
xvi	e	Sixti ponti. & martyris	6	vi	e	Sidelmi epi & confesso.	25
v	f	Euphemie virginis	7		f	Augustini anglozum epi.	26
	g	Egelippi sociozumq.	8	xiiii	g	Vere ☾ Suscipiunt nup.	27
xiii	A	☾ Suscipiunt nuptie.	9	iii	A	Germani epi Parisii.	28
ii	b	Pallio septem virgi.	10		b	Cozonis martyris	29
	c	Sancti Guthlaci	11		c	Felicis pontificis	30
x	d	☾ Sol in Tauro.	12	xi	d	Petronille virginis.	31
	e	Iulii et Constantii episcop.	13	B	L	Junius habet dies.xxx. Luna vero.xxix.	
xviii	f	Tiburtii & Valeriani.	14		e	Nicomedis martyris	1
vii	g	Oswaldi archiepisco.	15	xix	f	Marcellini et Petri.	2
	A	Sancti Isidozi	16	viii	g	Sancti Eraimi	3
xv	b	Aniceti pontificis	17	xvi	A	Sancti Petrocii.	4
iiii	c	Eleutherii et Anthie.	18	v	b	Bonifacii sociozumq.	5
	d	Alphegi epi. & martyris	19		c	Wellonis archiepisc.	6
xii	e	Victozis	20	xiii	d	Translatio Wilfani.	7
i	f	Dimeois epi & mar.	21	ii	e	Medardi et Gildardi.	8
	g	Sancti Sotheris	22		f	Translatio Edmūdi.	9
x	A	Georgii martyris	23	x	g	Juonis confessoris.	10
	b	Wilfredi episcopi	24		A	Barnabe apostoli	11
xvii	c	Marci euangelite	25	xviii	b	☾ Solstitium estiuale.	12
vi	d	Leti pontificis	26	vii	c	Into. ☾ Sol in Cancro.	13
	e	Anastasii pontificis	27		d	Basilii episcopi	14
xiiii	f	Vitalis martyris	28	xv	e	Viti, modesti & crescē.	15
iii	g	Petri mediolanensis.	29	iiii	f	Translatio Richardi.	16
	A	Depositio Erkē.	30		g	Sancti Botulphi	17

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s	d	Gervasii et Protasii.	19	iii	A	Trāsfiguratio domini.	6
	e	Translatio Edwardi.	20		b	Festum nominis Jesu	7
xg	d	Walburge virginis.	21	p	c	Cirilli et sociorū eius	8
	e	Albani martyris	22		d	Romani martyris	9
xviii	f	Etheldrede ℂ Vigilia	23	xviii	e	Laurentii martyris.	10
vi	g	Nativitas Johan. baptist.	24	vii	f	Tiburtii martyris.	11
	A	Translatio Eligii	25		g	Clare virginis.	12
xiiii	b	Joannis et Pauli	26	xv	A	Aequinoctiū autūnale	13
iii	c	Sancti Crescentie.	27	iiii	b	Eusebii ℂ Vigilia	14
	d	Leonis pō. ℂ Vigilia	28		c	Assumptio beate Marie	15
pi	e	Petri et Pauli Apostolo	29	xii	d	Rochi ℂ Sol in virgine	16
	f	Cōmemora. Pauli.	30	i	e	Octava ℌ. Laurentii	17
KL		Julius habet dies.xxxi. Luna vero.xxx.			f	Agapiti martyris	18
xix	g	Octava Joānis bapti.	1		g	Magni martyris	19
viii	A	Visitatio beate Marie	2		A	Ludouici episcopi.	20
	b	Trāsla. ℌ. Thome ap.	3	xvii	b	Bernardi abbatis	21
xvi	c	Translā. ℌ. Martini.	4	vi	c	Octa assūptionis Marie	22
v	d	Joe virginis et marty.	5		d	Timothei ℂ Vigilia.	23
	e	Octava Petri e Pauli	6	xiiii	e	Bartholomei Apostoli	24
xiii	f		7	iii	f	Ludouici regis	25
ii	g	Depo. ℌ. Grimbaldi.	8		g	Severi episcopi	26
	A	Cirilli episcopi	9	xi	A	Ruki martyris	27
x	b	Septē fratrum martyrū.	10	xix	b	Augustini Anglor epi.	28
	c	Translā. ℌ. Benedicti.	11		c	Decollatio Joānis bap.	29
xviii	d	Nabozis et Felicis	12	viii	d	Felicis et Audacti	30
viii	e	Pyrati martyris	13		e	Cuthberte virginis.	31
	f	ℂ Sol in Leone.	14	KL		September habet dies.xxx. Luna vero.xxix.	
xv	g	Transl. ℌ. Swithuni.	15	xvi	f	Egidii abbatis	1
iiii	A	Translat. ℌ. Olmundi.	16	v	g	Antonii martyris.	2
	b	Kenelmi regis	17		A	Inuencio ℌ. Stephani	3
xii	c	Arnulphi episcopi	18	xiii	b	Trāsla. ℌ. Cuthbert.	4
i	d	Ruffine et Justine	19	ii	c	Bertini abbatis	5
	e	Margarete virginis	20		d	Sancti Eugenii	6
xg	f	Praxedis virginis.	21	g	e	Euricii epi ℌ confess.	7
	g	Marie Magdalene	22		f	Nativitas beate Marie	8
xviii	A	Apollinaris	23	xviii	g	Gorgonii martyris	9
vi	b	Christine vir. ℂ Vigilia.	24	vii	A	Hiluti episcopi.	10
	c	Jacobi Apostoli	25		b	Prothi e Jacinti	11
xiiii	d	Anne matris Marie	26	xv	c	Martiniani episcopi	12
iii	e	Septem dormientium.	27	iiii	d	Mauritii episcopi	13
	f	Sanctonis episcopi.	28		e	Exaltatio ℌ. crucis	14
pi	g	Felicis et sociorū eius.	29	xii	f	ℂ Sol in Sagittario	16
xix	A	Abdon et Hennes	30	i	g	Egidii abbatis	17
	b	Germani epi antissio.	31		A	Lamberti epi e martyris	18
KL		Augustus habet dies.xxxi. Luna vero.xxx.		xg	b	Victoris et Coron.	18
					c	Januarii martyris	19
viii	c	Petri ad vincula	1	xvii	d	Eustachii ℂ Vigilia	20
xvi	d	Stephani pontificis.	2	vi	e	Matthei Apostoli	21
v	e	Inuētio ℌ. Stephani	3		f	Mauritii sociorū	22
	f	Justini presbiteri.	4	xiiii	g	Tecle virginis	23

iii A Andochii martyris. 24
b Firmini episcopi 25
vi c Cipriani et Justine 26
vii d Colme et Damiani. 27
e Exuperii episcopi. 28
viii f Archangeli archangeli. 29
g Hieronymi presbyteri 30

BL October habet dies.xxxi.
Luna vero.xxx.

vi A Remigii & Vedastis. 1
v b Leodegarii martyris. 2
xiii c Candidi martyris 3
ii d Francisci confessoris 4
e Apollinaris martyris 5
f Sancte Fidis 6
g Marci & Marcelliani 7
xviii A Sancte Pelagie 8
viii b Dionisii rustici & eleute 9
c Gereonis et Victoris 10
xv d Nicolai epi. et martyris 11
iiii e Sancti Wilfridi 12
f Trāsla. S. Edwardi 13
xii g Calixti pontificis. 14
i A Vulfrani episcopi. 15
b ☾ in Scorpione. 16
ix c Etheldrede virginis 17
d Luce evangeliste. 18
xvii e Fredeswide virginis 19
vi f Justreberte virginis 20
g Undecim milia virgi. 21
xiiii A Marie Salome 22
iii b Romani episcopi 23
c Wagloxi episcopi. 24
xi d Crispini & Crispinia. 25
xix e Evaristi pontificis 26
f Florētii mar. ☾ Vigilia. 27
viii g Simonis et Jude. 28
A Narcisci episcopi 29
xvi b Germani Capuani 30
v c Quintini epi ☾ Vigilia. 31

BL November habet dies xxx.
Luna vero.xxix.

d Festum omnium sanctorum. 1
xiii e Commemoratio anime. 2
ii f Wenefride virginis. 3
g Sancti Amantii 4
x A Leti presbiteri. 5
b Leonardi abbatis 6
xviii c Wilibrordi abbatis 7
viii d Quatuor coronatorū 8
e Sancti Theodori. 9
xv f Martini pontificis 10

iiii g [illegible] 11
A Paterni martyris 12
xii b Britti epi & cōfess. 13
i c Trāsla. S. Erkenwal. 14
d ☾ in sagittario. 15
ix e Edmundi archiepi. 16
f Hugonis episcopi. 17
xvii g Octava S. Martini. 18
vi A Sancte Elizabeth 19
b Edmūdi regis. 20
xiiii c Presentatio Marie 21
iii d Cecilie virginis 22
e Clemētis pōti. & martyris 23
xi f Grilogoni martyris 24
xix g Katherine virginis. 25
A Lini ponti. & martyris 26
viii b Agricole et Vitalis 27
c Muli martyris 28
xvi d Saturni ☾ Vigilia. 29
v e Andree Apostoli 30

BL December habet dies.xxxi.
Luna vero.xxx.

f Eligii episcopi & cōf. 1
xiii g Sancti Libanii 2
ii A Deposit. S. Osmūdi. 3
x b Barbare virginis 4
c Sabbe abbatis. 5
xviii d Nicolai episcopi 6
viii e Octava S. Andree 7
f Conceptio Marie. 8
xv g Cipriani abbatis 9
iiii A Sancte Eulalie 10
b Damasi episcopi 11
xii c ☾ in Capricorno. 12
i d Lucie virginis 13
e Othilie virginis 14
ix f Valerii episcopi 15
g ☾ O sapientia. 16
xvii A Lazari episcopi. 17
vi b Gratiani episcopi. 18
c Wenefride virginis 19
xiiii d Juliani ☾ Vigilia 20
iii e Thome Apostoli. 21
f Triginta martyrum 22
xi g Victorie virginis. 23
xix A ☾ Vigilia 24
b Natiuitas dñi nostri Jesu 25
viii c Stephani protomartyris 26
d Joannis evangeliste 27
xvii e Innocentium 28
v f 29
g Translā. S. Jacobi. 30
xiii A Silvestri pontificis 31

SANCTI EVANGELII SECVNDVM MATTHEVM.

CAPVT PRIMVM.

LIber generationis Iesu Christi filii Dauid, filii Abrahã. Abrahã gen. Isaac. Isaac aũt gen. Iacob. Iacob aũt genuit Iudã et fres eius. Iudas aũt genuit Phares et Zarã de Thamar Phares aũt gen. Esrõ. Esrõ aũt genuit Arã. Arã aũt genuit Aminadab, Aminadab aũt genuit Naasson. Naassõ aũt genuit Salmõ. Salmon aũt genuit Boos de Raab. Boos autẽ genuit Obed ex Ruth. Obed aũt genuit Iesse. Iesse aũt genuit Dauid regem. Dauid aũt rex genuit Salomonem ex ea q̃ fuit Vriæ. Salomon aũt genuit Roboã. Roboam aũt genuit Abiam. Abia aũt genuit Asa. Asa aũt genuit Iosaphat. Iosaphat aũt genuit Iorã. Iorã aũt genuit Oziã. Ozias aũt genuit Ioathã. Ioathã aũt genuit Achaz. Achaz aũt genuit Ezechiã. Ezechias aũt genuit Manasse. Manasse aũt genuit Amõ. Amõ aũt genuit Iosiã. Iosias aũt genuit Iechoniã et fres eius i trãsmigratione Babylonis. Et post transmigrationẽ Babylonis, Iechonias genuit Salathiel. Salathiel aũt genuit Zorobabel. Zorobabel aũt genuit Abiud. Abiud aũt genuit Eliachi. Eliachi aũt genuit Azor. Azor aũt genuit Sadoc. Sadoc

The holy Gospell of Jesu Christe after Mathewe.

The fyrst Capter.

THe boke of ỳ generacion of Jesus Christ the sonne of Dauid: the sonne of Abrahã. * Abraham begat Isaac. * Isaac begat Jacob. ‡ Jacob begat Judas and hys brethren. * Judas begat Phares and Zarã of Thamar. * Phares begat Esrom. Esrom begat ‡ Aram. ‡ Arã begat Aminadab. * Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Booz of Raab. Booz begat Obed of Ruth. Obed begat Jesse. * Jesse begat Dauid the kynge. ‡ Dauid the kynge begat Salomõ of her that was Urias wyfe. * Salomõ begat Roboam. * Roboam begat Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begat Jozam. Jozam begat Ozias. * Ozias begat Joatham. ‡ Joatham begat Achaz. * Achaz begat Ezechias. ‡ Ezechias begat Manasses. * Manasses begat Amon. ‡ Amon begat Josias. * Josias begat Jechonias and his brethr in the transmigracion of Babilon. And after the transmigraciõ of Babilon, * Jechonias begat Salathiel. * Salathiel begat Zozobabel. Zozobabel begat Abiud. Abiud begat Eliachim. Eliachi begat Azoz. Azoz begat

A. i. gat

A
Lu. 2. 3. b.
Gene. 21. c.
Gene. 25. c.
Gene. 29. c
‡ Gen. 38. b
* Gen. 46. b
Ruth. 4. c
‡. Pa. 2. a
Numeri 1. a
Ruth. 4. b
1. Reg. 16. a
‡ 2. re. 12. a
* 1. Pa. 3. b
2. Par. 11. b.
B
1. Par. 16. b
‡ 2. pa. 17 b
* 2. par. 13. b
‡ 4. re. 10. c
* 4. Re. 21. b
‡ 4. re. 21. c
14. and. 15
1. Par. 3. a
Agge. 1. a
1. Esdre 5. a

gat Sadoc. Sadoc begat Achi. Achi begat Eliud. Eliud begat Eleazar. Eleazar begat Mathã. Mathan begat Jacob. Jacob begat Joseph ỹ husbãde of Mary, of which was borne Jesus, which is called Christ. ✝ And so al the generaciõs frõ Abrahã vnto Dauid are, xiiii. generaciõs. And frõ Dauid vnto ỹ trãsmigraciõ of Babilõ are. xiiii. generaciõs. And frõ ỹ trãsmigraciõ of Babilõ, vnto Christ are. xiiii. generaciõs. ✝ Truly ⁎ ỹ generaciõ of Christ was on this wyse: Whã Mary ỹ mother of Jesu was spoused vnto Joseph, afore they came together, she was foũde wt chyld thorowe ỹ holy goost. But seyng Joseph hyr husbãde was ryghteous, & wolde not bryng her to shame, he was mynded to put her awaye preuely. But whyle he thus thought, ✝ behold, the angell of ỹ LORDE appeared vnto hym in slepes, sayeng: Joseph ⁎ thou sonne of Dauid, feare not ỹ to take Mary thy wyfe: for ỹ whichis borne in her, is of the holy goost. She shall truly bringe forth a sõne, ⁎ & ỹ shalte cal hys name Jesus, for he shal saue his people frõ their synnes. ✝ But al thys was done, ỹ it myght be fulfylled which was spokẽ of ỹ LORD by ỹ prophete Esay, sayenge: ⁎ Behold, a virgin shalbe wt chyld, & shal bryng forth a sõne, & his name shalbe called Emanuel, whyche is interpreted: God wt vs. ✝ Joseph truly arysynge from slepe, dyd as the angell of the LORDE cõmaunded hym, and toke hys wyfe, and knewe her not, tyl she ⁎ brought forth hyr fyrst borne sõne, and called his name Jesus.

Luce. 1. b

Luce. 1. a

Actu 4. a
Philip. 2. a

Esaye. 7. c

Luce 2. a

The. ii. Chapter. ✝

doc aũt genuit Achim. Achim aũt genuit Eliud, Eliud autẽ gẽuit Eleazar. Eleazar aũt genuit Mathã. Mathã aũt genuit Iacob aũt genuit Ioseph uirũ Marię, de qua natus est Iesus q uocatur Christus. Omnes itaq; gñationes ab Abrahãusq; ad Dauid, generationes quatuordeci: et a Dauid usq; ad trãsmigrationẽ Babilonis, gñatiões quatuordeci, & a trãsmigratiõe Babilonis usq; ad Christũ gñatiões quatuordecim. Christi aũt gñatio sic erat: Cũ esset desponsata mater IESV Maria Ioseph, antequã cõuenirẽt, inuẽta est i utero habẽs de spũ sancto. Ioseph autẽ uir eius cũ esse iustus, et nollet eã traducere, uoluit occulte dimittere eã. Hęc autẽ eo cogitãte, ecce angelus dñi apparuit in somnis ei, dicens: Ioseph fili Dauid, nolitimere accipere Mariã coniugem tuã: quod enim in ea natũ est, de spũ sancto est: pariet aũt filiũ & uocabis nomen eius IESVM: ipse em saluũ faciet populũ suũ a peccatis eorum. Hoc autẽ totum factũ est, ut adimpleretur quod dictum est a Domino per prophetã, dicentẽ: Ecce uirgo in utero habebit, et pariet filiũ, & uocabitur nomen eius Emanuel, quod est interpretatum nobiscũ Deus. Exurgẽs autem Ioseph a somno, fecit sicut præcepit ei angelus Domini, et accepit coniugem suã, & nõ cognoscebat eã, donec peperit filium suũ primogenitum, et uocauit nomen eius IESVM.

CAPVT II.

Whan

Cum

CVm ergo natus esset IESVS in Bethleem Iudæ, in diebus Herodis regis, ecce Magi ab oriente uenerunt Hierosolimam, dicentes: Vbi est qui natus est rex Iudæorum? uidimus enim stellam eius in Oriente, et uenimus adorare eum. Audiens autem Herodes rex, turbatus est, et omnis Hierosolyma cum illo. Et congregans omnes principes sacerdotum, & scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethleem Iudæ: sic enim scriptum est per prophetã: Et tu Bethleem terra Iuda, nequaquam minima es in principibus Iuda. Ex te enim exiet dux, qui regat populum meũ Israel. Tunc Herodes clã uocatis Magis, diligenter didicit ab eis tempus stellæ quæ apparuit eis: et mittens illos in Bethleem, dixit: Ite et interrogate diligenter de puero. Et cum inueneritis, renũciate mihi, ut & ego ueniens adorem eum. Qui cum audissent regem, abierunt. Et ecce stella quam uiderant in Oriente, antecedebat eos, usque dum ueniẽs staret supra, ubi erat puer. Videntes autem stellam, gauisi sũt gaudio magno ualde. Et intrantes domum, inuenerunt puerum cum Maria matre eius: et procidentes adorauerunt eũ: et apertis

WHan Jesus therfore was borne in Bethlee of Jewry, in the dayes of Herode the kynge, beholde, there came wyse men from the east to Jerusalem, sayenge: Where is he that is borne kynge of the Jewes? For we haue sene hys starre in the East, & are come to worshyppe hym. But Herode the kynge hearyng, was vexed, & al Jerusalem wyth hym. And he gatherynge together all the princes of the prestes, & scrybes of the people, enquired of thẽ, where Christ shulde be borne. And they sayd vnto hym: In Bethleem of Jewry, for so is it wrytten by the prophete. * And thou Bethleem in the lande of Jewry art not the least amonge the princes of Jewry: * For out of ỹ shal ther come forth a captayn, whych shal gouerne my people Israel. Than Herode (the wyse mẽ beynge preuely called) learned of them diligently the tyme of ỹ starre that appeared vnto them. And he sendynge them vnto Bethleem, sayd: Goye, & inquire diligently of ỹ chyld. And whã ye haue foũde [hym] brynge me worde agayne, that I also cõmynge, maye worshyppe hym. Whyche whan they hadde herde the kynge, they wente theyr waye. And beholde, the starre that they had sene in the East, wente before them, tyl it cõmyng, stode aboue, where the chyld was. They truly seynge the starre, toyed wyth exceadynge great gladnesse. And entrynge into the house, they founde the chylde wyth Mary hys mother: and they * fallynge downe flat, worshypped hym: and

Mich. 5. a

Johã. 7. b

gen. 17. b
etc. 44. a

whan they had opened they? treasures, they offered vnto hym gyftes: golde frankyncense, and myrre. And the answere beynge receaued in slepes, that they shulde not go agayne vnto Herode, they returned into they? owne cõtry by another waye. ¶

C Whyche whan they were departed, beholde, + the angell of the LORDE appeared vnto Joseph in slepes, sayenge: Aryse, and take the chylde, and hys mother, and * flye into Egypte, and be there tyll I bringe the worde. For it wyll come to passe, that Herode shall seke the chylde to destroye hym. Whyche rysynge vp, toke the chylde and his mother by nyght, and departed into Egipte, & was there vntyll the death of Herode, that it myght be fulfylled, whiche was spoken of the LORDE by ỹ prophet, sayenge: * Out of Egipte haue I called my sonne. Then Herode seynge that he was mocked of the wyse men, was exceadynge wroth, & (sendynge forth) slew all ỹ chyldre that were in Bethleem, & in all the coastes therof, from the age of two yeare, & vnder, accordynge to ỹ tyme ỹ he had sought out of the wyse men. Than was it fulfylled that was spoken by Jeremye the prophete, sayenge: * In Rama was ther a voyce herde, weppynge and greate howlynge, Rachel bewalynge hyr chylderen, and wolde not be comforted, because they are not. ¶

Exodi 4. d

Num. 24. c
Osee 11. a

Jerem. 31. c

D + But whan Herode was dead, beholde, the angell of the LORDE appeared in slepes vnto Joseph in Egipte, sayenge: Aryse, and take the chylde, and hys mother

apertis thesauris suis, obtulerũt ei munera, aurum, thus, & myrrham. Et responso accepto in somnis, ne redirent ad Herodẽ, per aliam uiam reuersi sunt in regionem suam. Qui cum recessissent, ecce, angelus Domini apparuit in somnis Ioseph, dicens: Surge, & accipe puerum, & matrem eius, & fuge in Aegyptum, & esto ibi usque dum dicam tibi. Futurum est enim ut Herodes querat puerum ad perdendum eum. Qui consurgens, accepit puerum & matrem eius nocte, et secessit in Aegyptum. Et erat ibi usque ad obitum Herodis, ut adimpleretur quod dictum est a Domino per prophetam, dicentem: Ex Aegypto uocaui filium meum. Tunc Herodes uidens quoniam illusus esset a Magis, iratus est ualde, et mittens occidit omnes pueros, qui erant in Bethleem, et in omnibus finibus eius, a bimatu et infra secundum tempus quod exquisierat a magis. Tunc adimpletum est quod dictum est per Hieremiam prophetam dicentem: Vox in Rama audita est, ploratus et ululatus multus, Rachel plorans filios suos, et noluit consolari, quia non sunt. Defuncto autem Herode, ecce, angelus Domini apparuit in somnis Ioseph in Aegypto, dicens: Surge, et accipe puerum, et matrem

ther

matrem eius, et uade in terram Israel, defuncti sunt enim, qui quærebant animam pueri. Qui consurgens, accepit puerum et matrem eius, et uenit in terram Israel. Audiens autem quod Archelaus regnaret in Iudea pro Herode patre suo, timuit illo ire. Et admonitus in somnis, secessit in partes Galilææ, et ueniens habitauit in ciuitate quæ uocatur Nazareth, ut adimpleretur quod dictum est per prophetas: Quoniam Nazareus uocabitur.

CAPVT. III.

IN diebus autem illis, uenit Ioannes baptista prædicans in deserto Iudææ, & dicens: Pœnitentiam agite, appropiquauit enim regnum cœlorum. Hic est enim, de quo dictum est per Esaiam prophetam, dicentem: Vox clamantis in deserto, parate uiam domini, rectas facite semitas eius. Ipse autem Ioannes habebat uestimentum de pilis camelorum, et zonam pelliceam circa lumbos suos. Esca autem eius erat locusta, & mel syluestre. Tunc exibat ad eum Hierosolyma, et omnis Iudæa, et omnis regio circa Iordanem, et baptisabantur ab eo in Iordane, confitentes peccata sua. Videns autem multos Pharisæorum & Saduczorum uenientes ad baptismum suum, dixit eis: Progenies uiperarum, quis demonstrauit uobis fugere a uentura ira? Facite ergo fructum dignum pœnitentiæ. Et ne uelitis dicere intra uos: Patrem habemus Abraham. Dico enim uobis, quoniam potens est Deus

mother, & go into the lande of Israel: for they are dead, that soughte the lyfe of the chylde. Whych ryssyng vp, toke the chylde and his mother, and came into the lande of Israel. But he hearyng that Archelaus raygned in Iewry in steade of Herode his father, he was afrayde to go thyther. (And beynge admonished in slepe) he departed into the coastes of Galile, and he comyng dwelt in a cytie which is called Nazareth, that it myght be fulfilled, which was spoken by the prophetes: how that *he shalbe called a Nazarite.

Iudicū 13.b

The. iii. Chapter.

IN those dayes * came Iohn baptist preachynge in the wylderneſſe of Iewry, and sayenge: * Do ye penaunce, for the kyngdom of heaues is drawen nye. For * this is he of whom it is spoken by Esay the prophet, sayenge: * The voyce of a cryer in the wylderneſſe. Prepare ye the way of the LORD, make hys pathes straight. * But Iohn hymselfe had a garmēt of Camels heer, & a lethren gyrdell aboute hys loynes. And hys meate was locustes, & wylde hony. Than wente forth vnto hym Ierusalē, & al Iewry, and all the contry about Iordane, & were baptysed of hym in Iordane, cōfessyng their synnes. * But he seyng many of the Pharises & Saduces cōmyng to his baptyme, said vnto thē: Ye generacion of vipers, who certified you to flye frō the wrath to come? Do therfor worthy frute of penaunce. And thynke not ye to saye with your selues: We haue a father, Abraham. For I saye vnto you, that God is

A Marci. 1.a Luce 3.a Iohā. 1.b

Esaye. 40.a

4. Reg. 1.b

Luce. 3.b

A iii able

able out of these stones to rayse vp
chyldre vnto Abrahã. ffor euen now
is the axe put to the roote of ỹ trees.
Math.7.b Luc.3.c * Euery tre therfore that yeldeth
not good frute, shalbehewen downe,
and cast into the fyre. * I verely do
baptise you in water vnto penaūce:
Marci.1.a Luce.3.c Johānis.1.c but he that shall come after me, is
stronger than I, whose shues I am
not able to beare: he shall baptyse
Luce.3.c you in ỹ holy goost & fyre: * Whose
fanne is in hys hande, and he shall
clense hys floore, & gather ỹ wheate
Marci.1.a into hys barne: but the chaffe shall
he burne with vnquēcheable fyre. ✝
✝ * Than came Jesus from Galile
vnto Jordane to Jhō, that he myght
Joha.13.a be baptysed of hym. But Jhon for-
bad him, sayenge: * I ought to be bap
tysed of the, & cōmest thou vnto me?
But Jesus answerynge, sayde vnto
hym: Suffre nowe, for thus becom-
meth it vs to fulfyll all ryghteous-
Marci.1.a Luce.3.c neesse. Than he let hym. * Jesus pe-
Johānis.1.b Esaye.42.a rely beynge baptysed came vp im-
mediatly out of ỹ water. And behold,
the heauēs were opened vnto hym, &
he sawe ỹ spryte of God descendynge
as a doue, & cōmynge vpō hym. And
behold, a voyce from the heauens,
Math.17.a Luce.9.b 2.Petri.1.b sayenge: * Thys is my well beloued
sonne, in whom I am appleased. ✝

The.iiii.Chapter. ✝

Marci.1.b Luce.4.a * Then was Jesus led of ỹ
spryte into wylderneesse,
that he might be tempted
of the deuell. And whan
he had fasted forty dayes and forty
nygtes, he was afterwarde anhun-
gred. And the tempter approchynge
nye, sayd vnto hym: If thou be the
sonne

Deus de lapidibus istis suscitare filios Abrahæ. Iam enim securis ad radicem arborum posita est. Omnis ergo arbor quæ non facit fructum bonum, excidetur, & in ignem mittetur. Ego quidem baptizo uos in aqua in pœnitentiam: qui autem post me uenturus est, fortior me est, cuius non sum dignus calciamenta portare, ipse uos baptizabit in spiritu sancto et igni. Cuius uentilabrū in manu sua, et permundabit aream suam, & congregabit triticum in horreum suum, paleas autem comburet igni inextinguibili. Tūc uenit IESVS a Galilæa in Iordanē ad Ioānem, ut baptizaretur ab eo. Ioannes autē prohibebat eum, dicens: Ego a te debeo baptizari, & uenis tu ad me? Respōdens autem IESVS, dixit ei: Sine modo, sic enim decet nos implere omnem iustitiā. Tunc dimisit eum. Baptizatus autem IESVS, confestim ascendit de aqua, et ecce aperti sunt ei cœli, & uidit spiritum Dei descēdentem sicut columbam et uenientem super ipsum. Et ecce uox de cœlis, dicens: Hic est filius meus dilectus, in quo mihi complacui.

CAPVT IIII.

Vnc IESVS ductus est in desertum a spiritu, ut tentaretur a diabolo. Et cū ieiunasset quadraginta diebus, et quadraginta noctibus, postea esurit. Et accedens tentator, dixit ei: Si

filius

filius Dei es, dic ut lapides isti panes fiant. Qui respondens, dixit. Scriptum est: Non in solo pane uiuit homo, sed in omni uerbo quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam ciuitatem, et statuit eum super pinaculũ templi, et dicit ei: Si filius Dei es, mitte te deorsum. Scriptum est enim: Quia angelis suis mandauit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum. Ait illi IESVS rursum: Scriptum est: Non tentabis dominum Deum tuum. Iterum assumpsit eum diabolus in montem excelsum ualde, et ostendit ei omnia regna mundi, & gloriam eorum, & dixit ei: Hæc omnia tibi dabo, si cadens adoraueris me. Tunc dicit ei IESVS: Vade satana. Scriptum est enim: Dominũ Deum tuum adorabis, et illi soli seruies. Tunc reliquit eum diabolus, et ecce angeli accesserunt, et ministrabãt ei. Cum autem audisset IESVS quod Ioannes traditus esset, secessit in Galilæam, et relicta ciuitate Nazareth uenit et habitauit in ciuitate Caphernaũ maritima, in finibus Zabulõ & Nephthalim, ut adimpleretur, quod dictum est per Isaiam prophetam: Terra Zabulon, et terra Nepthalim, uia maris trans Iordanem, Galilæa Gentium: populus qui ambulabat in tenebris, uidit lucem magnam: et

sedẽ-

sonne of God say [the worde] þ these stones may be made bread. Whyche answeryng, sayd: It is wrytte: * Mã lyueth not in bread only, but in euery worde, that procedeth out of the mouth of God. Thã the deuell toke hym vp into the holy cytie, and set hym vpon the pynacle of the temple, & sayeth vnto hym: Yf thou be þ sõne of God, cast thy selfe downe warde. For it is wrytte, * how that he hath geuẽ hys angels charge cõcernynge the, & they shal take þ in their hãdes, lest happely þ hurt thy foote agaynst a stone. Jesus sayd vnto him agayn: It is wrytte * Thou shalt not tẽpte the LORDE thy God. Agayne, þ deuel toke hym vp into an exceedynge hye mountayne, & shewed hym all þ kyngdomes of the worlde, & the glorye of them, and sayde vnto hym: All these wyll I geue vnto the, yf thou fallynge downe wylt worshyppe me. Thã sayeth Jesus vnto hym: Auoyd Satan. For it is wrytten: * Thou shalt worshyp þ LORDE thy God, & hym onely shalt thou serue. Thã þ deuel left him, & beholde, * the angels came, & ministred vnto hym. ✝ * Whan Jesus had herde þ Jhon was taken, he departed into Galile: * and (the cytie Nazareth beyng left) he came and dwelt in Caphernaũ, a cytie of the see coast, in the borders of Zabulõ & Nepthalim, þ it myght be fulfylled, whych was spokẽ by Esay þ prophete: * The lãde of Zabulõ, & the lãde of Nepthalim, þ way of the see beyonde Jordane, Galile of the Heythẽ, the people that sat in darknesse, saw a great light: and to them

Deuter. 8. a
Sapie. 16. g
Psal. 90. b
Deuter. 6. c
Deuter. 10. c
1. Reg. 7
Marci. 1.
Marci. 1. Luce. 4.
Luce. 4.
Esa. 9. b

that sat in the region of the shadowe of death [euen] vnto them is ꝑ lyght ryssen vp. ✝ * From that tyme forth beganne Jesus to preach and to saye: * Do ye penaunce, for the kyngdome of heauens is drawen nye. ✝ * Jesus walkynge by the see of Galile, sawe two brethren: Simon, whyche is called Peter, and Andrewe hys brother, castynge a net into the see: (for they were fyshers,) and he sayde vnto them: Come ye after me, and I wyll make you to become * fyshers of men. But immediatly (the nettes beynge left) they followed hym. And he goynge forth thẽce, saw other two brethẽ: James of Zebede, & Jhon hys brother in a shyp wt Zebede theyr father, mẽdynge theyr nettes, & he called them. * They immediatly (ꝑ nettes and father beynge left) followed hym. ✝ ✝ * And Jesus went aboute all Galile, teachynge in theyr synagoges, and preachynge the Gospell of the kyngdome, and healynge euery disease, and euery infirmite in the people. And the fame of hym wente out into all Syria. And they presented vnto hym all such as were vexed wyth sondrye diseases, & taken wyth maladies, and them that had deuels, and suche as were lunatyke, and mẽ diseased of the palsye, and he healed thẽ. * And ther followed hym greate multytudes out of Galile, and from the ten cyties, and from Jerusalem, and out of Jewry, and from beyonde Jordane.

Marci. 1. b

Matthei. 3. a

Marci. 1. b
Luce. 5. a

Jeremi 16. c
Ezech 47 b

Matth. 19. b
Luce 5. b

Marci. 1. a

sedentibus in regione umbræ mortis, lux orta est eis. Exinde cœpit IESVS prædicare et dicere: Pœnitẽtiam agite, appropinquauit enim regnum cœlorum. Ambulans autem IESVS iuxta mare Galileæ, uidit duos fratres: Simonem qui uocatur Petrus, et Andream fratrem eius, mittẽtes rete in mare: (erãt enim piscatores,) et ait illis: Venite post me, et faciam uos fieri piscatores hominum. At illi continuo relictis retibus, secuti sunt eum. Et procedens inde, uidit alios duos fratres: Iacobum Zebedæi, et Ioannem fratrem eius in naui, cum Zebedæo patre eorum, reficientes retia sua, et uocauit eos. Illi autem statim relictis retibus et patre, secuti sunt eum. Et circumibat IESVS totam Galileam, docẽs in synagogis eorũ, & prędicans euangelium regni, & sanans omnẽ languorem, & omnẽ infirmitatem in populo. Et abiit opinio eius in totam Syriam, & obtulerunt ei omnes male habentes uariis languoribus, & tormentis comprehẽsos, & qui demonia habebãt, & lunaticos, & paralyticos, & curauit eos, et secutæ sunt eũ turbæ multæ de Galilea, & Decapoli, et Hierosolymis, et de Iudæa, et trans Iordanem.

Marci. 1. a
Luce. 6. b

The. v. Chapter. ✝

CAPVT V.

Jesus

Videns

Videns autē IESVS turbas, ascendit in montem. Et cum sedisset, accesserunt ad eum discipuli eius, & aperiens os suum docebat eos, dicens: Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum. Beati mites, quoniam ipsi possidebunt terram. Beati qui lugent, quoniam ipsi consolabūtur. Beati qui esuriunt & sitiunt iustitiam, quoniam ipsi saturabuntur. Beati misericordes, quoniam ipsi misericordiam cōsequentur. Beati mūdo corde, quoniam ipsi deum uidebunt. Beati pacifici, quoniam filii Dei uocabuntur. Beati qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum cœlorum. Beati estis cum maledixerint nobis homines, et persecuti uos fuerint, et dixerint omne malum aduersū uos mentientes, propter me: gaudete & exultate, qm̄ merces uestra copiosa est in cœlis. Sic em̄ persecuti sūt prophetas, qui fuerūt ante uos. Vos estis sal terræ. Quod si sal euanuerit, in quo salietur? ad nihilū ualet ultra, nisi ut mittatur foras, & conculcetur ab hominibus. Vos estis lux mundi. Non potest ciuitas abscondi supra montem posita: neq; accendunt lucernam, & ponunt eā sub modio, sed super candelabrum, ut luceat omnibus qui in domo sunt. Sic luceat lux uestra coram hominibus, ut uideant opera uestra bona, et glorificent patrem

IEsus seynge the people, he A
wente vp into a mountayne. And whan he was set, his disciples came vnto hym. And he openyng his mouth, taught them, sayenge: * Blessed are the poore in spyrete, for theyrs is the kyngdome of heauens. Blessed are the mekе, for they shall possesse the earth. * Blessed are they ꝑ mourne, for they shalbe comforted. ‡ Blessed are they that honger and thyrst after ryghteousnesse, for they shalbe satisfyed. Blessed are the mercyfull, for they shall optayne mercy. Blessed are they that be of cleane harte, for they shall se God. Blessed are the peace makers, for they shalbe called the chyldren of God. Blessed are they that suffre persecucion for ryghteousnesse sake, for theyrs is ꝑ kyngdome of heauens. * Blessed are ye, whan men shall speake euell of you, and persecute you, and saye all euell agaynste you lyenge, for my sake: * Reioyce ye and be glad, for plenteous is your rewarde in the heauens. ffor so persecuted they the prophetes, that were before you. * Ye are the salt of the earth. But yf ꝑ salt vanishe away, wherin shal it be salted? It is thēce forth good vnto nothing, but ꝑ it be cast out, & trode vnder of men. Ye are the lyght of the world. A cyte set vpō an hyll may not be hyd. * Nother do they lyght a cādle, & put it vnder a busshell, but vpō a candelstiche, that it maye geue lyght vnto all ꝑ be in ꝑ house. * Let youre lyght shyne so before men, that they may se your good workes, & glorifye youre father

Luce. 6. c
Esaye. 61. a and. 66. b
‡ Jere. 31. b
1. Petri. 1. c 2. c. and. 4. c
Actuum. 5. c
Matt. 5. a Luce. 14. b
Marc. 4. b Luce. 8. b and. 11. c
Matth. 6. a 1. Pet. 2. b

father, whyche is in the heauens.
Do not ye thynke, that I am come
Matthei.1.c and.2.c.d to vndo the lawe or the prophetes:
I am not come to vndo, * but to ful-
fyll. Verely I saye vnto you of a
Luce.16.c truthe: * Tyll heauen and earth
Esaye.40.a passe, ther shall not one iote or one
tytle escape from the lawe, tyll all
Jacobi.2.b thynges be done. * Who so therfore
Ezechi.18.b vndoeth one of these leest commaun-
dementes, and teacheth men so, he
shall be called leest in the kyngdome
of heauens. But he that doeth, and
teacheth, shall be called greate in the
kyngdome of heauens. † + I saye
vnto you, that excepte your ryghte-
ousnesse be more plenteous than the
ryghteousnesse of the Scribes and
Pharises, ye shall not entre into the
kyngdome of heauens. Ye haue herde
Exodi.20.c and.21.b that it was sayde to them of olde:
Leuitt.24.d * Thou shalt not kyll. Whoso kyl-
Deuter.5.c leth, shalbe gylty of iudgemente.
But I saye vnto you: that euery one
whyche is angry wyth his brother,
shalbe gylty of iudgement. Whoso
sayeth to hys brother: Rhaca, shalbe
gylty of a councell. Whoso sayeth:
Job.42.b Elyhu.c.2.b Thou foole, shalbe gylty of helles
fyre. * Yf thou offreste therfore thy
gyft vnto the altare, & there remem-
brest that thy brother hath somwhat
agaynst the, leaue thou thy gyft there
before the altare, and go fyrste to be
reconciled vnto thy brother, and thã
commynge thou shalt offre thy pre-
Ozoue.25.b Luce.12.f sent. † + * Be thou agreable soone
to thyne aduersary, whyle thou art
in the waye wyth hym, lest happely
the aduersary delyuer the to the iudge,
and the iudge delyuer the to the of-
ficer

patrem uestrum, qui in cœlis est.
Nolite putare quoniam ueni
soluere legem aut prophetas:
non ueni soluere, sed adimple-
re. Amen quippe dico uobis:
donec transeat cœlum et terra,
iota unum aut unus apex non
praeteribit a lege, donec omnia
fiant. Qui ergo soluerit unum
de mandatis istis minimis, et
docuerit sic homines, minimus
uocabitur in regno cœlorum:
Qui autem fecerit, et docuerit,
hic magnus uocabitur in regno
cœlorum. Dico autem uobis
quia nisi abundauerit iustitia
uestra plus quam scribarum et
pharisæorum, non intrabitis in
regnum cœlorum. Audistis quia
dictum est antiquis: Non occi-
des. Qui autem occiderit, reus
erit iudicio. Ego autem dico uo
bis: quia omnis qui iratscitur fra-
tri suo, reus erit iudicio. Qui au-
tem dixerit fratri suo: Rhaca,
reus erit consilio. Qui autem
dixerit fatue: reus erit gehennæ
ignis. Si ergo offers munus tu-
um ad altare, et ibi recordatus
fueris quia frater tuus habet ali-
quid aduersum te, relinque
munus tuum ante altare, et
de prius reconciliare fratri tuo
& tunc ueniens offeres munu
tuum. Esto consentiens aduersa-
rio tuo cito dum es in uia cũ eo
ne forte tradat te aduersariu
iudici, et iudex tradat te [illegible] iden

nistro, et in carcerem mittaris. Amen dico tibi, non exies inde, donec reddas nouissimum quadrantem. Audistis quia dictum est antiquis: Non mœchaberis. Ego autem dico uobis, quia omnis qui uiderit mulierem ad concupiscendum eam, iam mœchatus est eam in corde suo. Quod si oculus tuus dexter scandalizat te, erue eum, et proiice abs te: expedit enim tibi ut pereat unum membrorū tuorum, quam totum corpus tuum mittatur in gehennam ignis. Et si dextera manus tua scandalizat te, abscinde eam, et proiice abs te: expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum eat in gehennam. Dictum est autem: Quicunque dimiserit uxorem suam, det ei libellum repudii. Ego autem dico uobis, quia omnis qui dimiserit uxorem suam, excepta fornicationis causa, facit eam mœchari: et qui dimissam duxerit, adulterat. Iterum audistis, quia dictum est antiquis: Non periurabis, reddes autem domino iuramenta tua. Ego autem dico uobis non iurare omnino: neque per cœlum, quia thronus dei est: neque per terram, quia scabellum est pedum eius: neque per Hierosolymam, quia ciuitas est magni regis: neque per caput tuum iuraueris, quia non potes unum capillum album facere aut nigrum. Sit autem sermo uester,

fycer, and thou be cast into prison. Verely I saye vnto the: Thou shalt not go forth thence, tyll thou paye the vttemooste farthynge. Ye haue herde that it was sayde to them of olde: * Thou shalt not cõmitte lecherye. Exod. 20. c
But I saye vnto you, that ‡ euery one which loueth vpon a woman to lust after her, hath already committed lechery wyth her in hys harte. ‡ eccl. 41. c Job. 31. a

* Yf thy ryght eye do shlaunder the, D
pluckе it out, and cast it from ꝑ. ffor it is more expedient for the ꝑ one of thy membres perysshe, then all thy body be cast into hell fyre. And yf thy ryght hande shlaunder the, cut it of, and cast it from the. ffor more expedient is it for the that one of thy membres perysshe. then all thy body be cast into hel. ¶ It is sayde: * Who so euer putteth awaye hys wyfe, let hym geue her a letter of the deuorcement. * But I saye vnto you, that euery one which putteth awaye hys wyfe (the cause of fornicacion except) causeth her to committe whordome: And he that maryeth her whyche is put awaye, committeth aduoutrye. Ye haue herde agayne, how that it was sayde to them of olde. * Thou shalt not forsweare thy selfe, ‡ but shalt perfourme all thyne othes vnto the LORD. But I saye vnto you, * not to sweare at all: Nother by heuē, ‡ for it is ꝑ trone of God: nother by the earth, for it is hys fetestoole: nother by Jerusalem, for it is the cytie of the great hynge: Nother shalt thou sweare by thy heade, because thou art not able to make one heer white or blacke. But * let your communica-

Deute. 24. a
Matth. 19. b
Marci. 10. a
Luce. 16. c
Exod. 20. b
Leuit. 19. c
‡ Deu. 10. b
Jacobi. 5. c
‡ 2. par. 6. c
Esay. 66. a
Matth. 23. c
Ephes. 4. g

E municacion be: Yee, yee: Nay, nay: Loke what is more then these, it is of euell. Ye haue herde that it is sayde:
Exodi. 21. e. Leuit. 24. d. Deute. 19. d. ‡ Luce. 6. e. * An eye for an eye, and a tooth for a tooth. ‡ But I saye vnto you: not to resist euel. But yf ony man smyte the on the ryght cheke, proffer hym the other also: And vnto hym ꝑ wyll pleate wyth the in iudgemente, and take awaye thy cote, to hym leaue thou thy cloke also: And who so euer wyll nedes haue the a myle, go wyth hym other twayne also. Who so axeth of the, geue hym: and from hym that wolde borowe of the, turne not thou awaye. ✣ Ye haue herde that it
Leuitt. 19. e. is sayde: * Thou shalt loue thy neghboure, and hate thyne enemye. But I saye vnto you: Loue youre ene-
Roma. 12. e. myes, * do good vnto thē that haue hated you, prayе also for them that persecute you and do you wronge, that ye maye be ꝑ chyldrē of youre fa-
Deuter. 4. e. ther that is in ꝑ heauēs, * which causeth his Sonne to ryse vpon ꝑ good and euell, and rayneth vpon the
Luce. 6. d. iuste and vniust. * For yf ye loue those that loue you, what rewarde haue ye? do not the publicanes that also: And yf ye salute youre brethren onely, what more do ye: Do not the
Leuitt. 19. a. heythen that also? * Be ye therfore perfecte, as youre heauenly father also is perfecte. ✣

The. vi. Chapter. ✣

A Luce. 11. d. TAke ye hede lest ye do youre *ryghteousnesse before me, that ye may be sene of the: Elis shall ye not haue rewarde wyth youre father, whyche is in the heauens. Whan thou therfore

ster, Est, Est: Non, Non: quōd autem his abundātius est, a malo est. Audistis quia dictum est: Oculum pro oculo, & dentē pro dente. Ego autem dico uobis: non resistere malo. Sed si quis tē percusserit in dexteram maxillam tuam, præbe illi et alteram. Et ei qui uult tecum in iudicio contēdere, & tunicam tuam tollere, dimitte ei et palliū: Et quicunq; te angariauerit mille passus, uade cum illo & alia duo. Qui autē petit a te, da ei: et uolenti mutuare a te, ne auertaris. Audistis quia dictum est: Diliges proximum tuum, & odio habebis inimicum tuum. Ego autē dico uobis: diligite inimicos uestros, benefacite his qui oderūt uos, et orate pro persequentibus et calumniantibus uos, ut sitis filii patris uestri, qui in cœlis est, qui solem suum oriri facit super bonos et malos, et pluit super iustos et iniustos. Si enim diligitis eos qui uos diligunt, quam mercedem habebitis? nonne et publicani hoc faciūt? Et si salutaueritis fratres uestros tantum, quid amplius facitis? nonne & ethnici hoc faciunt? Estote ergo uos perfecti, sicut & pater uester cœlestis perfectus est.

CAPVT. VI.

ATtēdite ne iustitiā uestrā faciatis corā hominibus, ut uideamini ab eis: alioquin mercedē habebitis apud patrē uestrū qui in cœlis est. Cum ergo dem

eleemosynam, noli tuba canere
ante te, sicut hypocrytæ faciunt
in synagogis & in uicis, ut hono
rificentur ab hominibus: Amen
dico uobis: receperunt mercedē
suam. Te autē faciente eleemo-
synam, ne scias sinistra tua quid
faciat dextera tua, ut sit eleemo
syna tua in abscondito: & pater
tuus qui uidet in abscōdito, red-
det tibi. Et cum oratis, non eritis
sicut hypocritę, qui amant in sy-
nagogis & in angulis platearū
stantes orare, ut uideantur ab
hominibus: amen dico uobis, re
ceperūt mercedem suam. Tu au-
tem cum oraueris, intra in cubi-
culum tuum, & clauso ostio, ora
patrem tuum in abscōdito: & pa
ter tuus qui uidet in adscōdito,
reddet tibi. Orantes autem noli
te multum loqui, sicut ethnici fa
ciunt, putant enim quod in mul-
tiloquio suo exaudiantur. Noli-
te ergo assimilari eis: scit enim
pater uester quid opus sit uobis
anteq̄ petatis eum. Sic ergo uos
orabitis: Pat̄ nōster qui es in cœ
lis, sanctificetur nomē tuū. Adue
niat regnū tuū. Fiat uoluntas tua
sicut in cœlo & in terra. Panē no
strū supsubstantialē da nobis ho
die. Et dimitte nobis debita no
stra, sicut & nos dimittimus debi
toribus nostris. Et ne uos iducas
in tētationē Sed libera nos a ma
lo. Am̄. Si em̄ dimiseritis hoibus
peccata eorū, dimittet & uobis
pat̄ uester cœlestis delicta ura.
Si aūt nō dimiseritis hoibus, nec
pat̄ uester dimittet uobis pecca
ta uestra

foze doest almes, blowe not wyth a
trompe before the, lyke as ypocrites
do in Synagoges and stretes, that
they maye be praysed of men: Uerely
I saye vnto you: They haue receaued
theyr rewarde. But whan thou
doest almes, let not thy left hande
knowe what thy ryght hande doeth,
that thyne almes maye be in secret:
and thy father whiche doth se in se-
crete, shall recompense the. ✱ And 1 Reg. 18. D
whan ye praye, ye shall not be as the Esaye 29. E
ypocrites, which loue to praye stond- Luce 11. A
ynge in synagoges and corners of
stretes, that they may be sene of men.
Uerely I say vnto you: They haue
receaued theyr rewarde. But whan
thou shalte praye, ✱ entre into thy 4 Reg. 4. D
chambre, and (thy doze beynge shut) Actuū 10. A
praye thy father in secrete: and thy
father whiche doth se in secrete, shall
recōpense p. ✱ But whan ye praye, B
speake not much, as the heythen do: Esaye 1. B.
ffor they thynke þ they are herde in
theyr much bablyng. Be not ye ther
fore lyke vnto thē: ✱ ffor your father Roma. 8. D
knoweth what nede ye haue, afore
ye axe hym. Thus therfore shall ye
praye: O ✱ our father which art I hea- Luce 11. A
uens, halowed be thy name. Let thy
kyngdō come nye. Thy wyll be done
I earth also as I heauē. Geue vs this
daye our bread ouer other substaūce.
And forgeue vs our dettes as we also
forgeue our detters. And lead vs not
into tētatiō. But delyuer vs frō euel
Amē. ffor yf ye forgeue mē theyr syn
nes, your heauenly father also shal for
geue you your trespasses. ✱ But if ye Mathe 18. B
do not forgeue mē, nother shall your Marci 11. C
father forgeue you your trespasses.

But

Esaye 58. a
Mathe 9. b

✝ ✱ But whan ye faſt, become not ye ſad as ypocrytes. ffor they, diſſigure theyr faces, that they maye appeare vnto men faſtynge. Uerely I ſaye vnto you: that they haue receaued theyr rewarde. But whan thou faſteſt, anoynte thyne heade, and waſſhe thy face, that thou ſeme not faſtynge vnto men, but vnto thy father, whiche is in ſecrete: and thy father that doth ſe in ſecrete, ſhall recompenſe the. ✱ Gather not treaſures vnto you in earth, where the ruſt and moth doth corruppe, and where theues digge vp and ſteale. But gather ye vnto you treaſures in heauē, where nother ruſt, nor mothe doth corruppe, and where theues do not dygge vp, nor ſteale. ffor where thy treaſure is, there is thy harte alſo. ✱ The lyghte of thy body is thyne eye. Yf thyne eye be ſyngle, all thy whole body ſhal be full of lyght. But yf thyn eye be wycked, all thy whole body ſhalbe full of darkeneſſe. Yf the lyght therfore that is in the, be darkneſſe, howe greate ſhall the ſame darkeneſſe be? ✝ ✱ No man maye ſerue two mayſters: ffor ether he ſhal hate the one, and loue the other: or els he ſhall holde ſtyll the one, and deſpyſe the other. Ye maye not ſerue God and Mammon. Therfore I ſaye vnto you: ✱ Be not ye carefull for youre lyfe, what ye maye eate: nother for youre body, what ye may put on. Is not the lyfe more than the meate, and the body more than the rayment? Beholde the foules of the ayre, for they do not ſowe, nother reape, nother gather they into the barnes:

Eccli 29. b
Prouer 23. a
Jerem. 17. a
Luce 12. d

Luce. 11. c

Luc. 16. b

Pſal. 54. c
Luce. 12. c
1. Petri. 5. a

Cū aūt ieiunatis, nolite fieri ſicut hypocritæ, triſtes: exterminant enim facies ſuas ut appareāt hominibus ieiunantes. Amen dico uobis, quia receperunt mercedem ſuam. Tu autem cum ieiunas, unge caput tuum, et faciem tuam laua, ne uidearis hominibus ieiunans, ſed patri tuo, qui eſt in abſconſo: et pater tuus qui uidet in abſconſo, reddet tibi. Nolite theſaurizare uobis theſauros in terra, ubi erugo & tinea demolitur, et ubi fures effodiunt & furātur. Theſaurizate autem uobis theſauros in cœlo, ubi neque erugo, neque tinea demolitur, & ubi fures non effodiunt, nec furantur. Vbi enim eſt theſaurus tuus, ibi eſt & cor tuum. Lucerna corporis tui, eſt oculus tuus: ſi oculus tuus fuerit ſimplex, totū corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebroſum erit. Si ergo lumē quod in te eſt, tenebræ ſunt, ipſe tenebræ quātæ erunt? Nemo poteſt duobus dominis ſeruire, aut eñ unum odio habebit, et alterum diliget: aut unum ſuſtinebit, & alterum contēnet. Non poteſtis Deo ſeruire & mammonæ. Ideo dico uobis ne ſolliciti ſitis animę ueſtrę, quid manducetis: neque corpori ueſtro, quid induamini. Nonne anima plus eſt quam eſca? et corpus plus quam ueſtimentum? Reſpicite uolatilia cœli, quoniam nō ſerunt, neque metunt, neque congregant in horrea,

horrea, & pater uester cœlestis pascit illa. Nonne uos magis pluris estis illis? Quis autem uestrum cogitans, potest adicere ad staturam suam cubitum unum? Et de uestimento quid solliciti estis? Consyderate lilia agri quomodo crescunt, non laborant neque nent: dico autem uobis, quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis. Si enim fœnum agri quod hodie est, et cras in clibanum mittitur, Deus sic uestit: quanto magis uos modicæ fidei? Nolite ergo solliciti esse, dicentes: Quid manducabimus, aut quid bibemus, aut quo operiemur: hæc enim omnia Gentes inquirunt. Scit enim pater uester quia his omnibus indigetis. Querite ergo primum regnum Dei, & iustitiam eius, & hæc omnia adiicientur uobis: Nolite ergo solliciti esse in crastinum: crastinus enim dies sollicitus erit sibiipsi. Sufficit diei malitia sua.

CAPVT VII.

NOlite iudicare, & non iudicabimini: nolite condēnare, & nō condēnabimini. In quo enim iudicio iudicaueritis, iudicabimini: et in qua mensura mensi fueritis, remetietur uobis. Quid autem uides festucam in oculo fratris tui, et trabem in oculo tuo non uides? Aut quomodo dicis fratri tuo: Frater, sine

barnes, and youre heauenly father fedeth them. Be not ye rather moze worth than they? * Which of you tā hynge thoughte, maye adde one cubyte vnto hys stature? And why are ye carefull foz rayment? Consyderе the lylyes of the felde, howe they growe: They labourе not, nother do they spynne. But I say vnto you: That nother Salomō in al hys glory was clothed lyke as one of these. ffoz yf God so clothe the grasse of the felde, whyche is to daye, and tomorowe is caste into the foznace, how muche moze you o ye of lytle fayth? Be not ye therfoze carefull, sayeng: What shal we eate, oz what shal we dzynke, oz where wythall shall we be clothed: ffoz all these thynges do the heythen seke. ffoz your father knoweth, that ye haue nede of all these thynges. * Seke ye therfoze fyrst the kyngdome of God, and the ryghteousnesse therof, and all these thynges shalbe mynystred vnto you. † Be not ye therfoze carefull foz tomozowe: foz tomozowe daye shalbe carefull foz it selfe. Sufficient vnto the daye is hys trauayle.

D Luce. 12.c.

1. Reg. 3.b

The. vii. Capter. †

A IUdge not, and ye shall not be iudged: Condemne not, and ye shall not be condemned. ffoz in what iudgement ye iudge, ye shall be iudged: * And in what measure ye meet, shal it be measured vnto you agayn. * But why seyst thou a moat in thy bzothers eye, & seyst not the beame in thyne owne eye? Oz, howe wylte thou say vnto thy bzother: Bzother, suffre

Luc. 6.b
Rom. 2.a

Matt. 4.c

Luce. 6.b

ſuffre, I wyll caſt forth the moat out of thyne eye: and beholde, ther is a
Prouer. 18. c beame in thyne owne eye? * Thou ypocrite, caſt forth the beame fyrſte out of thyn owne eye, & then ſhalt ꝓ ſe to caſt forthe the moat out of thy
Pſal. 136. a brothers eye. * Geue not ye ꝓ holy vn to dogges, nother caſt ye your pearles before ſwyne: leſt happely they treade thē vnder with theyre fete, & leſt the dogges bepnge turned do all
Jeremi. 29. c to teare you. * Axe, and it ſhalbege-
Johān. 16. c uē you: Seke, & ye ſhalfynde: knock and it ſhalbe opened vnto you. For euery one that areth, receaueth: and he that ſeketh, fyndeth: and to hym that knocketh, it ſhall be opened.

B * Or what man is it of you, whom
Luce 11. b yf his ſonne ſhall axe bread, wyll he reach hym a ſtone? Or yf he axe a fiſh, wyl he reach hym a ſerpēt? Yf ye
Geneſis 6. a therfore whan * ye be euell, can geue youre chyldren good gyftes: howe much more ſhall your father whiche is in the heauens, geue good thynges
Eccli 31. b vnto them ꝓ axe hym? * All thynges
Tobie 4. c therfore what ſo euer ye wyll that
Luce 6. c men do vnto you, do ye euen ſo vnto thē alſo. For this is the lawe and the
Luce 13. c prophetes. * Entre ye in by ꝓ ſtrayte gate: for wyde is the gate, & brode is the waye ꝓ leadeth vnto deſtruction and many there be that entre in by it. O howe ſtrayte is ꝓ gate, and narowe the waye that leadeth vnto lyfe, and fewe ther be the fynde it. ✝
Deute. 13. a ✝ * Beware of falſe prophetes that
1 Johis 4. a come vnto you in ſhepes clothinges, but inwardly they are rauenynge wolues. Ye ſhall knowe thē of theyr
Luce 6. a frutes. * Do men grater grapes of thornes?

ſine, eiiciam feſtucam de oculo tuo: et ecce trabs eſt in oculo tuo? Hypocrita, eiice primum trabem de oculo tuo, et tunc uidebis eiicere feſtucam de oculo fratris tui. Nolite dare ſanctū canibus, neque mittatis margaritas ueſtras ante porcos: ne forte conculcent eas pedibus ſuis, et conuerſi canes, dirumpant uos. Petite, et dabitur uobis: quærite, et inuenietis: pulſate, et aperietur uobis. Omnis enim qui petit, accipit: et qui quærit, inuenit: et pulſanti, aperietur. Aut quis eſt ex uobis homo, quem ſi petierit filius ſuus panem, nunquid lapidem porriget ei? Aut ſi piſcem petierit, nunquid ſerpentem porriget ei? Si ergo uos cū ſitis mali, noſtis bona dona dare filiis ueſtris: quanto magis pater ueſter qui in cœlis eſt, dabit bona petētibus ſe? Omnia ergo quę cūque uultis ut faciant uobis homines, ita & uos facite illis. Hęc enim eſt lex et prophetæ. Intrate per anguſtam portam: quia lata porta, et ſpacioſa uia eſt, quæ ducit ad perditionem, et multi ſūt qui intrant per eā. Quā anguſta porta, et arcta uia eſt, quæ ducit ad uitam? et pauci ſūt qui inueniunt eam. Attendite a falſis prophetis, qui ueniunt ad uos in ueſtimentis ouium, intrinſecus autem ſunt lupi rapaces. A fructibus eorum cognoſcetis eos. Nunquid colligūt de

pinis

ſpinis uuas, aut de tribulis ficus? Sic omnis arbor bona, fructus bonos facit: mala autem arbor, malos fructus facit. Non poteſt arbor bona, malos fructus facere: neq; arbor mala bonos fructus facere. Omnis arbor quæ non facit fructum bonum, excidetur, et in ignem mittetur. Igitur ex fructibus eorum cognoſcetis eos. Non omnis qui dicit mihi: Domine Domine, intrabit in regnum cœlorum, ſed qui facit uoluntatem patris mei qui in cœlis eſt, ipſe intrabit in regnum cœlorum. Multi dicēt mihi in illa die: Domine domine, nōne in nomine tuo prophetauimus, et in nomine tuo dæmonia eiecimus, et in nomine tuo uirtutes multas fecimus? Et tūc cōfitebor illis: Quia nūquam noui uos. Diſcedite a me omnes qui operamini iniquitatem. Omnis ergo qui audit uerba mea hæc, et facit ea, aſſimilabitur uiro ſapiēti, qui ædificauit domū ſuam ſuper petrā, & deſcēdit pluuia, & uenerūt flumina, & flauerūt uenti, et irruerūt in domum illam, & nō cecidit: fūdata eñ erat ſuper petrā. Et oīs q audit uerba mea hæc, et non facit ea, ſimilis erit uiro ſtulto, qui ædificauit domū ſuā ſup arenā, & deſcēdit pluuia, & uenerūt flumina, et flauerunt uenti, et irruerūt in domū illam, & cecidit, & fuit ruina illius magna. Et factum eſt cū conſummaſſet IESVS uerba hæc, admirabantur turbæ ſup doctrina eius.

thornes? Or fygges of thyſtels? Euen ſo euery good tre, yeldeth good frutes: but an euell tre, yeldeth euell frutes. * A good tre, can not yelde euell frutes: nother can an euell tre, yeld good frutes. * Euery tre ꝑ yeldeth not good frute, ſhalbe hewen downe, & caſt into the fyre. Therfore of theyr frutes ſhall ye knowe them. * Not euery one that ſayeth vnto me LORDE, LORDE, ſhall entre into the kyngdome of heauens: But he ꝑ doth the wyl of my father which is in heauens, he ſhall entre into the kyngdome of heauens. ¶ Many ſhal saye vnto me in that daye: LORDE LORDE, * haue not we ꝓphecyed in thy name, and * caſt out deuels in thy name, & done great actes in thy name? And thā ſhall I knowlege vnto them: that I neuer knewe you. * Get you hence fro me all ye that worke iniquite. ‡ Euery one therfore that heareth theſe my wordes, & doth them, ſhalbe lykened vnto a wyſe man, that buylt hys houſe vpō a rocke, & the rayne deſcended, & the floudes came, and ꝑ wyndes blewe, and ruſſhed into that houſe, and it fell not, for it was grounded vpon a rocke. And euery one that heareth theſe my wordes, and * doth thē not, ſhalbe lyke vnto a foolyſſhe man, that buylte hys houſe vpon ſonde, * and the rayne deſcended, and the floudes came, and the wyndes blewe, and ruſſhed into that houſe, and it fell, and the fall of it was greate. And it came to paſſe, * whan Jeſus had ended theſe wordes, the people maruayled at hys doctryne.

Erat

Matth. 12. b
Jerem. 11. c
Matthe. 3. a
Luce. 3. b
Matthe. 25. a
Luce. 6. c
and. 13. c
Actuū. 19. b
Marci. 9. b
Pſalmo. 6. b
Matthe. 25. b
‡. Luce. 6. c
Roma. 2. b
Jacobi. 1. b
Eyechi. 13. b
Marci. 1. b
Luce. 4. b

W. i. For

for he was teachynge them as one hauynge authorite, and not as the scribes and Pharises.

A The.viii. Chapter. +

Marci.1.d Luc.5.b

When * Jesus was come downe from the mounte, greate multitudes followed hym: And beholde, a leper commynge, worshypped hym, sayenge: LORD, yf thou wylt, thou mayest clense me. And Jesus stretchynge out the hande, touched hym, sayenge: I wyll, be thou clensed. And immediatly hys leprosy was clensed. And Jesus sayd vnto hym: Se thou

Leuit.14.a tell no man, * but go, shewe thy selfe to the preist, & offre thy gyfte, whych Moses cõmaunded, for a wytnesse to the. + +* But whã he had entred into Capharnaũ, ther came vnto hym

Luce.7.a Joh.4.f a ‡Centurio, prayenge him, & sayenge:

Centurio is a captayne ouer an hũdreth men. Syr, my seruaunt lyeth sycke of the palsye in the house, and is euell vexed. And Jesus sayd vnto hym: I wyll come, and heale hym. And the Centurion answerynge, sayd: Syr, I am not worthy that thou shuldest entre

Psal.106.c vnder my roofe. * But onely speake thou wyth a worde, and my seruaũt shalbe healed. For I also am a man ordeyned vnder authorite, hauynge souldyers vnder me, & I saye to thys man: Go, and he goeth: And to another: Come, & hecõmeth: And to my

B seruaũt: Do thys & he doth it. Jesus hearynge these wordes, maruayled, & sayd vnto thẽ ỳ followed him. Uerelye I saye vnto you, I haue not founde so great fayth in Israel. But I

Esaye.41.a Luce.13.c saye vnto you, * ỳ many shall come frõ ỳ East & west, & shall syt at borde wyth

Erat enim docens eos sicut potestatem habens, et non sicut scribæ et pharisæi.

CAPVT VIII.

Cum autem descendisset IESVS de monte, secutæ sunt eum turbæ multæ: & ecce leprosus ueniens, adorabat eum, dicens: Domine, si uis, potes me mundare. Et extendens IESVS manum, tetigit eum, dicens, Volo, mundare. Et confestim mundata est lepra eius. Et ait illi IESVS: Vide nemini dixeris, sed uade, ostende te sacerdoti, et offer munus tuum, quod præcepit Moses, in testimonium illis. Cum autem introisset Caphernaum, accessit ad eum Centurio, rogans eum, et dicens: Domine, puer meus iacet in domo paralyticus, et male torquetur. Et ait illi IESVS: Ego ueniam, et curabo eum. Et respondens Centurio, ait: Domine, non sum dignus ut intres sub tectum meum, sed tantum dic uerbo, et sanabitur puer meus. Nam & ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: uade, et uadit: Et alio: ueni, et uenit: et seruo meo: fac hoc, et facit. Audiens autem hæc IESVS, miratus est, et sequentibus se dixit: Amen dico uobis, non inueni tantam fidem in Israel. Dico autem uobis, quod multi ab oriente & occidente uenient, et recumbent

cum

sum Abrahã, Isaac, et Iacob in regno cœlorum: filii autem regni eiicientur in tenebras exteriores: ibi erit fletus et stridor dentium. Et dixit IESVS Centurioni: Vade, et sicut credidisti fiat tibi. Et sanatus est puer ex illa hora. Et cum uenisset IESVS in domum Petri, uidit socrum eius iacentem et febricitantem, & tetigit manũ eius, et dimisit eam febris: et surrexit, & ministrabat eis. Vespere autem facto, obtulerunt ei multos dæmonia habentes, et eiiciebat spiritus uerbo, et omnes male habentes curauit, ut adimpleretur quod dictum est per Esaiam prophetam, dicentem: Ipse infirmitates nostras accepit, et ægrotationes nostras portauit. Videns autẽ IESVS turbas multas circum se, iussit discipulos ire trans fretum. Et accedens unus scriba, ait illi: Magister, sequar te quocunq; ieris. Et dicit ei IESVS: Vulpes foueas habent, et uolucres cœli nidos, filius autẽ hominis nõ habet ubi caput suum reclinet. Alius autẽ de discipulis eius ait illi: Domine, permitte me primum ire, & sepelire patrem meũ. IESVS autem ait illi: Sequere me, & dimitte mortuos sepelire mortuos suos. Et ascendente eo in nauiculã, secuti sunt eum discipuli eius. Et ecce motus magnus factus est in mari, ita ut nauicula operiretur fluctibus: ipse uero dormiebat. Et accesserunt ad eũ discipuli eius,

wyth Abrahã, Isaac, & Iacob, in the kyngdome of heauens: but the chyldrẽ of ye kyngdome shalbe cast out into outwarde darknesse: there shall be weppynge & gnashyng of teth. And Jesus sayd vnto the Centurion: Go thy waye, and as thou hast beleued, so be it vnto the. And ye seruaũt was healed frõ that houre. ✝ ✶ And whan Jesus was come into Peters house, he sawe hys mother in lawe lyenge and haupnge the feuers. And he touched hyr hande, & the feuers left her: & she arose, & mynistred vnto them. ✶ But whan the euẽ was come, they presented vnto hym many haupng deuels, & with ye word cast he out ye spretes & healed all ye diseased, ye it myght be fulfylled which was spoken by Esaye the prophete, sayenge: ✶ He hath takẽ our infirmities, & borne our sykenesses. Jesus seynge muche people aboute hym, cõmaunded ye disciples to go ouer the arme of the see. ✶ And a scrybe approchynge nye, sayde vnto hym: Master, I wyll followe ye, whether so euer thou shalt go. And Jesus sayeth vnto hym: The foxes haue dennes, and the byrdes of the ayre nestes, but ye sõne of mã hath not wher to laye his head. ✶ Another of his disciples sayd vnto hym: Syr, suffre me fyrst to go & bury my father. But Jesus sayd vnto hym: ✝ Follow ye me, & let ye dead bury theyr dead. ✝ ✶ And whã he went vp into a lytle shyp, his disciples followed hym. And beholde ther happened a great stearynge in the see, so that ye lytle shyppe was couered wt the waues: but he hym selfe slept. And his disciples cam to hym,

Matth.1.8 Luce.4.D

Matth.1.E Luce.4.B

Esaye.53.B 1.Petri.2.B

Luce.9.E

Matth.4.D Luce.8.E

et

B.ii. and

and rayſed hym vp, ſayenge: LORD, ſaue thou vs, we perysshe. And Jeſus ſayeth vnto them: Why be ye fearfull, o ye of lytle fayth? Than he ryſynge vp * cõmaſided the wyndes and the ſee, and ther happened a greate calme. The men truly maruayled, ſayenge: What maner of one is he thys, for the wyndes & ſee are obedient vnto hym? ✠ * And whan Jeſus was come beyonde the arme of the ſee into the contry of the Geraſens, ther met hym two men haunge deuels, goynge out of the graues, beynge excedyng cruell, ſo that no man myght go by that waye. And behold. they cryed, ſayenge: * What to vs & to the Jeſu thou ſonne of God? Arte thou come hether to vere vs before the tyme? * Not farre frõ them was ther an heerde of ſwyne, fedynge. The deuels prayed hym, ſayenge: Yf thou caſt vs out frõ hence, ſende vs into the heerd of ſwyne. And he ſayd vnto them: Go your way. And they departynge went into ỹ ſwyne. And beholde, wh great violence went al the heerd headlynge into the ſee, and they dyed in ỹ waters. But the hyrdmen fled, & they commynge into the cytie, tolde all theſe thynges, & of thoſe that had had ỹ deuels. And behold, ỹ whol cytie wẽt out to mete Jeſu. And whã they ſaw hym, * they prayed hym, ỹ he wolde departe from they' coaſtes.

Pſal. 106. d
Job. 26. b
Matthei. 5. a
Luce. 8. c. d
2. Corin. 6. c
Marci. 5. b
Actuũ. 16. c

The. ix. Chapter.

AND Jeſus goynge vp into a lytle ſhip, wẽt ouer ỹ water, & came into hys cytie. * And beholde, they prẽſented vnto hym a mã ſicke of ỹ palſye, lyenge

Marci. 2. a
Luce. 5. c
Joh. 5. a

Et ſuſcitauerunt eum, dicentes: Domine, ſalua nos, perimus. Et dicit eis IESVS: Quid timidi eſtis modicæ fidei? Tunc ſurgens imperauit uentis et mari, et facta eſt tranquillitas magna. Porro homines mirati ſunt, dicentes: Qualis eſt hic, quia uenti et mare obediunt ei? Et cum ueniſſet IESVS trans fretum in regionem Geraſenorum, occurrerunt ei duo habentes dæmonia, de monumentis exeuntes, ſæui nimis, ita ut nemo poſſet tranſire per uiam illam. Et ecce, clamauerunt, dicentes: Quid nobis et tibi IESV fili Dei? Veniſti huc ante tempus torquere nos? Erat autem non longe ab illis grex multorum porcorum paſcens. Dæmones autem rogabant eum, dicentes: Si eiicis nos hinc, mitte nos in gregem porcorum. Et ait illis: Ite. At illi exeuntes abierunt in porcos. Et ecce magno impetu abiit totus grex perpręceps in mare et mortui ſunt in aquis. Paſtores autem fugerunt, et uenientes in ciuitatem, nunciauerũt hæc omnia, et de iis qui dæmonia habuerant. Et ecce tota ciuitas exiit obuiam IESV. Et uiſo eo, rogabant eum, ut tranſiret a finibus eorum.

CAPT IX.

ET aſcendens IESVS in nauiculam, tranſfretauit, et uenit in ciuitatem ſuam. Et ecce offerebant ei paralyticum iacentem

iacentem in lecto. Et uidens IESVS fidem illorum, dixit Paralytico: Confide fili, remittuntur tibi peccata tua. Et ecce, quidã de scribis dixerunt intra se: Hic blasphemat. Et cum uidisset IESVS cogitationes eorum, dixit: Vt quid cogitatis mala in cordibus uestris? Quid est facilius dicere: Dimittuntur tibi peccata tua, an dicere: Surge, et ambula? Vt autẽ sciatis, quia filius hominis habet potestatem in terra dimittendi peccata, tunc ait paralytico: Surge, tolle lectũ tuũ, et uade in domum tuam. Et surrexit, et abiit in domũ suam. Vidẽtes aũt turbæ timuerũt et glorificauerũt Deũ, qui dedit potestatẽ talẽ hoibus. Et cum transiret inde Iesus, uidit hominẽ sedentẽ in telonio, Mattheũ noie: Et ait illi: Sequere me. Et surgẽs secutus est eum. Et factum est discumbente eo in domo, ecce, multi publicani et peccatores uenientes, discumbebant cum IESV et discipulis suis. Et uidẽtes pharisæi, dicebant discipulis eius: Quare cum publicanis et pctõribus mãducat magister uester? At IESVS audiens ait: Non est opus ualentibus medico, sed male habẽtibus. Eũtes aũt discite qd est: Misericordiam uolo, et nõ sacrificiũ. Nõ eñ ueni uocare iustos, sed pctõres ad pœnitentiam. Tũc accesserũt ad eũ discipuli Iois, dicẽtes: Quare nos et pharisæi ieiunamus frequenter, discipuli autem tui non ieiunãt?

lyenge in bed. And Jesus seynge the fayth of thẽ, sayde vnto the sycke of ye palsy: Be of good comforte my sõne, thy synnes are forgeuẽ ye. And beholde some of the scrybes sayde wtin thẽselues This mã blasphemeth. And whã Jesus had sene theyr thoughtes, he sayde: Why do ye thynke euell thynges in youre hartes? What is more easye to saye: thy synnes are forgeuẽ the: or to saye: Arise vp, & walke? But that ye maye know ye the sõne of man hath power in earth to forgeue syns, he sayde than vnto ye man sycke of the palsy: Arise, take vp thy bed, & go into thy house. * And he arose, & went hys waye into hys house. But ye people seynge, were afrayed, & glorifyed God, which gaue such power vnto men. ++ * And whan Jesus wente ouer frõ thence, he sawe a man (Matthewe by name) syttynge in the custome house: And he sayde vnto hym: Followe thou me. And he arysynge followed hym. And it fortuned (he syttynge at the table in the house) beholde, many publicans and synners commynge, sat at the table wyth Jesu and hys discyples. And the pharises seynge, sayde vnto hys disciples: Why doth your mayster eate wt publicans and synners? And Jesus hearyng, sayd: They is no nede of a physician to them that be whole, but to ye sycke. But ye goynge, learne what is: * I wyll haue mercy, & not sacrifice. For I came not to call ye rygh teous, but sinners to repẽtaunce. ++ * Thã came vnto hym the disciples of Jhon, sayenge: Why do we & the pharises fast ofte, but thy disciples fast not?

Act. 3. & and. 9. f

B Marci. 2. b Luce. 5. b and. 15. a

Osee. 6. b Matth. 12. c

Marci. 2. b Luce. 5. a

And Jesus sayd vnto them: Maye the chyldren of ỹ brydgrom mourne, as longe as the brydegrome is wyth them? But the dayes shall come, whan the brydegrome shall be taken awaye from them, and than shall they fast. Noman putteth a pece of newe cloth into an olde garmente: for he taketh the fulnesse therof from the garment, and the rente is made worse. Nother do [men] put newe wyne into old bottels, els the bottels burst, & the wyne is spylt, and ỹ bottels perysh. But newe wyne do they put into new bottels, and both are saued. ✠ ✠ ✠ ✠ The speakynge these wordes vnto them, beholde, a prince came nye, and worshypped hym, sayenge: Syr, my doughter is dead euē now, but come, laye thyne hande vpō her, & she shall lyue. And Jesus rysynge followed hym, & hys disciples. ✠ And beholde a woman that suffred an yssue of bloude twelfe yeares, approched nye behynde, and touched the hemme of hys garmēt. For she sayd wythin her selfe: Yf I touche onely his garmēt, I shalbe safe. And Jesus beynge turned, and seynge her, sayd: Doughter be of good comforte, thy fayth hath made the safe. And the wo mā was made safe frō ỹ houre. ✠ And whan Jesus was come into the princes house, and had sene the mynstrels and the multitude makynge a noyse, he sayd: Get you hence, for the damsell is not dead, ✠ but slepeth. And they laughed hym to scorne. And whan the multitude was thrust out, he entred in, and helde hys hande, and sayde: Damsell, aryse. And the dame-

Et ait illis IESVS: Nunquid possunt filii sponsi lugere, quamdiu cum illis est sponsus? Venient autem dies, cum auferetur ab eis sponsus, et tunc ieiunabunt. Nemo autem immittit commissuram panni rudis in uestimentum uetus: tollit enim plenitudinem eius a uestimento, et peior scissura fit. Neque mittunt uinum nouum in utres ueteres, alioquin rumpuntur utres, et uinum effūditur, et utres pereunt. Sed uinum nouum in utres nouos mittunt, et ambo conseruantur. Hæc illo loquente ad eos, ecce princeps unus accessit, et adorabat eum, dicens: Domine, filia mea modo defuncta est, sed ueni, impone manum tuam super eam, et uiuet. Et surgens IESVS sequebatur eum, et discipuli eius. Et ecce mulier quæ sanguinis fluxū patiebatur duodecim annis, accessit retro, et tetigit fimbriam uestimēti eius. Dicebat enim intra se: Si tetigero tantum uestimentum eius, salua ero. At IESVS conuersus, et uidens eam, dixit: Confide filia, fides tua te saluam fecit. Et salua facta est mulier ex illa hora. Et cum uenisset IESVS in domum principis, et uidisset tibicines et turbam tumultuantem, dicebat: Recedite, non est enim mortua puella, sed dormit. Et deridebant eum. Et cum eiecta esset turba, intrauit, et tenuit manum eius, et dixit: Puella, surge. Et surrexit puella

Marci. 5. c
Luce. 8. c
Leuitic. 15. d
Marci. 5. c
Luce. 8. c
Marci. 5. d
Luce. 8. c
Johān. 11. d

ella, et exiit fama hæc in uniuersam terram illam. Et transeunte inde IESV, secuti sunt eum duo cœci, clamantes, et dicentes: Miserere nostri fili Dauid. Cum autem uenisset domum, accesserunt ad eum cœci. Et dicit eis IESVS: Creditis quia hoc possum facere uobis? Dicunt ei: Vtique Domine. Tunc tetigit oculos eorum, dicens: Secundum fidem uestram fiat uobis. Et aperti sunt oculi eorum. Et comminatus est illis IESVS, dicens: Videte ne quis sciat. Illi autem exeuntes diffamauerunt illum in tota terra illa. Egressis autem illis, ecce obtulerunt ei hominem mutum, dæmonium habentem. Et eiecto dæmonio, loquutus est mutus, et miratæ sunt turbæ, dicentes: Nunquam apparuit sic in Israel. Pharisæi autem dicebant: In principe dæmoniorum eiicit dæmones. Et circumibat IESVS omnes ciuitates et castella, docens in Synagogis eorum, et prædicans Euangelium regni, et curans omnem languorem, et omnem infirmitatem. Videns autem turbas, misertus est eis, quia erant uexati, et iacentes sicut oues non habentes pastorem. Tunc dicit discipulis suis: Messis quidem multa, operarii autem pauci. Rogate ergo Dominum messis, ut mittat operarios in messem suam.

damsell arose. And thys noyse went out into all that lande. ¶ And whan Jesus passed thence, ther followed hym two blynde men, cryenge, and sayenge: Thou sone of Dauid haue mercy vpon vs. Whan he was come home, the blynde came vnto hym. And Jesus sayd vnto them: Beleue ye that I am able to do thys vnto you? They saye vnto hym: Yee LORDE. Than touched he they? eyes, Matth.14 sayenge: * Accordynge to your fayth be it vnto you. And they? eyes were opened. And Jesus charged the?, sayenge: See that noman knowe it. But they goynge out, publysshed it in all that lande. * Whan these were departed, they presented vnto hym a domme man, hauynge a deuell. And whan the deuell was cast out, the domme spake, and the people marueyled, sayenge: It was neuer thus sene in Israel. * But the Pharises sayde: he casteth out deuels in the prince of deuels. * And Jesus went Marci.6.a Luce.13.b about all the cyties and townes, teachynge in they? Synagoges and preachynge the Gospell of the kyngdome, and healynge euery disease, & euery infyrmyte. * But seynge the people, he had compassiō vpon them, Matth.14.a Marci.6.b because they were vexed, and lyenge as shepe not hauynge a shepherde. * Than sayeth he vnto hys disciples: The haruest truely is great, but the labourers are fewe. * Praye ye therfore the LORDE of the haruest, that he maye sende labourers into hys haruest.

Marci.7.b Luce.11.b

Matth.12.c Marci.3.b

Marci.6.a Luce.13.b

Matth.14.a Marci.6.b

Luc.10.a

2.Tessa.3.a

CAPVT X.

The.x.Chapter.

Et

W.iiii. And

Marc. 3. d and. 6. a Luce. 6. b 9. a. 9. 10. a

AND * hys twelue Apostles beynge called together, he gaue them power of vncleane spretes, that they shulde caste them out, and heale euery disease, and euery infirmite. The names of the twelue Apostles are these: ffyrst Simon whych is called Peter, and Andrewe hys brother: Philippe & Bartholomew: James of Zebede and Jhon hys brother: Thomas and Matthew the publicane: James also of Alphe, and Thadeus: Simon of Canaã and Judas Iscariot, whych also betrayed hym. These twelue dyd Jesus sende, commaundynge thẽ, and sayenge: Go not ye into the waye of the Heythen and into the cyties of the Samaritanes do not ye entre, but go ye rather vnto the shepe of the house of Israel whych are perysshed. * But you goynge preache, sayenge: That the kyngdome of heauẽs is come neare. Heale the sycke, rayse the dead, clense the lepers, cast out deuels: * ffreely haue ye receaued, geue ye freely. * Possesse not ye golde, nor syluer, nor monye in youre gyrdels, nor a scryppe in ỳ pourneye, not two coates, nor shues, nor a rodde: * ffor ỳ labourer is worthy of hys meat. But into what cytie or towne so euer ye shall entre, axe ye who is worthy in it: & there remayne tyll ye departe. * But entrynge into a house, salute it, sayenge: Peace be to thys house. And yf so be that house be worthy, youre peace shall come vpon it: But yf it be not worthy, youre peace shall retyrne agayne to youre selfe. And who

Marc. 6. b

Actuũ. 8. b

Marc. 6. a Luce. 9. a and. 10. a

Phil. 2. c 1. Timo. 5. c

B

Matthe. 6. b Luce. 9. a and. 10. a

ET conuocatis duodecim discipulis suis, dedit illis potestatem spirituum immundorum, ut eiicerent eos et curarent omnem languorem, et omnem infirmitatem. Duodecim autem apostolorum nomina sunt hæc: Primus Simon qui dicitur Petrus, et Andreas frater eius: Philippus et Bartholomæus: Iacobus Zebedæi et Ioannes frater eius: Thomas et Matthæus publicanus, et Iacobus Alphæi, et Thadæus, Simon Cananæus et Iudas Iscariotes, qui et tradidit eũ. Hos duodecim misit IESVS, præcipiens eis et dicẽs: In uiã gẽtium ne abieritis, et in ciuitates Samaritanorum ne intraueritis, sed potius ite ad oues quæ perierũt domus Israel. Euntes autẽ prędicate, dicẽtes: Quia appropinquauit regnum cœlorum. Infirmos cũrate, mortuos suscitate, leprosos mũdate, dæmones eiicite: Gratis accepistis, gratis date. Nolite possidere aurũ, neq; argẽtũ, neq; pecuniã in zonis uestris, nõ perã i uia, neq; duas tunicas, neq; calciamẽta, neq; uirgã: dignus em̃ est operarius cibo suo. Sed i quãcũq; ciuitatẽ aut castellũ intraueritis, iterrogate quis in ea dignus sit, et ibi manete donec exeatis. Intrãtes aũt i domũ salutate eã, dicẽtes: Pax huic domui. Et siquidem fuerit domus illa digna, ueniet pax uestra super eam. Si aũt non fuerit digna, pax uestra reuertetur ad uos. Et

quis

quicunque non receperit uos neque audierit sermones uestros, exeuntes foras de domo uel ciuitate, excutite puluerem de pedibus uestris: Amen dico uobis: Tolerabilius erit terræ Zodomorum & Gomorrheorum in die iudicii, quam illi ciuitati. Ecce ego mitto uos sicut oues in medio luporum. Estote ergo prudentes sicut serpentes, et simplices sicut columbæ. Cauete autem ab hominibus. Tradent enim uos in conciliis, & in synagogis suis flagellabũt uos, & ad præsides & reges ducemini propter me, in testimonium illis & Gentibus. Cum autem tradent uos, nolite cogitare quomodo aut quid loquamini: Dabitur enim uobis in illa hora quid loquamini. Non enim uos estis qui loquimini, sed spiritus patris uestri, qui loquitur in uobis. Tradet autem frater fratrem in mortem, & pater filium: Et insurgent filii in parentes, & morte eos afficient, & eritis odio omnibus hominibus propter nomẽ meum: Qui autem perseuerauerit usque in finem, hic saluus erit. Cum autem persequentur uos in ciuitate ista, fugite in aliam. Amen dico uobis, non consummabitis ciuitates Israel, donec ueniat filius hominis.

Non est discipulus super magistrum, nec seruus super dominum suum. Sufficit discipulo ut sit sicut magister eius: & seruo, sicut dominus eius. Si patrẽfamilias

who so euer shall not receaue you, nor heare youre wordes, ye goynge forth from ỳ house or citie, * shake the dust from youre fete. Verely I saye vnto you: It shalbe easyer for ỳ londe of Sodome & Gomorze in the daye of iudgemente, than for ỳ citie. * Behold, I sende you [forth] as shepe in the myddes of wolues. Be ye therfore wyse as serpentes, and symple as doues. * But beware of mẽ for they shall delyuer you vp in̊ councels, and in theẙ Synagoges shall they scourge you: Unto debites also & to kynges shall ye be led for my sake, for a testimonye vnto thẽ and to ỳ heythen. * But whã they shall delyuer you vp, take not ye thoughte howe or what ye may speake: for it shalbe geuen you in that houre what ye shall speake. For it is not you ỳ speake, but the spzete of youre father, that speaketh in you. * The brother shall delyuer vp the brother vnto death, and the father the sonne: The chyldzen also shall vyse vp agaynste theẙ parẽtes, and shall put them to death, and ye shall be a hate vnto all men for my names sake: * But who so shall cõtinue vnto ỳ ende, the same shalbe safe. * But whan they shall persecute you in this cytie, flye ye into another. Verely I saye vnto you: Ye shall not fynish the cityes of Israel, tyl the sonne of man come * The disciple is not aboue the master, nor the seruaunt aboue hys lorde. It is ynough to the disciple that he be as hys master: and to the seruaunt, [that he be] as his lorde. If they haue called

the

Act.11.b and.13.a

Luce.10.a

Marci.13.b Luce.12.b Johã.16.a

Marci.13.b Luce.12.b and.21.b

Miche.7.a

Matt.24.a

Jerem.1.a Marke.2.c Actu.8.a and.14.a

Luce.6.b

the good man of the house Beelzebub, how much more hys housholde
D folkes? Feare not ye them therfore
Marc.4.b Luc.8.b and.12.a * For ther is nothynge hyd, that shall not be shewed: and secrete, that shall not be knowne. That whyche I tell you in darkneſſe, tell ye in the lyght: And that whyche ye heare in the eare, preach ye vpon the house
Luce.12.a toppes. * And feare not ye them that kyll the body, but maye not kyll the soule: But rather feare hym whyche is able to destroye bothe soule and body into hell. Be not two sparowes solde for a farthynge? & one of them shall not fall vpon the earthe wythout your father. But the heeres of youre heade are nombred also. Feare not ye therfore: Ye are bet-
Marc.8.e Luc.9.c and.12.a ter then manye sparowes. * Euery one therfore that shall knowlege me before men, I also wyll a knowlege hym before my father whyche is in ỹ heauens. But who so shall denye me before men, hym also wyll I denye
E before my father, whiche is in ỹ heauens. * Thynke not ye that I came
Luce.12.c to sende peace into the earth: I came not to sende peace, but a sweard. For
Miche.7.a I came to separate a man * agaynst his father, and ỹ doughter agaynste hyr mother, & the doughter in lawe agaynste hyr mother in lawe: and a mãs enemies [shalbe] his owne hou
Luce.14.d and.17.d sholde folkes. * Who so loueth father or mother more then me, is not wor-thy of me: And he that loueth sonne or doughter aboue me, is not wor-thy of me. And who so taketh not his crosse, and followeth me, is not wor
Matth.16.d thy of me. * He that fyndeth his lyfe, shall

familias Beelzebub uocauerunt, quanto magis domesticos eius? Ne ergo timueritis eos. Nihil enim est opertum, quod non reueletur: et occultum, quod non sciatur. Quod dico uobis in tenebris, dicite in lumine: et quod in aure auditis, prædicate super tecta. Et nolite timere eos, qui occidunt corpus, animam autem non possunt occidere: sed potius timete eum qui potest et animam et corpus perdere in gehennam. Nonne duo passeres asse ueneunt? & unus ex illis non cadet super terram sine patre uestro. Vestri autem et capilli capitis ones numerati sunt. Nolite ergo timere: multis passeribus meliores estis uos. Omnis ergo, qui confitebitur me coram hominibus, confitebor et ego eum coram patre meo qui in cœlis est: qui autem negauerit me corã hominibus, negabo et ego eum coram patre meo, qui in cœlis est. Nolite arbitrari quia pacem uenerim mittere in terrã: non ueni pacẽ mittere, sed gladiũ. Veni enim separare hominem aduersus patrem suum, & filiam aduersus matrem suam, et nurum aduersus socrum suam: et inimici hominis, domestici eius. Qui amat patrem aut matrem plus quam me, non est me dignus. Et qui amat filium aut filiam super me, non est me dignus. Et qui non accipit crucem suam, & sequitur me, nõ est me dignus. Qui inuenit animã

suam

am, perdet illam: et qui perdiderit animam suam propter me, inueniet eam. Qui recipit vos, me recipit: Et qui me recipit, recipit eum qui me misit. Qui recipit prophetam in nomine prophetæ, mercedem prophetę accipiet. Et qui recipit iustum in nomine iusti, mercedem iusti accipiet. Et quicunque potum dederit uni ex minimis istis calicem aquæ frigidæ tantum, in nomine discipuli, amen dico vobis: non perdet mercedem suam.

CAPVT. XI.

ET factum est, cum consummasset IESVS precipiens duodecim discipulis suis, transiit inde, ut doceret et prædicaret in ciuitatibus eorum. Ioannes autem cum audisset in uinculis opera Christi, mittens duos de discipulis suis, ait illi: Tu es qui uenturus es, an alium expectamus? Et respondens IESVS, ait illis: Euntes renunciate Ioanni quæ audistis et uidistis: Cæci uident, claudi ambulant, leprosi emundantur, surdi audiũt mortui resurgunt, pauperes euangelizantur, & beatus est qui non fuerit scandalizatus in me. Illis autem abeuntibus, cœpit IESVS dicere ad turbas de Ioãne: Quid existis in desertum uidere? arundinem uẽto agitatam? Sed quid existis

shall lose it: And he that shall lose hys lyfe for my sake, shal fynde it. ‡ Who so receaueth you, receaueth me: And he that receaueth me, receaueth hym that sent me. * He that receaueth a prophete in the name of a prophete, shall receaue a propheters rewarde. And he that receaueth a ryghteous man, in the name of a ryghteous man, shall receaue a ryghteous mans rewarde. * And who so euer shall geue to drynke one of these leest, [euen] a cuppe of colde water onely in the name of a discyple, verely I saye vnto you: he shall not lese hys rewarde.

Marcu.8.c
Johan.12.c
‡ Luc.9.b and.10.c
Johã.13.c
1.Reg.12.a
Matt.9.a

The.xi.Chapter.

AND it came to passe, whã Jesus had fynyshed commaundynge hys disciples, he wente thence, that he myghte teach and preach in theyr cyties. † * But whã Jhon had herde in bondes the workes of Christe, he sendynge two of hys disciples, sayde vnto hym: Art thou that art for to come, or do we lohe for another? And Jesus answeryng said vnto the: Ye goynge on your waye, tell Jhon agayne the thynges that ye haue herde and sene. * The blynde se, the lame walke, the lepers are clensed, the deef heare, the dead ryse agayne, * the poore are called to the gospell, And blessed is he that shall not be offended agaynst me. * They goynge they waye, Jesus began to saye vnto the people concernynge Jhon: What are ye gone forthe in the wylderneſſe to se? A rede shaken wyth the wynde? But what came

A

Luce.7.b

Esaye.35.a

Esaye.61.a

Luce.7.a

ye

saute ye forth for to se? A man clothed wyth soft clothes? Beholde, they that be clothed wyth soft rayment, are in kynges houses. But what wēt ye forthe for to se? A prophet? Yee I saye vnto you, & more thē a prophet: For this ys he of whome it is written: * Beholde, I sende myne angell before thy face, which shal prepare thy waye before the. ✠ + Verely I saye vnto you: Amonge the chyldren of women hath ther not rysen a greater then Jhon the baptist: But he þ is lesse in the kyngdome of heauens, is greater then he. From þ dayes of Jhō the baptist vntyl now, the kyngdome of heauens suffreth violence, & the violēt plucke it vnto them. * For all the prophetes and the lawe haue prophecyed vnto Jhō: And yf ye wyl receaue it, * this is Elias that is for to come. He that hath eares to heare, let hym heare ✠ * But vnto whom shal I lyken this generacion? It is lyke vnto chyldren syttynge in the market, which crye ng to their fellowes, say: We haue sōge vnto you, and ye haue not daunced. We haue made lamentacion vnto you, and ye haue not mourned. For Jhon came neither eatyng, nor drynkynge, and they saye: he hath the deuell. The sonne of mā came eatynge, and drynkyng, & they say: Lo, a glutonous mā & [an vnmensurable] drynker of wyne, a frende of publicanes & synners. And wysedome is iustifyed of hyr chyldren * Then beganne he to vpbrayde the cyties, in the which very many miracles of hys were done: because they had not done penaunce:

Mala.3.a Marci.1.a

Luce.16.c

Mala.3.b Luce.1.a

Luce.7.d Johan.1.b

Luce.10.b

existis uidere? Hominem mollibus uestitum? Ecce, qui mollibus uestiuntur, in domibus regum sunt. Sed quid existis uidere? prophetam? etiam dico uobis, et plus quam prophetam. Hic est enim de quo scriptū est: Ecce, ego mitto angelum meum ante faciem tuam, qui præparabit uiam tuam ante te. Amen dico uobis: Inter natos mulierum non surrexit maior Ioanne Baptista: Qui autem minor est in regno cœlorum, maior est illo. A diebus autem Ioannis Baptistæ usque nūc, regnum cœlorum uim patitur, et uiolenti rapiunt illud. Omnes enim prophetæ et lex usque ad Ioannem prophetauerunt: Et si uultis recipere, ipse est Elias qui uentutus est. Qui habet aures audiendi, audiat. Cui autem similem estimabo generationem istam? Similis est pueris sedēnti bus in foro, qui clamantes coæqualibus suis dicunt: Cecinimus uobis, et non saltastis: lamentauimus uobis, et non planxistis. Venit enim Ioannes neque māducans, neque bibens, et dicunt: Dæmonium habet. Venit filius hominis manducans, et bibens, et dicunt: Ecce homo uorax et potator uini, publicanorum et peccatorum amicus. Et iustificata est sapientia a filiis suis. Tunc cœpit exprobare ciuitatibus, in quibus factæ sunt plurimæ uirtutes eius, quia non egissent pœnitentiam:

Væ tibi Chorozaim, uæ tibi Bethsaida: quia si in Tyro & Sidone factæ essent uirtutes, quæ factæ sunt in uobis, olim in cilicio et cinere pœnitentiam egissent. Veruntamen dico uobis: Tyro et Sidoni remissius erit in die iudicii, quam uobis. Et tu Caphernaum, nunquid usque in cœlum exaltaberis? usque in infernum descendes. Quia si in Sodomis factæ fuissent uirtutes, quæ factæ sunt in te, forte mansissent usque in hanc diem. Veruntamen dico uobis, quia terræ Sodomorum remissius erit in die iudicii, quam tibi. In illo tempore respondens IESVS, dixit: Confitebor tibi pater Domine cœli et terræ, quia abscondisti hæc a sapientibus et prudentibus, et reuelasti ea paruulis. Ita pater, quoniam sic fuit placitum ante te. Omnia mihi tradita sunt a patre meo. Et nemo nouit filium, nisi pater: neque patrem quis nouit, nisi filius, et cui uoluerit filius reuelare. Venite ad me omnes qui laboratis & onerati estis, et ego reficiam uos. Tollite iugum meum super uos, et discite a me, quia mitis sum & humilis corde: et inuenietis requiem animabus uestris. Iugum enim meum suaue est, et onus meum leue.

Wo vnto the Chorozaim: Wo vnto the Bethsaida: For yf the miracles that haue bene wrought in you, had bene done in Tyre and Sidon, they had somtyme done penaunce in hee rye cloth and asshes. Neuertheles I saye vnto you: It shalbe more easye vnto Tyre and Sidon in the daye of iudgement, then vnto you. And thou Capharnaum, wylt thou be exalted vp euen vnto heauen? Thou shalt come downe euen vnto hell. For yf the miracles had bene wrought in Sodome, that haue be done in the, peraduenture they had remayned vnto thys daye. Neuertheles I saye vnto you: That it shall be easyer to the londe of Sodome in the daye of iudgement, then vnto the. † In that tyme Jesus answerynge, sayde: * I knowlege vnto the o father LORDE of heauen and earth, that thou hast hyd these thynges from the wyse and prudent, and hast shewed them vnto babes. Euen so father, for thus was it well pleasynge before the. * All thynges are geuen ouer vnto me of my father. ‡ And no man hath knowē ꝑ sonne, but the father: nother hath ony man knowen the father, but ꝑ sonne, & he, to whom the sonne wyll shewe[it.] Come vnto me all ye that laboure and are laden, and I shall refeshe you. * Take my yocke vpon you, and learne of me, for I am meke and hūble of hart: And ye shall fynde rest vnto your soules. * For my yocke is swete, and my burthen lyght. †

Wis.11.8 Luce.10.c

Matth.11.8 Luc.10.c Joha.1.c ‡Joh.7.c 8.b.10.c

Eccli.6.b Jeremi.6.c

1.Joh.1.8

CAPVT XII.

In illo

The xii. Chapter. †

In

A Marci.2.c Luce.6.a

IN that tyme * wente Jesus thorow ꝑ corne feldes on ꝑ sabbat, but his disciples beynge hungrye, * begāne to plucke the eares of corne, and to eate. But the Pharises seynge, sayde vnto hym: Beholde thy disciples do that whych is not lawfull for them to do in the sabbates. And he sayde vnto thē: haue ye not red what Da

Deute.23.b

uid dyd * whan he was anhungred, and they that were wyth hym, how he entred into ꝑ house of God, and dyd eate ꝑ shewbreads ꝑ whych was not lawfull for hym to eate, nother for them that were wyth hym, but for the prestes onely? Or haue ye not red in the law, how that in the Sabbates the prestes breake the Sabbat in the tẽple and are without blame? But I saye vnto you, that here is one greater then the temple. But yf

Ose.6.b Marthe.9.a

ye dyd knowe what it is: (* I wyll haue mercy ⁊ no sacrifice,) ye wolde neuer haue condemned innocentes. ffor the sonne of man is LORDE

B

also of the Sabbat. * And whan he had departed thence, he came into they? Synagoge. And beholde, a man hauynge a wythered hande. And they axed hym, sayenge: * Is it not lawfull to heale in the Sabbates? that they myghte accuse hym. But he sayd vnto them: What man shall it be of you, which hath one shepe, and yf the same fall into a pitte in the Sabbates, * wyll he not take holde, and lyft it vp? how much more is a man better then a shepe? It is lawfull therfore to do good in the Sabbates. Then sayde he vnto the man: holde out

Marci.3.a Luce.6.a

Luce.14.a

Deut.22.a

IN illo tempore abiit IESVS per sata sabbato: discipuli autem eius esurientes, coeperunt uellere spicas, et manducare. Pharisæi autem uidentes, dixerunt ei: Ecce, discipuli tui faciunt, quod non licet eis facere sabbatis. At ille dixit eis: Non legistis quid fecerit Dauid, quando esuriit, et qui cum eo erant, quomodo intrauit in domum Dei, et panes propositionis comedit, quos non licebat ei edere, neque his qui cum eo erant, nisi solis sacerdotibus? Aut non legistis in lege, quia sabbatis sacerdotes in templo sabbatum uiolant, et sine crimine sunt? Dico autem uobis, quia templo maior est hic. Si autem sciretis quid est: Misericordiam uolo, et non sacrificium, nunquam condemnassetis innocentes. Dominus enim est filius hominis, etiam sabbati. Et cum inde transisset, uenit in synagogā eorum. Et ecce, homo manum habens aridam. Et interrogabant eum, dicentes: Si licet sabbatis curare? ut accusarent eum. Ipse autem dixit illis: Quis erit ex uobis homo, qui habeat ouem unam, et si ceciderit hæc sabbatis in foueam, nonne tenebit, et leuabit eam? Quanto magis melior est homo oue? Itaque licet sabbatis benefacere. Tunc ait homini: Exten-

de

de manum tuam. Et extendit, et restituta est sanitati, sicut altera. Exeuntes autem Pharisæi, consilium faciebant aduersus eum, quomodo perderent eum. IESVS autem sciens, secessit inde, et secuti sunt eum multi, et curauit eos omnes, et præcepit eis, ne manifestum eum facerent: Vt adimpleretur, quod dictum est per Esaiam prophetam, dicentem: Ecce, puer meus quem elegi, dilectus meus, in quo beneplacuit animæ meæ. Ponam spiritum meum super eum, et iudicium Gentibus nunciabit. Nō contendet, neque clamabit, neque audiet aliquis in plateis uocem eius: Arundinem quassatam non confringet, et linum fumigans non extinguet: donec eiiciat ad uictoriam iudicium, & in nomine eius Gentes sperabunt. Tunc oblatus est ei dæmonium habens, cæcus et mutus, et curauit eum, ita ut loqueretur et uideret. Et stupebant omnes turbæ, et dicebant: Nunquid hic est filius Dauid? Pharisæi autem audientes, dixerunt: Hic non eiicit dæmones, nisi in Beelzebub principe dæmoniorum. IESVS autem sciens cogitaciones eorum, dixit eis: Omne regnum diuisum contra se, desolabitur: et omnis ciuitas uel domus diuisa contra se, non stabit. Et si satanas satanam eiicit, aduersus se diuisus est: quomodo ergo stabit regnum eius? Et si ego

in

out thy hande. And he hylde it out, and it was restored vnto health, [e]uen]as the other. ✠ ✠ ✠ But the Pharises goynge forth, wrought a counsell agaynste hym, howe they myght destroye hym. But Jesus knowynge, departed thence, & many followed hym, and he healed them all, and commaunded thē, that they shulde not make hym knowē. That it myghte be fulfylled, whyche was spoken by Esay the prophet, sayenge: ✠ Beholde, my chylde whome I haue chosen, my beloued, in whome my soule is well pleased. I wyll put my spyrit vpon hym, and he shall shewe iudgement vnto the people. He shall not stryue nor crye, nother shall ony man heare hys voyce in the stretes: A brused rede shal he not breake, and smokynge flax shall he not quenche: tyll he cast out iudgement vnto victory, and in hys name shall the people truste. ✠ ✠ Then was there presented vnto hym a blynde & domme man, hauynge a deuell, and he healed hym: so that he spake and sawe. And all the people were astonyed, and sayde: Is not thys the sonne of Dauid? ✠ But the Pharises hearynge, sayde: Thys man casteth not out deuels, but in Beelzebub the prince of deuels. But Jesus knowyng theyr thoughtes, sayde vnto them: Euery kyngdome diuyded agaynste it selfe, shalbe desolate: and euerye cytie or house diuided agaynste it selfe, shall not stonde. And yf Satan cast out Satan, he is diuyded agaynste hym selfe. Howe shall therfore hys kyngdome endure? And yf I cast out deuels

Marci. 3. ✠ Johan. 10. ✠ and. 11. ✠

Esayæ. 42. ✠

✠ Luce. 11. ✠

Matthe. 9. ✠ Marc. 3. ✠ Luce. 11. ✠

deuels in Beelzebub, in whome do
poure chyldren cast out? Therfore
shall they be poure iudges. But yf I
cast out deuels in the spyrete of God,
than is the kyngdome of God come
Luce.11.c into you. * Or how maye ony man
entre into a stronge mans house, &
spoyle hys vessels, excepte he fyrste
bynde the stronge mã, and then shall
he spoyle hys house? He that is not
with me, is agaynste me: and he that
gathereth not wyth me, scattereth
abrode. Therfore I saye vnto you:
Marci.3.c * Euery synne & blasphemy shall be
Luce.12.a forgeuen vnto men, but ỹ blasphemy
of the spyrete shall not be forgeuen.
4.Reg.2.c * And who so euer sayeth a worde a-
gaynste the sonne of man, it shalbe
forgeuen hym: But who so euer
sayeth a worde agaynste the holye
gooste, it shall not be forgeuen
hym, nother in thys worlde, nor
D in the worlde to come. * Ether
Math.7.b make the tre good, & hys frute good:
Luce.6.c or els make the tre euell, & hys frute
euel: for of the frute is ỹ tre knowen.
Ye generacion of vipers, howe can
ye speake good thynges, whan ye
Psal.19.b [your selues] be euell: * For out of ỹ
Luce.6.c abundaunce of the hart, the mouth
speaketh. A good man out of a good
treasure bryngeth forth good thyn
ges: And an euell man out of an
euell treasure, bryngeth forth euell
thynges. But I saye vnto you, that
ruery ydle worde that mẽ shal haue
2.Regũ.1.c spoken, they shall rendre accomptes
Luce.19.b of it in the daye of iudgement. * For
out of thy wordes thou shalt be iusti
fyed, & out of thy wordes thou shalt
be condemned. † Then answered

in Beelzebub eiicio demones,
filii uestri in quo eiiciunt? Ideo
ipsi iudices uestri erunt. Si au-
tem ego in spiritu Dei eiicio de-
mones, igitur peruenit in uos
regnum Dei. Aut quomodo po-
test quisquam intrare in domum
fortis, et uasa eius diripere, nisi
prius alligauerit fortem, et tunc
domum illius diripiet? Qui non
est mecum, contra me est: & qui
non congregat mecum, spargit.
Ideo dico uobis: Omne peccã-
tum et blasphemia remittetur
hominibus, spiritus autem blas-
phemia non remittetur. Et qui-
cunque dixerit uerbum contra
filium hominis remittetur ei: qui
autem dixerit uerbum contra
spiritum sanctum, non remitte-
tur ei, neque in hoc seculo, ne-
que in futuro. Aut facite arbo-
rem bonam, et fructum eius bo-
num: aut facite arborem malam,
& fructum eius malũ: siquidem
ex fructu arbor agnoscitur. Pro-
genies uiperarum, quomodo po
testis bona loqui, cum sitis mali?
Ex abundantia enim cordis, os
loquitur. Bonus enim homo de
bono thesauro, profert bona: et
malus homo de malo thesauro,
profert mala. Dico autẽ uobis,
quoniam omne uerbũ ociosum
quod fuerit locuti homines, red
dent rationem de eo in die iu-
dicii. Ex uerbis enim tuis iusti-
ficaberis, et ex uerbis tuis con-
demnaberis. Tunc respondẽt

hym ei

ei quidam de Scribis & phariſæ-
is, dicentes: Magiſter, uolu-
mus a te ſignum uidere. Qui
reſpondens ait illis: Genera-
tio mala & adultera ſignum que-
rit, & ſignum non dabitur ei, ni-
ſi ſignum Ionæ prophetæ. Si-
cut enim fuit Ionas in uentre ce-
ti tribus diebus & tribus noctí-
bus: ſic erit filius hominis in
corde terræ tribus diebus & tri-
bus noctibus. Viri Niniuitæ ſur-
gent in iudicio cum generatio-
ne iſta, & condemnabunt eam:
quia pœnitentiam egerunt in
prædicatione Ionæ, & ecce, plus
quam Iona hic. Regina Auſtri
ſurget in iudicio cum generatio-
ne iſta, & condemnabit eam:
quia uenit a finibus terræ audi-
re ſapientiam Salomonis: Et
ecce plus quam Salomon hic.
Cum autem immundus ſpiritus
exierit ab homine, ambulat per
loca arida, quærens requiem, &
non inuenit. Tunc dicit. Reuer-
tar in domum meam unde exi-
ui. Et ueniens inuenit eam ua-
cantem, ſcopis mundatam, &
ornatam. Tunc uadit & aſſu-
mit ſeptem alios ſpiritus ſecum,
nequiores ſe, et intrantes habi-
tant ibi: & fiunt nouiſſima homi
nis illius peiora prioribus. Sic
erit & generationi huic peſſi-
mæ. Adhuc eo loquente ad turbas
ecce, mater eius & fratres ſtabãt
foris, quærentes loqui ei. Dixit
autẽ ei quidam: Ecce, mater tua

hym certayne of the ſcribes and pha
riſes, ſayenge: Maiſter, we wyll ſe
a token of the. Whyche anſwerynge
ſayd vnto them: * The euell and ad- Matth.16.a
uouterous generacion ſeketh a to- Marc.8.b
ken, and ther ſhall not a token be Luce.11.c
geuen vnto it, but the token of Jo-
nas the prophete. * For lyke as Jo- Jona.2.a
nas was in the whalles belly thre
dayes and thre nyghtes: So ſhal the
ſonne of man be in the harte of the
earth thre dayes and thre nyghtes.
The men of Niniue ſhal ryſe in the
iudgement wyth thys generacion,
and ſhall condemne it, becauſe * they Jone.3.a
dyd penaunce at the preachynge of
Jonas: and behold, here is one more
than Jonas. The quene of the ſouth
ſhall ryſe in the iudgemẽt wyth thys ge
neracion, and ſhall condemne it: be-
cauſe * ſhe came from the vttermooſt 3.Reg.10.a
coaſtes of the earth to heare ꝑ wyſe 2.Paral.9.a
dome of Salomon: & behold, here is
one more than Salomon. ¶ * But E
whã an vncleane ſpyrete is gone out Luce.11.c
of a mã, he walketh thorow dyrye pla
ces, ſekynge reſt, & fyndeth not. Thã
ſayeth he: I wyll returne into my
houſe, whẽce I cam forth. And hecõ
mynge, fyndeth it voyde, ſwepte, and
garnyſhed. Than goeth he & taketh
wyth hym ſeuen other ſpyretes, worſe
than hym ſelfe, and they entrynge
dwell there, & ꝑ laſt thynges of that 2.Petri.2.b
mã, become worſe than the fyrſt. So Hebre.6.a
ſhall it be alſo vnto thys mooſt euell
generacio. * Whyle he was yet ſpea- Marc.3.c
kynge vnto ꝑ people, behold, hys mo Luce.8.c
ther & bretherẽ ſtode wout, requiryng
to ſpeake vnto hym. A certayne mã
ſayd vnto hym: Behold, thy mother

&
L.i. and

and thy brethren stande without, re-
quyrynge to speake vnto the. But he
answerynge to hym that tolde hym,
sayde: Who is my mother, and who
be my brethren? And he stretchynge
forth the hande vnto hys dysciples,
sayde: Beholde, my mother and my
Joh.15.d brethren. * For who so euer doth the
wyll of my father whyche is in the
heauēs, he is my brother, syster, and
mother.

The.xiii.Chapter.

A Marc.4.a Luce.8.a IN * ỳ daye Jesus goynge
forth out of the house, sat
by the see syde. And ther
were gathered together
vnto hym muche people, so that he
goynge vp into a lytle shyppe, satte
hym downe, and all the people stode
on ỳ shore, and he spake many thyn-
ges vnto them in parables, sayenge:
Beholde, he that soweth, went forth
to sowe hys sede. And whyle he sow-
eth, some fell by the waye syde, and
the byrdes of the ayre came and dyd
eate them vp: Some fell into stony
places, where they hadde not muche
earth, and immediatly they sprange
vp, because they hadde no depth of
grounde. But whā the Sonne was
ryssen, they caught heate, and because
they had no roote, they wythred a-
waye: Some fell into thornes, and
the thornes grewe vp, and choked
them: Some fel into a good grounde,
& gaue frute, some an hundreth folde,
some sixtyfolde, some thyrty folde.
Who so hath eares to heare, let hym
hear. * And ỳ disciples approchynge
B Marc.4.a Luce.8.b nye, sayd vnto hym: Why speakest ỳ
vnto them in parables? Whych an-
swerynge

et fratres tui foris stant, quærentes te alloqui. At ipse respondēs dicenti sibi, ait: Quæ est mater mea, & qui sunt fratres mei? Et extendens manum in discipulos suos, dixit: Ecce, mater mea & fratres mei. Quicunq; enim fecerit uoluntatem patris mei, qui in cœlis est, ipse meus frater, soror, & mater est.

CAPVT. XIII.

IN illo die exiens IESVS de domo, sedebat secus mare. Et cōgregatæ sunt ad eum turbæ multæ: ita ut nauiculam ascendens, sederet, & omnis turba stabat in littore, & locutus est eis multa in parabolis, dicens: Ecce, exiit qui seminat seminare semen suū. Et dum seminat, quædam ceciderunt secus uiam, & uenerunt uolucres cœli, et comederunt ea: Alia autem ceciderunt in petrosa, ubi non habebant terram multam, & cōtinuo exorta sunt, quia non habebant altitudinem terræ. Sole autem orto, æstuauerunt, & quia non habebant radicem, aruerunt: Alia autem ceciderūt in spinas, & creuerunt spinæ, & suffocauerunt ea: Alia autem ceciderunt in terram bonam, & dabant fructum, aliud centesimum, aliud sexagesimum, aliud tricesimum. Qui habet aures audiendi, audiat. Et accedentes discipuli, dixerunt ei: Quare in parabolis loqueris eis? Qui respondens.

ſpondens, ait illis: Quia uobis datum eſt noſſe myſteria regni cœlorum: illis autem non eſt datum. Qui enim habet, dabitur ei, et abundabit: qui autem non habet, et quod habet auferetur ab eo. Ideo in parabolis loquor eis, quia uidentes non uident, et audientes non audiunt, neque intelligunt: ut adimpleatur in eis prophetia Iſaiæ, dicentis: Auditu audietis, et non intelligetis: et uidentes uidebitis, et non uidebitis. Incraſſatum eſt enim cor populi huius, et auribus grauiter audierunt, et oculos ſuos clauſerunt: nequando uideant oculis, et auribus audiant, et corde intelligant, et conuertantur, et ſanem eos. Veſtri autem beati oculi, quia uidentitet aures ueſtræ, quia audiunt. Amen quippe dico uobis, quia multi prophetæ et iuſti cupierunt uidere quæ uidetis, et non uiderunt: et audire quæ auditis, et non audierunt. Vos ergo audite parabolam ſeminantis: Omnis qui audit uerbum regni, et non intelligit, uenit malus, et rapit quod ſeminatum eſt in corde eius: hic eſt qui ſecus uiã ſeminatus eſt. Qui aũt ſuper petroſa ſeminatus eſt, hic eſt qui uerbum audit, et continuo cum gaudio accipit illud. Non autẽ habet in ſe radicẽ, ſed eſt

ſwerynge, ſayd vnto them: Becauſe that vnto you it is geuen to knowe the miſteryes of the kyngdome of heauens, * but vnto them it is not geuẽ. ‡ For who ſo hath, to hym ſhal be geuen, and he ſhall haue abundaunce: But who ſo hath not, from hym ſhall be taken awaye alſo that whych he hath. Therfore ſpeake I vnto them in parables, becauſe they ſeynge do not ſe, and they hearynge do not heare, nother do they vnderſtande, that in them may be fulfylled the prophecy of Eſaye, ſayenge: * With hearynge ſhall ye heare, and not vnderſtande: and ſeyng ſhall ye ſe, and not ſe. For the harte of thys people is made groſſe: wyth eares alſo haue they herde heuely, & ſhut they⁊ eyes: leſt at ony tyme they ſe wyth eyes, and heare wyth eares, & vnderſtãde wyth ỹ harte, and be turned, and I heale them. * But bleſſed are youre eyes, for they ſe: and youre eares, for they heare. For verely I ſay vnto you, that * many prophetes & ryghteous men haue longed to ſe ỹ thynges which ye ſe: & they haue not ſene. And to heare ỹ thynges whiche ye heare, and they haue not herde. * Heare ye therfore ỹ parable of the ſower: Euery one that heareth the worde of the kyngdome, and vnderſtãdeth not, the euel commeth, and taketh awaye that which was ſowẽ in hys harte: this is he that is ſowẽ by the waye ſyde. But he that is ſowen vpon the ſtony places, the ſame is he that heareth the worde, & immediatly receaueth it wyth ioye. But he hath no roote I hym ſelfe, but

2. Cor. 3. c
‡ Mat. 25. c
Marc. 4. c
Luc. 8. b
and. 19. c
Eſaye. 6. b
Marci. 4. a
Luc. 8. b
Joh. 12. c
Actu. 28. b
Rom. 11. b
L
Luc. 10. c
1. Petri. 1. b
Marci. 4.
Luc. 8. b

is but for a tyme: Whā trouble and perſecucion commeth to paſſe for the wordes ſake, immediatlye he is offended. He that is ſowen in the thornes, the ſame is he that heareth the worde of God, and the careful-neſſe of thys worlde, and the deceat fulneſſe of ryches choketh vp the worde, & it is made wythout frute. But he that is ſowen in the good grounde, the ſame is he that heareth and vnderſtandeth the worde, & bringeth frute, and yeldeth ſome truely an hundreth folde, ſome ſyxty folde,
D ſome thyrtye folde. * Another para-
Marci 4. c bole put he forth vnto them, ſayenge:
+ The kyngdō of heauēs is become lyke vnto a man that dyd ſowe good ſede in hys felde: But whyle men were on ſlepe, hys enemye came, & ſowed tares there vpon [euen] in the myddes of ꝓ wheate, and wente his waye. Now whan the blade was growen vp, and had yelded frute, thā appeared the tares alſo. But the ſeruauntes of the houſeholder commynge nye, ſayd vnto hym: Syr, dyd deſt thou not ſowe good ſede in thy felde? Whence therfore hath it tares? And he ſayde vnto them: That ſame hath the enuyous man done. But the ſeruauntes ſayd vnto hym: Wylt thou we go and gather them? And he ſayde: No, leſt happely ye gatherynge the tares, plucke vp the wheate alſo together wyth them. Suffre ye eyther of them to growe vnto the harueſt, and in the tyme of harueſt I ſhall ſaye to the reapers: Gather ye fyrſte the tares, & bynde them together in ſheaues to burne, but ga-

eſt temporalis: Facta autem tribulatione & perſequutione propter uerbum, continuo ſcandalizatur. Qui autem ſeminatus eſt in ſpinis, hic eſt qui uerbum dei audit, & ſollicitudo ſeculi iſtius, & fallacia diuitiarum ſuffocat uerbum, & ſine fructu efficitur. Qui uero in terram bonam ſeminatus, hic eſt qui audit uerbum & intelligit, & fructum affert: & facit aliud quidem centeſimum, aliud autem ſexageſimum, aliud uero triceſimū. Aliam parabolam propoſuit illis, dicens: Simile factum eſt regnum cœlorum homini qui ſeminauit bonum ſemen in agro ſuo: cum autem dormirent homines, uenit inimicus eius, & ſuperſeminauit zizania in medio tritici, & abiit. Cum autem creuiſſet herba, & fructum feciſſet, tunc apparuerunt & zizania. Accedentes autem ſerui patris familias, dixerunt ei: Domine, nonne bonum ſemen ſeminaſti in agro tuo? Vnde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit. Serui autem dixerunt ei: Vis imus & colligimus ea? Et ait: Non, ne forte colligentes zizania, eradicetis ſimul cum eis et triticum. Sinite utraque creſcere uſque ad meſſem, & in tempore meſſis dicam meſſoribus: Colligite primum zizania, & alligate ea in faſciculos ad comburēdum

triti

triticum autem congregate in horreum meum. Aliam parabolam proposuit eis, dicens: Simile est regnum cœlorum grano sinapis, quod accipiens homo, seminauit in agro suo, quod minimum quidem est omnibus seminibus. Cum autem creuerit, maius est omnibus oleribus, et fit arbor, ita ut uolucres cœli ueniant et inhabitent in ramis eius. Aliam parabolam locutus est eis: Simile est regnum cælorum fermento, quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum. Hæc omnia locutus est IESVS in parabolis ad turbas, et sine parabolis non loquebatur eis: ut impleretur quod dictũ est per prophetam, dicentem: Aperiam in parabolis os meum, eructabo abscondita a constitutione mũdi. Tunc dimissis turbis, uenit in domum. Et accesserunt ad eum discipuli eius, dicentes: Edissere nobis parabolam zizaniorum agri. Qui respondens, ait: Qui seminat bonum semen, est filius hominis: Ager autem est mundus: Bonum uero semen, hi sunt filii regni: Zizania autem, filii sunt nequam: Inimicus autem qui seminauit ea, est diabolus. Messis uero consũmatio seculi est: Messores autem angeli sunt. Sicut ergo colliguntur zizania, et igni comburuntur: sic erit in consummatione seculi: Mittet filius hominis angelos

gather the wheat into my barne. ✝ Another parable put he forth vnto them, sayenge. * The kyngdome of heauens is lyke vnto a grane of mustarde sede, which a mã takynge, sowed in hys felde, whyche verely is the leest of all sedes. But whan it hath growen vp, it is greater thã al herbes, and becommeth a tre, so that the byrdes of ꝑ ayre maye come and dwell in the braunches therof. Another parable spake he vnto thẽ: * The kyngdome of heauens is lyke vnto leuen, whych taken, a womã hydeth in thre peches of meel, tyll it is al leuended. * All these thynges spake Iesus vnto the people in parables, and without parables spake he not vnto them: That it myghte be fulfylled whyche was spoken by the prophete, sayenge: * I shal open my mouth in parables, I shall tell out hyd thynges from the makyng of the worlde. ✝ Then the people beynge sente awaye, he came into the house. * And hys disciples approched nye vnto hym, sayenge: Expounde vnto vs the parable of the tares of the felde. Whych answerynge, sayde: He that soweth the good sede, is the sonne of man: The felde is the worlde: But the good sede, those are the chyldren of the kyngdome: The tares, those be wyched chyldren: The enemye that sowed them, is the deuell: * But the haruest is the ende of the worlde: The reapers are the angels. Lyke as ꝑ tares therfore are gathered together, and brent in the fyre: so shall it be in the ende of the worlde: The sonne of man shall

Matth. 4. c
Luce. 13. b
G
Luce. 13. b
Marci. 4. b
Psal. 77. a
Marci. 4. b
Apoc. 14. d

sende hys angels, and they shall gather out of hys kyngdome all shalders, and them that commytte iniquite, and they shall cast them into the chymney of fyre. There shalbe
Dani.12.a Sap.3.b 2.Cor.15.c weppynge and gnasshynge of teth. * Than shall the ryghteous shyne as ꝑ Sonne in ꝑ kyngdome of thyr father. He that hath eares to heare, let hym heare. ✝ Agayne, the kyng
¶ dome of heauens is lyke vnto treasure hyd in the felde, whiche the man that fyndeth, hydeth, & for ioye therof goeth and selleth all that he hath, and byeth that felde. Agayne, the kyngdome of heauens is lyke vnto a marchaslt man, sekynge good pear
Prou.3.a les. * Whā one precious pearle was fownde, he wente and solde all that he had, and bought it. Agayne the kyng dome of heauēs is lyke vnto a nette cast into the see, and gatherynge together of euery kynde of fysshes: which whan it was full, they drawynge out, and syttynge by the shore, chose the good fysshes into vessels,
Math.22.b but cast out the euell. * So shall it be in the ende of the worlde: The angels shall go forth, and separate the euell from the myddes of the ryghteous, and shall cast them into the
Math.25.c chymney of fyre: * There shalbe weppynge and gnasshynge of teth. Haue
G ye vnderstande all these thynges? They saye vnto him: Yee LORDE. He sayd vnto thē: Euery scribe therfore learned in the kyngdome of heauens, is lyke vnto a man an housholder, that bryngeth out of hys treasure new thynges and olde. ✝ * And
Marc.6.a Luc.4.b it came to passe, whan Jesus had ended

angelos suos, et colligent de regno eius omnia scandala, et eos qui faciunt iniquitatem, et mittent eos in caminum ignis. Ibi erit fletus et stridor dentium. Tunc iusti fulgebunt sicut sol in regno patris eorum. Qui habet aures audiendi, audiat. Iterum simile est regnum cœlorum thesauro abscondito in agro, quem qui inuenit homo abscondit, et præ gaudio illius uadit, et uendit uniuersa quæ habet, et emit agrum illum. Iterum simile est regnum cœlorum homini negociatori, quærenti bonas margaritas. Inuenta autem una preciosa margarita, abiit, et uendidit omnia quæ habuit, et emit eam. Iterum simile est regnum cœlorum sagenæ missæ in mare, et ex omni genere piscium congreganti: quam cum impleta esset, educentes, et secus littus sedentes, elegerunt bonos in uasa, malos autem foras miserunt. Sic erit in consummatione seculi: Exibunt angeli, et separabunt malos de medio iustorum, et mittent eos in caminum ignis: Ibi erit fletus et stridor dentium. Intellexistis hęc omnia? Dicunt ei: Etiam Domine. Ait illis: Ideo omnis scriba doctus in regno cœlorum, similis est homini patrifamilias, qui profert de thesauro suo noua et uetera. Et factum est, cum consummasset IESVS

parabo

parabolas istas, transiit inde. Et ueniens in patriam suam, docebat eos in Synagogis eorum, ita ut miraretur, et dicerent: Vnde huic sapientia hæc et uirtutes? Nonne hic est fabri filius? nonne mater eius dicitur Maria? et fratres eius Iacobus, et Ioseph, et Simon, et Iudas? et sorores eius, nonne omnes apud nos sunt? Vnde ergo huic omnia ista? Et scandalizabantur in eo. IESVS autem dixit eis. Non est propheta sine honore, nisi in patria sua, et in domo sua. Et non fecit ibi uirtutes multas, propter incredulitatem illorum.

ended these parables, he departed thence. And comminge into his contry, he taught them in theyr Synagoges, so that they marueyled, and sayde: Whence commeth thys wysedome and vertues vnto hym? * Is not thys the carpenters sonne? Is not hys mother called Mary? And hys brethr? James, and Joseph, and Simon, and Jude? and hys systers, are they not all wyth vs? Whence than hath he all these thynges? And they were offended in hym. But Jesus sayde vnto them: * A prophete is not wythout honoure but in hys owne cõtry, and in hys owne house, And he dyd not there many myracles because of theyr vnbelefe. Joh.6.a Marci.6.a Luce.4.c Joh.4.c

CAPVT XIIII.

The.xiiii.Chapter.

IN illo tempore, audiuit Herodes Tetrarcha famam IESV, et ait pueris suis: Hic est Ioannes Baptista, ipse surrexit a mortuis, et ideo uirtutes operantur in eo. Herodes enim tenuit Ioannem, & alligauit eũ, et posuit in carcerem propter Herodiadem uxorem fratris sui. Dicebat enim illi Ioannes: Non licet tibi habere eam. Et uolens illum occidere, timuit populum, quia sicut prophetam eum habebant. Die autem natalis Herodis, saltauit filia Herodiadis in medio, et placuit Herodi. Vnde cum iuramento pollicitus est ei dare quodcunque postulasset ab eo. At illa præmonita a matre sua: Da mihi (inquit) hic in disco caput Ioannis

IN * that tyme Herode the ‡ Tetrarcha herde the fame of Jesu, and sayd vnto hys seruauntes: Thys is Jhon the baptist, he is rysen from the dead, and therfore do myracles worke in hym. * For Herode held Jhon, and bounde hym, and put hym in prison because of Herodias hys brothers wyfe. For Jhon sayde vnto hym: * It is not lawfull for the to haue her. And he wyllynge to put hym to death, feared the people * because thy estymed hym as a prophet In the * daye of Herodes byrth, dyd the doughter of Herodias, daunce in the myddes, and * it pleased Herode. Wherfore he promysed wyth an oth to geue her, what so euer she wolde haue axed of hym. But she beynge counseled afore of hyr mother: Geue me (sayd she) here in a platter ỹ head A ‡ Tetrarcha is he that hath iurisdiction ouer the fourth part of a greate lordeshippe Marc.6.b Luc.9.a * Luce.3.c Leuitt.18.b and.20.c * Math.11.b Gene.40.c * Marci.6.c

of Jhon the baptist. And the kynge was sory. But because of the oth, and them that sat together at the table, he commaunded it to be geuen. And he sente, and he beheaded Jhon in the preson. And hys heade was brought in a platter, and geuen vnto the damsell, & she brought it vnto hyr mother. And hys disciples aprochynge nye, toke his body, and buried it, and they commynge tolde Jesus. * Whych whan Jesus had herde
Marci. 6. b
Luce. 9. b
he departed thence in a lytle ship into a deserte place out of the waye.
Joh. 6. a
* And whan the people had herde, they followed hym on foote out of the cyties. And departynge, he sawe a great multitude, and had pytie on them, and healed they: sycke. But whan the euen was come, hys disciples came to hym, sayeng: It is a desert place, and the houre is now ouerpast, sende thou the people away, that they goynge into the townes mayebye meate. But Jesus sayde vnto them: They haue no nede to go, geue ye them to eate. They answered hym: We haue not here but fyue breads, and two fyshes. Whych sayde vnto them: Brynge me them hether. And whan he had commaunded the people to syt downe vpon the grasse, whan the fyue breades and two fyshes were taken, he lokynge vp into the heauen, blessed, & brake, and gaue the breades vnto the disciples, but the disciples [gaue them] vnto ỹ people. And they all dyd eate, and were fylled. And they toke the remnaūtes, [euen] twelfe basshettes full of broken meates. The nombre of

Ioannis Baptistæ. Et contristatus est rex. Propter iuramentum autem, & eos qui pariter recumbebant, iussit dari. Misitque, & decollauit Ioannem in carcere, Et allatum est caput eius in disco, & datum est puellæ, & illa attulit matri suæ. Et accedentes discipuli eius, tulerunt corpus eius, & sepelierunt illud, & venientes nunciauerunt IESV. Quod cum audisset IESVS, secessit inde in naucula in locum desertum, seorsum: & cum audissent turbæ, secutæ sunt eum pedestres de ciuitatibus. Et exiens vidit turbam multam, et misertus est eis, & curauit languidos eorum. Vespere autem facto, accesserunt ad eum discipuli eius, dicentes: Desertus est locus, & hora iam præteriit, dimitte turbas, ut euntes in castella, emant escas. IESVS autem dixit eis: Non habent necesse ire, date illis vos manducare. Responderunt ei: Non habemus hic nisi quinque panes, & duos pisces. Qui ait eis: Afferte mihi illos huc. Et cum iussisset turbam discumbere super fœnum, acceptis quinque panibus & duobus piscibus, aspiciens in cœlum, benedixit, & fregit, et dedit discipulis panes, discipuli autem turbis. Et manducauerunt omnes, & saturati sunt. Et tulerunt reliquias, duodecim cophinos fragmentorū plenos. Manducantium

Manducantium autem fuit numerus, quinque milia uirorum, exceptis mulieribus & paruulis. Et statim cōpulit IESVS discipulos ascendere in nauiculam, & precedere eum trans fretum, donec dimitteret turbas. Et dimissa turba, ascendit in montem solus orare. Vespere autem facto, solus erat ibi: nauicula autem in medio mari iactabatur fluctibus: erat enim contrarius uentus. Quarta autem uigilia noctis, uenit ad eos ambulans super mare. Et uidentes eum super mare ambulantem, turbati sunt, dicentes: Quia phantasma est. Et præ timore clamauerunt. Statimq; IESVS locutus est eis, dicens: Habete fiduciam, ego sum, nolite timere. Respondens autem Petrus, dixit: Domine, si tu es, iube me ad te uenire super aquas. At ipse ait: Veni. Et descendens Petrus de nauicula, ambulabat super aquam, ut ueniret ad IESVM. Videns uero uentum ualidum, timuit, et cum cœpisset mergi, clamauit, dicens: Domine, saluum me fac. Et continuo IESVS extendens manum, apprehendit eum, & ait illi: Modicæ fidei, quare dubitasti? Et cum ascēdisset in nauiculam, cessauit uēntus. Qui autem in nauicula erāt, uenerunt, & adorauerunt eum, dicentes: Vere filius Dei es.

Et

of the eaters was fyue thousande of men, beside wemen and chyldren.

L ✱ And immediatly Jesus caused the disciples to go vp into a lytle shippe, and to go before hym ouer the water, tyll he sent awaye the people. And the people beynge sent awaye, ✱ he wente vp into a mountayne to praye hymselfe alone. Mark. 6.c Joh. 6.b Luce. 6.b When ꝑ euen was come to passe, he was there alone: But the lytle shyppe was tossed wyth wawes in the myddes of the see: for the wynde was contrary. But in the fourth watch of ꝑ nyght he came vnto them walkynge vpon the see. And they seynge hym walkynge vpon the see, were troubled, sayeng: That it is a vision. And for feare they cryed out. And immediatly Jesus spake vnto them, sayeng: Haue confydence, it is I, feare not. But Peter answerynge, sayd: LORD, yf it be thou, commaunde me to come vnto the vpon the waters. And he sayde: Come. And Peter M goyng downe out of the lytle shippe, walked vpon the water, ꝑ he myght come vnto Jesus. But he seynge the wynde stronge, he was afrayed. And whan he had begonne to synke, he cryed, sayenge: LORD, saue thou me. And immediatly Jesus stretchynge forth the hande, toke holde of hym, and sayd vnto hym: O thou of lytle fayth, why hast thou douted? ✱ And whan he was come vp in to the lytle shyppe, the wynde ceassed. Mark. 6.f They that were in the shyppe, came and worshypped hym, sayenge: Truly ꝑ art the sonne of God

And

And whan they where gone ouer þ water, they came into the londe of Genesar. And whan the mē of that place had knowē hym, they sent into all that contry, and presented vnto hym all suche as were euell at ease, and they prayed hym, that they myght but touche the hemme of hys garment. And who so euer touched, were made safe.

The .xv. Chapter. +

Marci. 7. a

Then came vnto hym frō Ierusalē the scrybes and Pharises, sayeng: Why do thy disciples transgresse the tradicions of þ elders? for they wash not theyr handes, whan they eate bread. But he answerynge sayd vnto thē: Why do ye also transgresse the commaundement of God for your owne tradicions sake? For God hath sayde: * honoure thou father and mother. And who so euer curseth father or mother, let hym dye by death. But ye saye: * Who so euer shall say to father or mother: What gyft so euer is of me, it shall profyt the, and he shall not honoure hys father or hys mother: And the commaundement of God haue ye made of none effecte for your owne tradicions sake. Ye ypocrites, well hath Esay prophecied of you, sayēg:

Exodi. 20. b
Deute. 5. b
and. 17. c

Prou. 18. b

Esaye. 29. c
Ezech. 33. f

* Thys people honoureth me with lyppes, but theyr hart is farre fro me. In vayne do they serue me, teachynge the doctrynes and preceptes of men. And whan the people were called together vnto hym, he sayde vnto them: Heare and vnderstande: That which entreth into the mouth defyleth

Et cum transfretassent, uenerunt in terram Genesar. Et cum cognouissent eum uiri loci illius, miserunt in uniuersam regionem illam, & obtulerunt ei omnes male habentes, & rogabant eum, ut uel fimbriam uestimenti eius tangerent. Et quicunque tetigerunt, salui facti sunt.

CAPVT XV.

TVnc accesserunt ad eum ab Hierosolymis scribæ et pharisæi, dicentes: Quare discipuli tui transgrediuntur traditiones seniorum? non enim lauant manus suas, cum panem manducant. Ipse autem respondens, ait illis: Quare et uos transgredimini mandatum Dei, propter traditionem uestram? Nam Deus dixit: Honora patrem et matrem: Et qui maledixerit patri uel matri, morte moriatur. Vos autem dicitis: Quicunque dixerit patri uel matri: Munus quodcunque est ex me, tibi proderit, et non honorificabit patrem suum aut matrē suā: et irritum fecistis mandatum Dei propter traditionem uestram. Hypocritæ, bene prophetauit de uobis Esaias, dicens: Populus hic labiis me honorat, cor autem eorum longe est a me. Sine causa autem colunt me, docentes doctrinas et mandata hominum. Et conuocatis ad se turbis, dixit eis: Audite, et intelligite: Non quod intrat in os coinquinat

coinquinat hominem, sed quod procedit ex ore, hoc coinquinat hominem. Tunc accedentes discipuli eius, dixerunt ei: Scis quia pharisæi, audito uerbo hoc, scandalizati sunt? At ille respondens ait: Omnis plãtatio quam non plantauit pater meus cœlestis eradicabitur. Sinite illos, cœci sunt, & duces cœcorum: cœcus autem si cęco ducatum præstet, ambo in foueam cadunt. Respondens autem Petrus, dixit ei: Edissere nobis parabolam istam. At ille dixit: Ad huc & uos sine intellectu estis? Non intelligitis, quia omne quod in os intrat, in uentrem uadit, et in secessum emittitur? Quæ autem procedunt de ore, de corde exeunt, et ea coinquinãt hominem: De corde enim exeunt cogitationes malæ, homicidia, adulteria, fornicationes, furta, falsa testimonia, et blasphemiæ. Hæc sunt quæ coinquinant hominem. Non loris autem manibus manducare, non coinquinat hominem. Et egressus IESVS, secessit in partes Tyri & Sidonis. Et ecce mulier Chananæa egressa e finibus illis, clamauit, dicens ei: Miserere mei Domine fili Dauid, filia mea male à dæmonio uexatur. Qui non respondit ei uerbum. Et accedentes discipuli eius, rogabant eum, dicentes: Dimitte eam, quia clamat post nos.

defyleth not a man, but that whych he procedeth out of the mouthe, that defyleth a man. Then hys disciples commynge nye, sayde vnto hym: Knowest thou that the Pharyses whan they herde thys sayenge, were offended? And he answerynge, sayde: * Euery plante that my heauenly father hath not plãted, shall be rooted out. Let them alone, they are blynde, and the leaders of the blynde. Yf the blynde leade ỹ blynde, they fall both into the diche. Peter answerynge, sayde vnto hym: * Expolde vnto vs this parable. And he sayd: Be you also yet without vnderstondynge? Do ye not vnderstonde, that euery thynge which entreth into ỹ mouth, goeth into the belly, and is cast out into the draught? But those thynges whyche procede out of the mouth, go out from the hart, and they defyle a man: For out from ỹ hart go euell thoughtes, mãslaughters, aduoutres, fornications, theftes, false wytnesses, and blasphemyes. These are they that defyle a man. But to eate with vnwasshen hãdes, defyleth not a mã. † * And Jesus beynge departed thence, wente forth into the coastes of Tyre and Sidon. And beholde a womã of Canaã beyngcome forth out of those coastes, cryed, sayenge vnto hym: Haue mercy on me LORDE thou sonne of Dauid, my doughter is euell vexed of a deuell. Whyche answered her not a word. And his disciples approchyng nye, besought hym, sayenge: Sende her awaye, for she crycth after vs.

Matt. 15. a

Ioan. 9. a

Marci. 7. b

Marci. 7. c

Ipse But

Luce.19.a But he answeryng sayde: * I am not sẽt, but vnto the shepe of ꝑ house of Israel which are perished. And she came & worshipped hym, sayenge: O LORDE, helpe me. Whiche answeryng, sayd: It is not good to take ꝑ childrens bread, and to cast it vnto dogges. And she sayd: Yee LORDE, for the whelpes also eate of the crommes that fal from their lordes table. Then Jesus answeryng, said vnto her: O woman greate is thy fayth, be it vnto the euen as thou wylt. And hyr doughter was healed from that houre. ¶ + And whan Jesus was departed thẽce, he came by the see syde of Galile, and he goynge vp into a mountayne, sat there. And ther came vnto hym muche people, hauynge wyth them domme, blynde, lame, feble, and many other, Esay.35.a and those they layed at hys fete, * & he healed them, so that the people marueyled, seynge the domme speakynge, the lame walkynge, ꝑ blynde seynge, and they magnified the God of Israel. D Marci.8.a * Jesus whan his disciples were called together, sayde: I haue pytie on ꝑ people, for they contynue wyth me now thre dayes, and haue not that they maye eate: And I wyl not let them go away fastynge, lest they myscary in the waye. And the disciples saye vnto hym: Whence shal we get vs thē so much bread in the wylderneſſe, that we maye satisfye so greate a multitude? And Jesus sayde vnto them: Howe many loaues haue ye? And they sayde: Seuen, and a fewe lytle fysshes. And he commaunded ꝑ people, that

Ipse autem respondens, ait: Non sum missus nisi ad oues quæ perierunt domus Israel. At illa uenit & adorauit eum, dicens: Domine, adiuua me. Qui respondens ait: Non est bonum sumere panem filiorum, & mittere canibus. At illa dixit. Etiam domine, nam & catelli edunt de micis quæ cadunt de mensa dominorum suorum. Tũc respondens IESVS, ait illi: O mulier magna est fides tua, fiat tibi sicut uis. Et sanata est filia eius ex illa hora. Et cum transisset inde IESVS, uenit secus mare Galilææ, & ascendens in montem, sedebat ibi. Et accesserunt ad eum turbæ multæ habentes secum mutos, cæcos, claudos, debiles, & alios multos, & proiecerunt eos ad pedes eius, & curauit eos, ita ut turbæ mirarentur, uidentes mutos loquentes, claudos ambulantes, cæcos uidentes, & magnificabant deum Israel. IESVS autem conuocatis discipulis suis, dixit: Misereor turbæ, quia triduo iam perseuerat mecum, & non habent quod manducent, & dimittere ieiunos nolo, ne deficiant in uia. Et dicunt ei discipuli: Vnde ergo nobis in deserto panes tantos, ut saturemus turbam tantam? Et ait illis IESVS: Quot habetis panes? At illi dixerunt: Septem, & paucos piscículos. Et præcepit turbæ

ut

ut discumberent super terram. Et accipiens septem panes et pisces, et gratias agens, fregit, & dedit discipulis suis, et discipuli dederunt populo. Et comederunt omnes, et saturati sunt. Et quod superfuit de fragmentis, tulerunt septem sportas plenas. Erant autem qui manducauerunt quatuor millia hominum, extra paruulos et mulieres. Et dimissa turba, ascendit in nauiculam, et uenit in fines Magedan.

CAPVT. XVI.

ET accesserunt ad eum Pharisæi et sadducæi tentantes, et rogauerunt eum ut signum de cœlo ostenderet eis. At ille respondens, ait illis: Facto uespere, dicitis: Serenum erit, rubicundum est enim cœlum. Et manet: Hodie tempestas, rutilat enim triste cœlum. Faciem ergo cœli diuidicare nostis, signa autem temporum non potestis? Generatio mala et adultera signum quærit, & signum non dabitur ei nisi signum Ionæ prophetæ. Et relictis illis, abiit. Et cum uenissent discipuli eius trans fretum, obliti sunt panes accipere, Qui dixit illis: Intuemini & cauete a fermento pharisæorum et sadducæorum. At illi cogitauerunt inter se, dicentes: Quia panes non accepimus. Sciens autem IESVS, dixit: Quid cogitatis inter

that they shulde syt downe vpon the grounde. And takynge the seuen loaues and the fyshes, he geuynge thankes, brake, and gaue to his disciples, and the disciples gaue vnto the people. And they all dyd eate, and were satisfyed. And that which remayned of the broke meates toke they awaye [euen] seuen basketes full. They þ dyd eate, were foure thousãde of me, beside chyldre & wemẽ. ¶ And whan the multitude was sent awaye, he wente vp into a lytle shyppe, and came into the coastes of Magedan.

The xvi. Chapter.

THe * Pharises also and Sadduces came vnto hym temptynge, and requyred hym, that he wolde shewe them a token from heauen: * But he answerynge, sayde vnto them: Whã the euen is come to passe, ye saye: It wyll be fayre, for the skye is reede. And in the morynge: [It wyll be] to daye foule wether, for the skye is gloomynge reede. Can ye then discerne the face of the skye, but cannot discerne the tokens of tymes? * The euell and aduouterous generacion seketh a token, and there shall not a token be geuen vnto it, but the token of the prophete * Jonas. And them beynge lefte, he wente hys waye. * And whan hys disciples were come ouer the water, they forgat to take breads. Whyche sayd vnto thẽ: * Take hede, beware of the leuen of the Pharises and Saduces. But they thought amonge them selues, sayenge: Because we haue not taken breads. But Jesus knowynge, sayd: What do ye thynke amonge

A Marci. 8. b Joh. 6. b

Luce. 12. f

Matth. 12. b

Jonæ. 2. c

B Marci. 8. b

Luce. 12. c

among

amonge youre selues O ye of lytle fayth, because ye haue not breads? Do ye not yet vnderstonde nor remembre *the fyue breades, and the fyue thousande of men, and howe many basshettes toke ye vp? *Nother the seuen breads and the foure thousande of men, and howe many basshettes toke ye vp? Why do ye not vnderstande howe that I spake not vnto you of bread: Beware of the leuen of the Pharises and of the Saduces? Then vnderstode they that he bad not beware of the leuen of breads, but of the doctryne of the Pharises and Saduces. † *Jesus came into the coastes of Cesarea Philippi, and axed his disciples, sayenge: Whome do men saye that the sonne of man is? But they sayde: Some Jhon the baptiste. Some, Elias: But some, Hieremy, or one of ỹ prophetes. Jesus sayeth vnto thē: But whome saye you that I am? Simon Peter answerynge, sayde: *Thou art Christe the sonne of the lyuynge God. Jesus answerynge, sayd vnto hym: Blessed art thou O Simon Bar Jona, for flesshe and bloude hath not shewed vnto the, *but my father which is in the heauens. And I saye vnto the, that thou art Peter, and vpō thys *stone wyll I buylde my congregacion, and *the gates of hell shall not preuayle agaynst it. And vnto the wyll I geue the keyes of the kyngdome of heauens. *And what soeuer thou shalt bynde vpon earth, shall be bounde also in the heauens: And what soeuer thou shalte lowse vpon earth, shalbe lowsed

Math.14. c
Math.15. d
Marci.8.b
Luce.9.c
Luce.9.c
Johis.6.g
Joh.6.e
1.Cor.10.a
1.Pet.2.b
Mayc.18.c
Mathe.18.b
Johā.20.c

inter uos modicæ fidei, quia pānes non habetis? Nondum intelligitis, neque recordamini quinque panum, & quinque milium hominum, & quot cophinos sumpsistis? Neque septem panum et quatuor milium hominum et quot sportas sumpsistis? Quare non intelligitis, quia non de pane dixi nobis: Cauete a fermento Pharisæorum & Sadducæorum? Tunc intellexerunt, quia non dixerit cauendum a fermento panum, sed a doctrina Pharisæorum & Saddu cæorum. Venit autem IESVS in partes Cæsariæ Philippi, & interrogabat discipulos suos, dicens: Quem dicunt homines esse filium hominis? At illi dixerunt: Alii, Ioannem Baptistam: alii autem, Eliam: alii uero, Hieremiam, aut unum ex prophetis. Dicit illis IESVS: Vos autem quem me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus filius dei uiui. Respondens autem IESVS, dixit ei: Beatus es Simon Barlona, quia caro & sanguis non reuelauit tibi, sed pater meus qui est in cœlis. Et ego dico tibi, quia tu es Petrus, & super hanc petram ædificabo ecclesiam meam, & portæ inferi non præualebunt aduersus eam. Et tibi dabo claues regni cœlorum. Et quodcunque ligaueris super terram, erit ligatum & in cœlis: & quodcunque solueris super terram, erit solutum

tum et in cœlis. Tunc præcepit discipulis suis, ut nemini dicerent, quia ipse esset IESVS Christus. Exinde cœpit IESVS ostendere discipulis suis, quia oporteret eum ire Hierosolymam et multa pati a senioribus, et scribis, et principibus sacerdotum, et occidi, et tertia die resurgere. Et assumens eum Petrus, cœpit increpare illum, dicens: Absit a te domine, non erit tibi hoc. Qui conuersus, dixit Petro: Vade post me satana, scandalum es mihi: quia non sapis ea quæ Dei sunt, sed ea quæ hominum. Tunc IESVS dixit discipulis suis: Si quis uult post me uenire, abneget semetipsum, et tollat crucem suam, et sequatur me. Qui enim noluerit animam suam saluam facere, perdet eam: qui autem perdiderit animam suam propter me, inueniet eam. Quid enim prodest homini si uniuersum mundum lucretur, animæ uero suæ detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua? Filius enim hominis uenturus est in gloria patris sui cum angelis suis, et tunc reddet unicuique secundum opera eius. Amen dico uobis: Sunt quidam de hic stantibus, qui nõ gustabunt mortem, donec uideãt filiũ hominis uenientem in regno suo.

lowseth in heauens alſo. ✝ Than charged he hys dyſcyples, that they ſhulde tell no man, that he was Jeſus Chriſte. * From that tyme forth beganne Jeſus to ſhewe vnto hys diſcyples, that he muſte go to Hieruſalem and ſuffre many thynges of the elders, and ſcrybes, and chefe of the prieſtes, and be ſlayne, and ryſe agayne the thyrde daye. And Peter takynge hym, beganne to rebuke hym, ſayenge: That be farre from the LORDE, it ſhall not happen vnto the. Which beynge turned, ſayde vnto Peter: * Go after me thou Satan, thou hyndreſt me: for thou ſauoureſt not the thynges that be of God, but thoſe [that be] of men. * Then ſayde Jeſus vnto hys diſcyples: Yf ony man wyll come after me, let hym denye hymſelfe, and take vp hys croſſe, and folowe me. For he that wyll ſaue hys lyfe, ſhall loſe it: But he that loſeth hys lyfe for my ſake, ſhall fynde it. For what profyteth it a man yf he wynne the whole worlde, but ſuffre harme vnto hys ſoule? Or what exchaūge ſhal a mã geue for hys ſoule? For ỹ ſonne of man ſhal come in the glory of hys father wyth hys angels, * and then ſhall he recompence euery man accordynge to hys workes. * Verely I ſaye vnto you: Ther are ſome of thoſe that beſtandyng here, wheych ſhal not taſte death, tyll they ſe the ſonne of man commynge in hys kyngdome.

D
Marci.2.b
Luce.9.c
1.Reg.19.b
Matth.10.e
Marci.8.e
Luce.9.e
and.14.d
Joh.12.c
Rom.2.b
Matth.8.e
Luc.9.c

CAPVT XVII.

The.xvii.Chapter.

And

A
Marci.9.a
Luce.9.b
ND * after syxe dayes toke Jesus Peter, and James, and Jhō hys brother, and bryngeth them vnto an hye mountayn out of the waye, and was transfigured before them. And
Apoc.1.c
* hys face shone as the Sonne, but hys garmētes were whyte as snow. And beholde, ther appeared vnto thē Moses & Elias talkynge wyth hym. Peter answerynge, sayde vnto Jesus: LORDE, here is good beyng for vs: Yf ꝑ wylt, let vs make here thre Tabernacles: one for the, one for Moses, & one for Elias. Whyle he was yet talkyng, behold, a bryght cloude ouershadowed them. And beholde a voyce out of the cloude, say-
Esaye.42.a
Math.3.b
Marci.1.a
eng: * This is my beloued sonne, in whome I am well pleased: Heare hym. The disciples also hearynge, fell vpon they' face, and were sore afrayed. And Jesus came & touched them, and sayd vnto them. Arise vp, and feare not. They lyftynge vp they' eyes, sawe noman, but Jesus
B
onely. * And as they were cōmynge
Mathe.9.a
downe from the mount, Jesus commaunded them, sayenge: Tell the vision to no man, tyl the sonne of man arise agayne from ꝑ dead. ¶ And the disciples axed hym, sayeng: Why do the scribes say then that Elias must fyrste come? And he answerynge
Mala.3.d
sayde vnto them: * Elias truely shal come, & restore all thynges agayne. But I saye vnto you, that Elias is come already, and they haue not knowen hym, but haue done in hym what so euer they wolde: Euen so al so shall the sonne of man suffre of them

ET post dies sex assumsit IESVS Petrum, et Iacobum, & Ioannem fratrem eius, & ducit illos in montem excelsum seorsum, et transfiguratus est ante eos. Et resplenduit facies eius sicut sol: uestimenta autem eius facta sunt alba sicut nix. Et ecce, apparuerunt illis Moses & Elias cum eo loquentes. Respondens autem Petrus, dixit ad IESVM: Domine, bonū est nos hic esse: si uis, faciamus hic tria tabernacula: tibi unum, Mosi unum, & Eliæ unū. Adhuc eo loquente, ecce, nubes lucida obūbrauit eos. Et ecce, uox de nube dicens: Hic est filius meus dilectus, in quo mihi bene complacui: IPSVM AVDITE. Et audiētes discipuli, ceciderunt in faciē suam, & timuerunt ualde. Et accessit IESVS, & tetigit eos, dixitq; eis: Surgite et nolite timere. Leuantes autē oculos suos neminē viderūt, nisi solū IESVM. Et descendētibus illis de monte, præcepit illis IESVS, dicēs: Nemini dixeritis uisionem, donec filius hominis a mortuis resurgat. Et interrogauerunt eum discipuli, dicentes: Quid ergo scribæ dicunt, quod Eliam oporteat primum uenire? At ille respondens ait eis: Elias quidē uēturus est, & restituet oia. Dico autem uobis, quia Elias iam uenit, et non cognouerunt eum, sed fecerunt in eo quæcunque uoluerunt: Sic & filius hominis passurus est ab eis

eis. Tunc intellexerunt discipuli, quia de Ioãne Baptista dixisset eis. Et cum uenisset ad turbam, accessit ad eum homo genibus prouolutus ante eum, dicens: Domine, miserere filio meo, quia lunaticus est, et male patitur: nam sæpe cadit in ignem, et crebro in aquam, et obtuli eum discipulis tuis, et nõ potuerunt curare eum. Respondens autem IESVS, ait: O generatio incredula et peruersa, quousque ero uobiscum? usque quo patiar uos? Afferte huc illum ad me. Et increpauit illum IESVS: et exiit ab homine dæmonium, et curatus est puer ex illa hora. Tunc accesserunt discipuli ad IESVM secreto, et dixerunt: Quare nos non potuimus eicere illum? Dixit illis IESVS: Propter incredulitatem uestram. Amen quippe dico uobis: Si habueritis fidem sicut granum sinapis, dicetis monti huic: Transi hinc, et transibit, et nihil impossibile erit uobis. Hoc autem genus nõ eiicitur, nisi per orationẽ et ieiunium. Conuersantibus autem eis in Galilea dixit illis IESVS: Filius hominis tradẽdus est in manus hominum, et occident eum, et tertia die resurget. Et contristati sunt uehementer. Et cum uenissent Capernaum, accesserunt qui didrachma accipiebant ad Petrum, et dixerunt ei: Magister uester nõ soluit didrachma?

them. Than vnderstode the disciples that he had sayde vnto them of Jhon the baptist. * And whã he was come vnto the people, there stepte vnto hym a man fallyng downe on his knees before hym, sayeng LORDE, haue mercye on my sonne, for he is lunatyke, and suffreth greate: for oftymes he falleth into the fyre, & ofte into the water, and I brought hym vnto thy disciples, and they coulde not heale hym. Jesus answeryng, sayd: O faythlesse and frowarde generation, how longe shal I be wyth you? howe longe shall I suffre you? Bryng hym hyther to me. And Jesus rebuked hym, and the deuell departed out from hym, and the chyld was healed from that houre. * Than came the disciples vnto Jesus secretly, & sayde: Why myght not we caste hym oute? Jesus sayde vnto them, for your vnbeleefes sake. For verely I saye vnto you: * If ye haue fayth, as a grane of mustarde sede, ye shall saye vnto thys mountayne: Remoue hence, and it shall remoue, and ther shall nothynge be vnpossible vnto you. Howbeit thys kynde is not caste out, but by prayer and fastynge. * Whyle they were occuppenge in Galile, Jesus sayd vnto them: The sonne of man muste be betrayed into the handes of men, and they shall kyll hym, and the thyrde daye shall he ryse agayne. And they were exceadynge sory. + And whan they were come to Capernaum, they that receaued the tribute money, came to Peter, and sayd vnto hym: Doth not your master pay tribute money?

Marci. 9.b Luce. 9.b

Marci. 9. c

Matth. 21. c Luce. 17. a

Matth. 16. c and. 20. b Marci. 8. b 9. b. 9. 10. b Luce. 9. c

he sayd: Yee. And whan he was entred into the house, Jesus preuented hym, sayenge: Howe thynkeste thou Simon, of whome do the kynges of ỹ earth receaue tribute or custome? Of theyr owne children, or of straungers? And he sayd: Of straungers. Jesus sayd vnto them: Then are the children free. * But that we offende them not, go thou vnto the see, and caste a hooke, and take the fyshe that commeth vp fyrste: And whan hys mouth is opened, thou shalt fynde a ✠ Stater: takynge the same geue vnto them for the and me. ✠

Mat. 22. c

A Stater is a certayne pece of money of bayne about xx. pens.

The. xviii. Chapter. ✠

IN that houre * came the disciples vnto Jesus, sayenge: Who thynkest thou is greater in ỹ kyngdome of heauens? And Jesus callynge a childe vnto hym, set hym in the mydes of them, and sayd: Verely I saye vnto you: Except ye be turned, and become * as lytle children, ye shall not entre into the kyngdom of heauens. Whosoeuer therfore humbleth hymself as thys lytle childe, he is greater in the kyngdome of heauens. And he that receaueth such one lytle childe in my name, receaueth me: * But he that offendeth one of these lytle ones whyche beleue in me, it were better for hym ỹ a mylstone of asses were hanged in hys necke, and he drowned into the depe of the see. Wo vnto the worlde of slaunders. * For it is necessary that slaunders come: Neuertheles wo vnto that mā by whō slaunder commeth. * Yf thy hande or thy foote

A

Mar. 9. d
Luc. 9. c

2. Pet. 1. k.

Marc. 9. e
Luc. 7. g

1. Cor. 11. b.
Luce. 17. a.

Math. 5. d
Mar. 9. f

Ait: Etiam. Et cum intrasset in domum, prævenit eum IESVS, dicens: Quid tibi uidetur Simon, reges terræ, a quibus accipiunt tributum uel censum, a filiis suis, an ab alienis? Et ille dixit: Ab alienis. Dixit illi IESVS: Ergo liberi sunt filii. Vt autem non scandalizemus eos, uade ad mare, & mitte hamum, & eum piscem qui primus ascenderit tolle: & aperto ore eius, inuenies staterem: illū sumens da eis pro me et te.

CAPVT XVIII.

IN illa hora accesserunt discipuli ad IESVM, dicentes: Quis putas maior est in regno cœlorum? Et aduocans IESVS paruulum, statuit eum in medio eorum, et dixit: Amen dico uobis, nisi conuersi fueritis, et efficiamini sicut paruuli, non intrabitis in regnum cœlorum. Quicunque ergo humiliauerit se sicut paruulus iste, hic est maior in regno cœlorum. Et qui susceperit unum paruulum talem in nomine meo, me suscipit: qui autem scandalizauerit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius, & demergatur in profundum maris. Væ mundo a scandalis. Necesse est enim ut ueniant scandala: ueruntamen uæ homini illi, per quem scandalum uenit. Si autem manus tua, uel pes tuus

scanda-

scandalizat te, abscinde eum, & proiice abs te: bonum tibi est ad uitam ingredi debilem uel claudum, quam duas manus uel duos pedes habētem, mitti in ignem æternum. Et si oculus tuus scandalizat te, erue eum, et proiice abs te: bonum tibi est, unum oculum habentem in uitam intrare, quam duos oculos habentē mitti in gehennam ignis. Videte ne contemnatis unum ex his pusillis: dico enim uobis, quia angeli eorum in cœlis semper uident faciem patris mei qui in cœlis est. Venit enim filius hominis saluare quod perierat. Quid uobis uidetur? Si fuerint alicui centum oues, et errauerit una ex eis, nōne reliquit nonaginta nouem in montibus, et uadit quærere eam quæ errauit? Et si contigerit ut inueniat eam: amen dico uobis, quia gaudet super eam magis quam super nonaginta nouem, quæ non errauerunt. Sic non est uoluntas ante patrem uestrum qui in cœlis est, ut pereat unus de pusillis istis. Si autem peccauerit in te frater tuus, uade, et corripe eum inter te & ipsum solum. Si te audierit, lucratus eris fratrem tuum. Si autem te non audierit, adhibe tecum adhuc unum uel duos, ut in ore duorum uel trium testium stet omne uerbum. Quod si non audierit eos, dic ecclesiæ. Si autem ecclesiam non audierit, sit tibi sicut ethnicus, et publicanus. Amen dico uobis, quæcunque alligaueritis

foote slaunder the, cut hym of, and cast hym from the: Good it is vnto the to entre in vnto lyfe feble or lame, than hauyng two hādes or two fete, to be caste into euerlastynge fyre. And yf thyne eye slaunder the, pluck hym out, & cast [hym] frō the. Good it is vnto the to entre into lyfe hauynge one eye, than hauynge two eyes to be caste into hell fyre. Take hede that ye despyse not one of these lytle ones: for I saye vnto you, that they? angels in heauēs alwaye do beholde the face of my father whiche is in the heauens. ✝ For the sonne of man is come to saue that which had ben lost. How thynke you? * Yf one man haue an hundreth shepe, and one of them be gone astraye, doth he not leaue the nyne and nynety in the mountaynes, & goeth to seke it that went astray? And yf it chaunce he fynde it, verely I saye vnto you, that he ioyeth more ouer it, thā ouer the nyne and nynety, which went not astray. Euen so is it not the wyl before your father, whyche is in the heauens, that one of these lytle ones perysshe. ✝ * Yf thy brother synne agaynste the, go thy waye, and rebuke hym betwene the and hym alone. Yf he heare the, thou hast wonne thy brother. But yf he heare the not, take vnto the yet one or two, * that in the mouth of two or three wytnesses all the sentence maye stande. Yf that he heare not them, tell thou the congregatiō. But yf he heare not the cōgregation, let hym be vnto the as an heythen & Publicane. Verely I say vnto you: * what thynges so euer ye shal bynd

Luce. 15.a

Leuit. 19.b Deuit. 17.b Luce. 17.a

Nume. 15.a Deute. 17.b and. 19.c 2. Cor. 13.a

Esay. 46.c

vpon earth, they shal be bounde also in heauē: & what thynges so euer ye shall lowse vpon earthe, they shall be lowsed in heauen also. Agayne I say vnto you: that yf two of you consent vpon earth, cōcernyng euery thynge what so euer thy shall axe, it shall come to passe vnto them fro my father which is in the heauens. * For where two or three are gathered together in my name, there am I in ꝑ myddes of them. * Than Peter cōmynge vnto hym, sayde: LORDE, howe ofte shall my brother synne agaynst me, and I shall forgeue hym? Tyll seuen tymes? Jesus sayeth vnto hym: I saye not vnto the tyll seuen tymes, but tyll seuenty tymes seuen tymes. ✝ ✣ Therfore is the kyngdome of heauens lykened vnto a man a kynge, whyche wolde laye accomptes wyth hys seruauntes. And wham he had begonne to laye ꝑ accomptes, ther was offered hym one that oughte hym ten thousande talētes. And wham he had not wherof to make recompence, hys lorde cōmaūded hym to be solde, & hys wyfe, and chyldren, & al that he had, & recōpence to be made. But the same seruaunt fallynge downe, prayed hym, sayeng: haue patiēce in me, & I shal paye ꝑ all. The lorde of ꝑ seruaūt hauyng cōpassiō, let hym go, & forgaue hym ꝑ det. The same seruaūt beyng gone forth, fownd one of hys fellow seruaūtes which ought hym an hundreth pens, & he takyng holde, caught hym by the throte, sayenge: Paye ꝑ thou owest. And hys fellow seruaunt fallynge downe, prayed hym, sayenge: haue

super terram, erunt ligata et in cœlo: et quæcunque soluerītis super terram, erunt soluta et in cœlo. Iterum dico uobis, quia si duo ex uobis consenserint super terram, de omni re quamcunque petierint, fiet illis a patre meo qui in cœlis est. Vbi enim sunt duo uel tres congregati in nomine meo, ibi sum in medio eorum. Tunc accedens Petrus ad eum dixit: Domine, quoties peccabit in me frater meus, et dimittam ei? Vsque septies? Dicit illi IESVS: Non dico tibi usque septies, sed usque septuagesies septies. Ideo assimulatum est regnum cœlorum homini regi, qui uoluit rationem ponere cum seruis suis. Et cum cœpisset rationem ponere, oblatus est ei unus, qui debebat ei decem milia talenta. Cū autem non haberet unde redderet, iussit eum dominus eius uenundari, et uxorem eius, et filios, et omnia quæ habebat, & reddi. Procidens autem seruus ille, orabat eum, dicens: Patientiam habe in me, et omnia reddam tibi. Misertus autem dominus serui illius, dimisit eum, et debitum dimisit ei. Egressus autem seruus ille, inuenit unum de conseruis suis, qui debebat ei centum denarios: et tenens, suffocabat eum, dicens: Redde quod debes. Et procidens conseruus eius, rogabat eū dicens:

Pacie-

Patientiam habe in me, et omnia reddam tibi. Ille autem noluit, sed abiit, et misit eum in carcerem donec redderet debitum. Videntes autem conserui eius quæ fiebant, contristati sunt ualde, et uenerunt, et narrauerunt domino suo omnia quę facta fuerant. Tunc uocauit illum dominus suus, et ait illi: Serue nequã, omne debitum dimisi tibi, quoniam rogasti me: nonne ergo oportuit & te misereri cõserui tui sicut & ego tui misertus sum? Et iratus dominus eius, tradidit eũ tortoribus, quousque redderet uniuersum debitum. Sic et pater meus cœlestis faciet uobis, si nõ remiseritis unusquisq; fratri suo de cordibus uestris.

CAPVT XIX.

ET factum est cum consummasset IESVS sermones istos, migrauit a Galilæa, et uenit in fines Iudææ trans Iordanem, et secutæ sunt eum turbæ multæ, et curauit eos ibi. Et accesserunt ad eum Pharisæi, tentantes eum, et dicentes: Si licet homini dimittere uxorem suam quacunque ex causa? Qui respondens, ait illis: Non legistis, quia qui fecit hominem ab initio, masculum et fœminam fecit eos? Et dixit: Propter hoc, dimittet homo patrem et matrem, et adhærebit uxori suæ, et erunt duo in carne una: Itaque iam non sunt duo, sed una caro. Quod ergo Deus con-

haue pacience in me, & I shall paye the all. But he wolde not, but went, & cast hym into prison, tyll he shulde paye the dette. But hys cõpanyons seyng the thynges þ were done, were very sory, & came, & tolde theyr lorde all thynges that were come to passe. Than hys lorde called hym, & sayde vnto hym: ✶ Thou wycked seruaunt, Iacob. 1. b
I forgaue þ all the det, because thou prayedest me: oughtest not thou ther fore also haue compassiõ on thy fellowe seruaunte, as I also haue had compassion on the? And hys lorde beynge wroth, delyuered hym ouer to the tormentours, tyll he shulde paye all the dette. ✶ Thus shall my Matth. 6. b. Marc. 11. c
heauenly father also do vnto you, yf ye forgeue not euery one hys brother [euen] from your hartes. ✠

The. xix. Chapter.

AND ✶ it came to passe whã Iesus had ended these sayenges, he departed from Galile, and came into þ coastes of Iewry beyonde Iordane, and much people followed hym, and he healed them there. And the pharises came vnto hym, temptyng hym, and sayenge: Whether is it lawfull for a man to putte awaye hys wyfe, for ony maner of cause? Whyche answerynge, sayd vnto them: haue ye not red how that he whiche made man frõ the begynnyng, made them male & female? And he sayde: ✶ For Gene. 2. b
thys cause shall a man leaue father and mother, and shall cleue vnto hys wyfe, and they two shall be in one flesh: And so nowe they are not two, but one flesh. Wherfore let not

man put a sunder that, whiche God hath coupled together. They saye vnto hym: * Why dyd Moses than commaunde a bill of deuorcemente to be geuen, and to put [her] awaye? He sayd vnto them: Because Moses for the hardenesse of youre harte suffred you to put awaye your wyues, but from the begynnynge it hath not ben so. But I saye vnto you: that * who so euer putteth away hys wyfe, (saue for fornication) and marryeth another, commytteth aduoutrye: And he that marryeth her which is put awaye, cõmytteth aduoutrye. Hys disciples saye vnto hym: If the cause of man be so wyth a wyfe, it is no good to mary. Which sayde vnto them: All men comprehende not thys sayenge, but they to whome it is geuen. For ther be gelded, that are borne so from the mothers wombe: And ther be gelded, that are made of men: And ther be gelded, that haue gelded them selues for the kyngdome of heauens. He that can cõprehende, let hym comprehende. * Than were ther presented vnto hym yonge chylderen, that he myght laye hondes on them, and praye. But the disciples rebuked them. Neuertheles Jesus sayd vnto them: Suffre the chyldre, and forbyd not ye them to come vnto me: for vnto suche belongeth the kyngdõ of heauẽs. And whã he had layed handes on them, he departed thence. * And beholde one commynge, sayd vnto hym: Good mayster, what good shall I do, that I maye haue euerlastynge lyfe? Whyche sayde vnto hym: Why axest thou me of

Deute. 24. a
Jere. 3. a
Malac. 2. c.

Matth. 5. d.
Marci. 10. a
Luce. 16. c

Mar. 10. b.
Luce. 18. b.

Marci. 10. b
Luce. 18. b

coniunxit, homo non separet. Dicunt illi: Quid ergo Moses mandauit dari libellum repudii, et dimittere? Ait illis: Quoniam Moses ad duriciam cordis uestri permisit uobis dimittere uxores uestras: ab initio autem non fuit sic. Dico autem uobis: quia quicunque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, mœchatur: & qui dimissam duxerit, mœchatur. Dicunt ei discipuli eius: Si sic est causa hominis cum uxore, non expedit nubere. Qui dixit illis: Non omnes capiunt uerbum istud, sed quibus datum est: Sunt enim eunuchi, qui de matris utero sic nati sunt: et sunt eunuchi, qui facti sunt ab hominibus: et sunt eunuchi, qui seipsos castrauerunt propter regnum cœlorum. Qui potest capere, capiat. Tunc oblati sunt ei paruuli, ut manus eis imponeret, et oraret. Discipuli autem increpabant eos. IESVS uero ait eis: Sinite paruulos, et nolite eos prohibere ad me uenire: talium est enim regnum cœlorum. Et cum imposuisset eis manus, abiit inde. Et ecce unus accedens, ait illi: Magister bone, quid boni faciam, ut habeam uitam æternam? Qui dixit ei: Quid me interrogas de

de bono? Vnus est bonus, Deus. Si autem uis ad uitam ingredi, serua mandata. Dicit illi: Quæ? IESVS autem dixit: Non homicidium facies: Non adulterabis: Non facies furtum: Non falsum testimonium dices: Honora patrem tuum et matrem: et Diliges proximum tuum sicut te ipsum. Dicit illi adolescens: Omnia hæc custodiui a iuuentute mea, quid adhuc mihi deest? Ait illi IESVS: Si uis perfectus esse, uade, uende omnia quæ habes, et da pauperibus, et habebis thesaurum in cœlo, et ueni, sequere me. Cum audisset autem adolescens uerbum, abiit tristis: erat enim habens multas possessiones. IESVS autem dixit discipulis suis: Amen dico uobis, quia diues difficile intrabit in regnum cœlorum. Et iterum dico uobis: Facilius est camelum per foramen acus transire, quam diuitem intrare in regnum cœlorum. Auditis autem his, discipuli mirabantur ualde, dicentes: Quis ergo poterit saluus esse? Aspiciens autem IESVS, dixit illis: Apud homines hoc impossibile est, apud Deum autem omnia possibilia sunt. Tunc respondens Petrus, dixit ei: Ecce, nos reliquimus omnia, et secuti sumus te, quid ergo erit nobis? IESVS autem dixit illis: Amen dico uobis: quod uos qui secuti estis me, in rege-

of good? ✱ God onely is good. But yf thou wylte entre in vnto lyfe, kepe the ✱ commaundementes. He sayeth vnto hym: Whyche? Jesus sayde: Thou shalt not commyt mãslaughter: Thou shalt not do aduoutrye: Thou shalte not commytte theft: Thou shalte not speake false wytnesse: honoure thy father and mother, and ✱ thou shalte loue thy neyghboure as thy selfe. The ionge man sayeth vnto hym: All these haue I kepte frõ my youth, what do I lacke yet? Jesus sayd vnto hym: ✱ Yf thou wylt be perfecte, go, sell all that thou haste, and geue to the poore, & thou shalt haue ✱ a treasure in heauẽ, and come, followe me. But whan the ionge man had herde the sayenge, he wente hys waye heuy: for he was hauynge manny possessions. ✱ Jesus sayde vnto hys disciples: Verely I saye vnto you: that a ryche man shall hardly entre into the kyngdome of heauens. And agayne I saye vnto you: It is easyer for a camell to go thorowe a nedels eye, then for the ryche to entre into the kyngdome of heauens. Whan these thynges were herde, the disciples maruayled exceadyngly, sayenge: Who may than be saued? But Jesus lokynge vp, sayde vnto them: Wyth men is thys impossible, but ✱ wyth God all thynges are possible. † Than Peter answerynge, sayde vnto hym: Beholde, ✱ we haue forsaken all thynges and followed the, what shal we haue therfore? Jesus sayde vnto them: Verely I saye vnto you: that ye whiche haue followed me, in

Psal. 113.

Exod. 20. Deut. 4. & 5.

Rom. 13. Galat. 5.

Luce. 12.

Matth. 6.

D

Matt. 20. Luce. 18.

Zacha. 8.

Matth. 4. Mar. 10. Luce. 18.

the regeneracion, whan the ſonne of man ſhall ſyt in the ſeat of hys mateſty, you ſhal ſytte alſo vpon twelfe
Sapt.5.a ſeates, * iudgynge the twelue trybes
Deut.33.b of Iſrael. * And euery one that ſhall forſake houſe, or bzethzē, or ſyſters, or father, or mother, or wyfe, or chyldzen, or londes for my names ſake,
Iob.42.b * ſhall receaue an hundzeth folde, & ſhall poſſeſſe euerlaſtyng lyfe. * Many fyzſt ſhalbe laſt, & the laſt fyzſt.
Marth.20.b
Luce.13.c

The.xx.Thapter. +

A The kyngdome of heauēs is lyke vnto a man an houſholder, ỳ went forth early in the mozny̆ng to hyze wozkemen in hys vyneyarde. Whā the bargayne was made with the wozkemen for a peny a daye, he ſente them into hys vyneyarde. And beynge gone forthe aboute the thyzde houre, he ſaw other ſtādynge ydle in the market, and he ſayd vnto them: Go ye alſo into my vyneyard and that which ſhalbe ryght, wyll I geue you. They went theyr waye. Agayne, he wente forthe aboute the fyxte and nyneth houre, & dyd lyke wyſe. Aboute the eleuenth houre he went forth, and founde other ſtandynge, and ſayeth vnto them: Why ſtande ye here ydle all the daye? They ſaye vnto hym: Becauſe noman hathe hyzed vs. he ſayde vnto thē: Go ye alſo into my vyneyarde. Whan it was nyght, the lozde of the vyneyard ſayeth vnto hys ſtewarde: Call the wozkemen, & paye them the rewarde, begynnynge from the laſt vnto ỳ fyzſt. Whā they therfoze dyd come ỳ came about ỳ eleuenth houre they

regeneratione, cum ſederit filius hominis in ſede maieſtatis ſuæ, ſedebitis et uos ſuper ſedes duodecim, iudicantes duodecim tribus Iſrael. Et omnis qui reliquerit domum, uel fratres, aut ſorores, aut patrem, aut matrem, aut uxorem, aut filios, aut agros propter nomen meum, cētuplum accipiet, et uitam æternam poſſidebit. Multi autem erunt primi nouiſſimi, et nouiſſimi primi.

CAPVT. XX.

Simile eſt regnum cœlorum homini patrifamilias, qui exiit primo mane conducere operarios in uineam ſuam. Conuentione autem facta cum operariis ex denario diurno, miſit eos in uineam ſuam. Et egreſſus circa horam tertiam, uidit alios ſtantes in foro ociosos, et dixit illis: Ite et uos in uineam meam, et quod iuſtum fuerit dabo uobis. Illi autem abierunt. Iterum exiit circa ſextam et nonam horam, et fecit ſimiliter. Circa undecimam uero exiit, et inuenit alios ſtantes, et dicit illis: Quid hic ſtatis tota die ociosi? Dicunt ei: Quia nemo nos conduxit. Dixit illis: Ite et uos in uineam meam. Cum ſero autem factum eſſet, dicit dominus uineæ procuratori ſuo: Voca operarios, & redde illis mercedē, incipiens a nouiſſimis uſq; ad primos. Cum uenisſent ergo qui circa undecimam horam uenerāt,

acce-

acceperũt singulos denarios. Ve niẽtes aũt et primi, arbitrati sunt quod plus essent accepturi: acce perunt aũt et ipsi singulos dena rios. Et accipiẽtes, murmurabãt aduersus patremfamilias, dicen tes: Hi nouissimi una hora fece runt, & pares illos nobis fecisti, qui portauimus põdus diei, & æ stus? At ille respondens uni eorũ, dixit: Amice, non facio tibi iniu riam: nõne ex denario cõueniſti mecũ? Tolle quod tuũ est, & ua de. Volo autẽ & huic nouissimo dare sicut & tibi. Aut non licet mihi quod uolo facere? An ocu lus tuus nequam est, quia ego bonus sum? Sic erunt nouissimi primi, & primi nouissimi. Multi enim sunt uocati, pauci uero e lecti. Et ascendens IESVS Hie rosolymam, assumpsit duode cim discipulos suos secreto, & ait illis: Ecce, ascendimus Hie rosolymam, & filius hominis tra detur principibus sacerdotum, & scribis, & condemnabunt eum morte, & tradent eum gentibus ad illudendum, & flagellandum, & crucifigendum: & tertia die resurget. Tunc accessit ad eum mater filiorum Zebedæi cum filiis suis, adorans, & petens ali qd ab eo. Qui dixit ei: Quid uis? Ait illi: Dic ut sedeant hi duo filii mei, unus ad dexteram tu am, & unus ad sinistram in re gno tuo. Respondens autem IE SVS, dixit: Nescitis quid peta tis. Potestis bibere calicem quẽ ego bibiturus sum? Dicunt ei:

Pose

they receaued pens euery one. The fyrste also commynge, supposed that they shulde receaue more: but they also receaued pens euery one. And they receauyng, murmured agaynst the housholder, sayenge: These laste haue wrought one houre, & hast thou made thẽ lyke vnto vs, whiche haue borne the burthen and heates of the daye? But he answeryng vnto one of them, sayde: Frende, I do the not wronge. Dyddeste thou not agree vn me for a peny? Take that thyne is, & go thy waye. I wyll geue vnto thys laste also lyke as vnto the. * Or is it not lefull for me to do what I wyll? Is thyne eye wycked, because I am good? * So shall the laste be ꝑ fyrst, & ꝑ fyrst ꝑ laste. ‡ For many be called, but few chosen. ‡ And Jesus goynge vp to Jerusalẽ, toke hys twolue disci ples in secrete, & sayd vnto thẽ: * We holde, we go vp to Jerusalẽ, and the sonne of man shalbe delyuered ouer vnto the hygh prestes, and to ꝑ scry bes, and they shal condemne hym by death, and shal delyuer hym ouer vn to the heythen to be mocked, & scour ged, and crucifyed, and the thyrd day shal he ryse agayne. + * Then came vnto hym the mother of the chyldren of Zebede, with hyr sonnes worshyp pynge, and axyng somwhat of hym: Whych sayde vnto her: What wylt thou? She sayde vnto hym: Com maande, ꝑ these my two sonnes, may sytte, one at thy ryghthand, and one at thy left hand in thy kyngdõ. But Jesus answeryng, sayd: Ye wote not what ye axe: May ye drynk ꝑ cuppe ꝑ I shal drynk? They say vnto hym:

We:

Rom.3.11.g

Matth.19.b Mar. 10.c Luce.13.c

‡ mat.21.b

Mar. 10.b Luce. 18.b

L.

Mat.10.b

We maye. he sayd vnto them: My cuppe truly shall ye drynke, but to sytt at my ryght or lefte hande, is not myne to geue you, but to suche as it
Mat.25.c. is *prepared for of my father. ¶ And the ten hearynge, toke indygnacion at the two brethren. But Jesus cal-
Mar.ecc. 9.d and.10.c. led them vnto hym, and sayde: *Ye knowe that the prynces of nacions haue dompnion of them, and they that be greater men, execute authorite: vpon the. It shal not be so amog you. But who so euer wyll become greater amoge you, let hym be youre mynister: And he that wylbe chefest amonge you, shalbe youre seruaunt: Lyke as ꝑ sonne of man came not to be serued, but to serue, and to bestow hys lyfe to the redempcio for many.
Marc.10.c Luce.18.d. * And whan they were departynge from Hierico, much people followed hym. And beholde, two blynd men syttynge by the waye syde, herde that Jesus wente by, and they cryed, sayenge: O LORDE thou sonne of Dauid, haue mercy vpon vs. But the people rebuked them, that they shuld holde theyr peace. Neuertheles se they cryed the more, & sayde: O LORDE thou sonne of Dauid, haue mercye vpon vs. And Jesus stode, and called them, and sayde: What wyll ye that I shall do vnto you? They saye vnto hym: LORDE, that oure eyes maye be opened. And Jesus haupnge compassion on them, touched theyr eyes. And immediately they sawe, & followed hym.

The.xxi. Chapter. ✣

And

Possumus. Ait illis: Calicem quidem meum bibetis, sedere autem ad dexteram meam uel sinistram, non est meum dare uobis, sed quibus paratum est a patre meo. Et audientes decem, indignati sunt de duobus fratribus. IESVS autem uocauit eos ad se, et ait: Scitis quia principes gentium dominantur eorum, et qui maiores sunt, potestatem exercent in eos. Non ita erit inter uos, sed quicunque uoluerit inter uos maior fieri, sit uester minister: et qui uoluerit inter uos primus esse, erit uester seruus: sicut filius hominis non uenit ministrari, sed ministrare, et dare animam suam in redemptionem pro multis. Et egredientibus illis ab Hierico, secuta est eum turba multa. Et ecce, duo cæci sedentes secus uiam, audierunt quia IESVS transiret, et clamauerunt, dicentes: Domine miserere nostri fili Dauid. Turba autem increpabat eos ut tacerent. At illi magis clamabant, dicentes: Domine, miserere nostri fili Dauid. Et stetit IESVS, & uocauit eos, & ait: Quid uultis ut faciam uobis? Dicunt illi: Domine, ut aperiantur oculi nostri. Misertus autem eorum IESVS, tetigit oculos eorum. Et confestim uiderunt, et secuti sunt eum.

CAPVT XXI.

Et

ET cum appropinquasset Hierosolymis & uenisset Bethphage ad montem Oliueti, tunc IESVS misit duos discipulos, dicens eis: Ite in castellum quod contra uos est, & statim inuenietis asinam alligatam, & pullum cum ea: soluite, et adducite mihi. Et si quis uobis aliquid dixerit, dicite: quia dominus his opus habet, & confestim dimittet eos. Hoc autem factum est, ut impleretur quod dictum est per prophetam, dicentem: Dicite filię Sion: Ecce, rex tuus uenit tibi, mansuetus, sedens super asinam, et pullum filium subiugalis. Euntes autem discipuli fecerunt sicut præcepit illis IESVS. Et adduxerunt asinam & pullum, & imposuerunt super eos uestimenta sua, & eum desuper sedere fecerunt. Plurima autem turba strauerunt uestimenta sua in uia: alii autē cædebant ramos de arboribus, & sternebant in uia: Turbæ autē quæ præcedebant & quæ sequebantur, clamabant, dicētes: Hosanna filio Dauid: Benedictus qui uenit in noie dñi, hosanna in altissimis. Et cū intrasset Hierosolymā, cōmota est uniuersa ciuitas, dicens: Quis est hic? Populi autē dicebāt: Hic est IESVS propheta a Nazareth Galilęæ. Et intrauit IESVS in templū Dei, & eiiciebat omnes uendentes & ementes in templo, et mensas nummulariorum, et cathedras uendeno-

AND whā he drew nye vnto Jerusalē, and was come to Bethphage vnto mount Oliuete, than sent Jesus two disciples, sayenge vnto thē: Go into the towne that lyeth ouer agaynst you, & anone ye shal fynde an Asse bounde, & [hyr] foale wyth her: lowse them, & bryng them vnto me. And yf ony mā say ought vnto you, saye ye: that the LORDE hath nede of them, & strayght waye he wyll let them go. But thys was done, that it myght be fulfylled, that was spoke by the prophet, sayenge: ✱ Tell the doughter Sion: beholde, thy kyng cōmeth vnto the, meke, syttynge vpon an Asse, and the foale the sonne of ꝑ Asse vsed to the yocke. The disciples goyng dyd as Jesus had cōmaunded them, & brought the Asse & the foale, and layed theyr clothes vpon them, & made hym syt theron. ✱ But muche people spred theyr garmentes in the way: other cut downe braunches frō the trees, and strowed in the waye: As for the people that wente before and that came after, they cryed, sayeng: hosanna vnto the sonne of Dauid. ✱ Blessed be he that commeth in the name of the LORDE, hosanna in the heyght. ✱ And whan he was come into Jerusalem, all the cytie was moued, sayenge: Who is thys? And the people sayde: ✱ Thys is Jesus the prophet of Nazareth of Galile. ✱ And Jesus went into the tẏple of God, & cast out all them ꝑ bought and solde in the temple, and ouerthrewe ꝑ tables of the moneychaungers, and the seates of them that solde

A
Matth. 21.a
Luc. 19.c

Esay. 62.a
Zacha. 9.b

Joh. 12.b

Psal. 117.c

B
Mar. 11.b
Luc. 19.b.

Joh. 7.b

Joh. 2.b

solde doues, & he sayeth vnto them:
3. Reg. 8. d. Esay. 56. a. Jere. 7. a. It is wrytten: * My house shall be called the house of prayer, but ye haue made it a denne of murthurers. And the blynde and the lame came vnto hym in the temple, and he healed them. But whan the hyghe prestes and the scrybes sawe the wōders that he dyd, and the chylderen cryenge in the temple, and sayenge: Hosanna vnto the sonne of Dauid, they dysdayned, and sayd vnto hym: Heareste thou what these saye? But Jesus sayd vnto them: Yee. Haue ye
Psal. 8. a. neuer redde * Out of the mouth of babes & sucklynges hast thou fynyshed
Johan. 8. a. prayse? And them lefte, * he wente out of the cytie into Bethania, and
Marc. 11. c. abode there. * But in the mornyng returnynge into the cytie, he hun-
Luce. 13. a. gred. And seynge in ye way, * a fygge tre, he came vnto it, & fonde nothyng theron, but leaues onely, and sayde vnto it: Neuer frute growe on the for euer. And immediatlye the fygge tre was wythered. And the disciples seynge, maruayled, sayenge: How is she wythered so soone? But
¶ Jesus answerynge, sayd vnto them:
Math. 17. c. Luce. 17. a. Verely I say vnto you: * Yf ye shall haue fayth, & doute not, ye shall not onely do [thys] wyth ye fygge tre, but also yf ye saye vnto thys mountayne: Be auoyded, & caste thy selfe
Mar. 11. c. Joh. 14. a. 15. a. 16. c. ‡ Luc. 20. a. Marc. 11. d. into the see, it shall be done: * And al what so euer ye axe in prayer, beleuynge, ye shall receaue it. + ‡ And whan he was come into the temple, the chefe of the prestes & the elders of
Exo. 2. b. Actu. 4. a and 7. d the people came vnto him teachyng, sayenge: * By what authoryte doest

uendentium columbas euertit, & dicit eis. Scriptum est: domus mea domus orationis uocabitur, uos autem fecistis illam speluncam latronum. Et accesserunt ad eum cæci & claudi in templo, & sanauit eos. Videntes autem principes sacerdotum & scribæ mirabilia quæ fecit, & pueros clamantes in templo, & dicentes: Hosanna filio Dauid, indignati sunt, & dixerunt ei: Audis quid isti dicunt? IESVS autem dixit eis: Vtique. Nunquam legistis: Quia ex ore infantium & lactentium perfeciſti laudem? Et relictis illis, abiit foras extra ciuitatem in Bethaniam, ibique mansit. Mane autem reuertens in ciuitatem, esurit. Et uidens fici arborem unam secus uiam, uenit ad eam, & nihil inuenit in ea, nisi folia tantum, & ait illi: Nunquam ex te fructus nascatur in sempiternum. Et arefacta est continuo ficulnea. Et uidentes discipuli, mirati sunt, dicentes: Quomodo continuo aruit? Respondens autem IESVS, ait eis: Amen dico uobis, si habueritis fidem & non hæsitaueritis, non solum de ficulnea facietis, sed etiam si monti dixeritis: Tollere, & iacta te in mare, fiet. Et omnia quæcunque petieritis in oratione credentes, accipietis. Et cū uenisset in templū, accesserunt ad eum docentem principes sacerdotum & seniores populi, dicentes: In qua potestate

testate hæc facis? et quis dedit tibi hanc potestatem? Respondens autem IESVS, dixit eis: Interrogabo uos et ego unum sermonem, quem si dixeritis mihi, et ego uobis dicam in qua potestate hæc facio. Baptismus Ioannis unde erat: e cœlo, an ex hominibus? At illi cogitabant inter se, dicentes: Si dixerimus e cœlo, dicet nobis: Quare ergo non credidistis illi? Si autem dixerimus ex hominibus, timemus turbam, omnes enim habent Ioannem sicut prophetam. Et respondentes IESV, dixerunt: Nescimus. Ait illis & ipse: Nec ego dico uobis qua potestate hæc facio. Quid autem uobis uidetur? Homo quidam habebat duos filios, & accedens ad primum, dixit: Fili, uade hodie operare in uinea mea. Ille autē respondens, ait: Nolo. Postea autem pœnitētia motus, abiit. Accedens autē ad alterum, dixit similiter. At ille respondens, ait: Eo Domine, et nō iuit. Quis ex duobus fecit uoluntatem patris? Dicunt ei: Primus. Dixit illis IESVS: Amen dico uobis, q̄ publicani & meretrices præcedunt uos in regno Dei. Venit enim ad uos Ioānes in uia iustitię, & nō credidistis ei: publicani autē & meretrices crediderunt ei: uos aūt uidētes, nec pœnitentiā habuistis postea, ut crederetis ei. Aliā parabolā audite: Homo erat paterfamilias, qui plantauit uineā, & sepem circundedit ei, et fodit in ea torcular, & ædifi-

doest thou these thynges, & who gaue þ thys authorite? Jesus answeryng sayd vnto them: I wyl axe a worde of you also, which yf ye tell me, I in lyke wyse wyll tell you, by what authorite I do these thynges. The baptyme of Jhon, whence was it, from heuē, or of men? But they thought amonge them selues, sayenge: Yf we saye from heauen, he shall saye vnto vs? Why dyd ye not thē beleue him? But yf we saye of men, then feare we þ people: * for euery mā holdeth Jhon as a prophet. And they answeryng Jesu, sayde: We can not tel. He sayde vnto them also: Nother tell I you by what authorite I do these thynges. ¶ But what thynke ye? ✣ A certayne mā had two sonnes, & cōmyng to the fyrst, sayde: Go thy way my sonne, & worke to day in my vyneyard. He answeryng sayd: I wil not, but afterward repentyng, wēt: he cōmyng also vnto þ second, sayd lyke wyse. But he answeryng sayde: I go syr, and went not. Whether of twayne dyd the wyll of the father? They sayde vnto hym: The fyrste. Jesus sayd vnto them: Verely I say vnto you: that the publicans & harlottes go before you in the kyngdom of God. * For Jhon cam vnto you, in the waye of ryghtousnesse, and ye beleued hym not: but the publicās & harlottes beleued hym: But you seyng, yet had ye no repentaunce afterward, þ ye myght haue beleued hi. ¶ ✣ Hear another parable: There was a mā a housholder, which * planted a vyneyarde, and hedged it aboute, and dygged a wynepresse in it, and buylt.

Mach. 14. a

Mach. 3. b

Gene. 9. b
Esay. 5. a
Jerem. 12. b
Marc. 12. a
Luce. 20. a

buylt a tower in it, & let it oute vnto husbandmē, & went into a straunge contry. But whan the tyme of the frute was drawen neare, he sent his seruauntes to the husbandmē, that they shuldreceaue ỳ frutes of it. And the husbandmē the seruaūtes beynge caught, one they bet, another they kylled, but another they stoned. Agayne he sent other seruauntes, mo then the fyrste, & they dyd vnto them in lyke maner. At the last he sent his sonne vnto them, sayeng: They wyl perchaūce stōde in awe of my sonne. But the husbandmen seynge the sonne, sayde amonge themselues: Gene. 37. b. Thys is ỳ heyre, * come, let vs kyll hym, and we shall haue hys enherytaunce. And hym beynge taken, they thrust out of ỳ vyneyarde, and slew hym. Nowe whan the Lorde of the vyneyarde shall come, what wyll he do vnto those husbandmen? They saye vnto hym: He shall cruelly destroye [those] euell persōnes, & let out his vyneyard vnto other husbādmen, which shal delyuer hym ỳ frute at hys tymes. Jesus sayd vnto them: Dyd ye neuer reade in ỳ scriptures: Psal. 117. c. Actu. 4. a 1. Pet. 2. a * The stone whiche the buylders refused, ỳ same is become to a heade [stone] of ỳ cōrner? This was done of the LORDE, and it is maruayllous in oure eyes? Therfore I saye vnto you: That ỳ kyngdome of god shalbe taket frō you, & shalbe geuē vnto a nacīō, whiche shal brynge forth Esay. 28. a his frutes. * And he ỳ falleth vpon thys stone, shall be broken in peces: Dane. 2. c. * but vpon whom it falleth, it shall brayde hym. And whan the hyghe

ædificauit in ea turrim, et locauit eam agricolis, et peregre profectus est. Cum autem tempus fructuum appropinquasset, misit seruos suos ad agricolas, ut accperent fructus eius. Et agricolæ apprehensis seruis eius: alium cæciderunt, alium occiderunt, alium uero lapidauerunt. Iterum misit alios seruos, plures prioribus, et fecerunt illis similiter. Nouissime autem misit ad eos filium suum, dicens: Verebuntur forte filium meum. Agricolæ autem uidentes filium, dixerunt intra se: Hic est heres, uenite, occidamus eum, et habebimus hæreditatem eius. Et apprehensum eum, eiecerunt extra uineam, et occiderunt. Cum ergo uenerit dominus uineæ, quid faciet agricolis illis? Aiunt illi: Malos male perdet, et uineam suam locabit aliis agricolis, qui reddent ei fructum temporibus suis. Dicit illis IESVS: Nunquam legistis in scripturis: Lapidem quem reprobauerunt ædificantes, hic factus est in caput anguli: A Domino factum est istud, et est mirabile in oculis nostris? Ideo dico uobis, quia auferetur a uobis regnum Dei, et dabitur genti facienti fructus eius. Et qui ceciderit super lapidem istum, confringetur: super quem uero ceciderit, conteret eum. Et cum audissent principes sacerdotum

dotum et Phariſei parabolas eius, cognouerunt quod de ipſis diceret. Et quærentes eum tenere, timuerunt turbas, quoniam ſicut prophetam eum habebãt.

CAPVT. XXII.

ET respondens IESVS dixit iterum in parabolis eis, dicens: Simile factum eſt regnum cœlorum homini regi, qui fecit nuptias filio ſuo. Et miſit ſeruos ſuos uocare inuitatos ad nuptias, et nolebant uenire. Iterum miſit alios ſeruos, dicens: Dicite inuitatis: Ecce, prandium meum paraui, tauri mei et altilia occiſa ſunt, et omnia parata, uenite ad nuptias. Illi autem neglexerunt, et abierunt: alius in uillam, alius uero ad negociationem ſuam: reliqui uero tenuerunt ſeruos eius, et contumelis affectos, occiderunt. Rex autem cum audiſſet, iratus eſt, et miſſis exercitibus ſuis, perdidit homicidas illos, et ciuitatem illorum ſuccendit. Tunc ait ſeruis ſuis: Nuptiæ quidem paratæ ſunt, ſed qui inuitati erant, non fuerunt digni. Ite ergo ad exitus uiarum: et quoſcunque inueneritis, uocate ad nuptias. Et egreſſi ſerui eius in uias, congregauerunt omnes quos inuenerunt, malos et bonos, et impletæ ſunt nuptiæ diſcumbentium. Intrauit autem rex ut uideret diſcumbentes, et uidit ibi hominem non ueſtitum ueſte nuptiali,

preſtes and Phariſes had herde hys parables, they perceaued that he ſpake of them. * And ſekynge to take hym, they feared the people, becauſe ‡ they helde hym for a Prophet. †

Mat. 21.c
Luc. 19.b
and. 20. b
‡ Ioh. 7.b

The. xxii. Chapter. †

AND Jeſus answeryng, ſpake vnto them agayne by parables, ſayeng: The kyngedome of heauen is become lyke vnto a man a kynge, whyche made a mariage vnto hys ſonne. * And ſent hys ſeruauntes to call them that were bydde vnto ꝑ mariage, and they wolde not come. Agayne he ſent other ſeruauntes, ſayenge: Tell ꝑ bidde geſtes. Beholde, I haue prepared my dyner, my oxen & fed cattel are kylled, & all thynges are ready, come to ꝑ mariage. But they made lyghte of it, & went theyr wayes, one to his ferme, but another to hys marchaundyſe: the remnaunt helde hys ſeruauntes, and dyd them ſhamefully intreated, they ſlewe them. But whan the kynge herde [it,] he was wroth, & ſendyng hys hooſtes, deſtroyed thoſe murtherers, and ſet fyre vpõ theyr cytie. Then ſayde he vnto hys ſeruauntes: The mariage truely is prepared, but they that were bidden were not worthy. Go therfore into the hyghe wayes, and whome ſo euer ye fynd, byd to the mariage. And his ſeruauntes dyd ſo, & went out into the hye wayes, gathered all that they fande, good and bad, and the mariage was full of eaters. And the kynge went in, to ſe the eaters, and ſpyed there a man not clothed wyth a weddyng garmẽt,

Mat. 22.a
Luc. 14.b
Apo. 19.b
B

garmente, & sayd vnto hym: Frend, howe cameste thou in here, not hauynge on a weddynge garmente? But he was euen spechlesse. * Then sayde the kynge vnto his seruauntes: bynde hys handes and fete beyng bounde, caste hym into the vtter darknesse: there shall be waylynge and gnashynge of teth. * For many be called, but fewe are chosen. ‡ Then the Pharises goynge away, toke counsell, howe they myghte take hym in [his] worde. And they sende vnto hym theyr disciples with Herodes officers, sayenge: Master, we knowe that thou arte true, & teachest the way of God truely, and carest for no man: for thou regardeste not the person of men. Tell vs therfore, howe thynkeste thou: Is it lawfull to geue tribute vnto the Emperoure, or not? But whan Jesus had knowē theyr wyckednesse, he sayd: why tempte ye me ye ypocrites? Shewe me the tribute money. And they offered hym a peny. And Jesus sayde vnto them: Whose is this ymage & superscriptiō? They saye vnto hym: The Emperours. Then sayde he vnto them: * Geue therfore those which are the Emperours, vnto the Emperoure: and those whiche are Gods, vnto God. And they heaynge, maruayled: and leauynge hym, went their waye. ‡ * In that daye came vnto hym the Saduces, (whiche saye ther is no resurrection,) and axed hym, sayeng: Mayster, Moses sayd: * If a man be dead hauynge no chylde, that his brother shall marye his wyfe, and reyse vp seed vnto his brother

Mark. 14. f
Luce. 22. f

Mark. 20. b
‡ Mar. 12. a
Luce. 20. c
Iuuen. 7. d

Mark. 17. b
Rom. 13. b

Mark. 12. d
Luce. 20. d
Act. 23. a

Deut. 25. a

nuptiali, et ait illi: Amice, quomodo huc intrasti, non habens uestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus et pedibus eius, mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium. Multi enim sunt uocati, pauci uero electi. Tunc abeuntes Pharisæi, consilium inierunt ut caperent eum in sermone. Et mittunt ei discipulos suos cum Herodianis, dicentes: Magister, scimus quia uerax es et uiam Dei in ueritate doces, et non est tibi cura de aliquo: non enim respicis personam hominum. Dic ergo nobis, quid tibi uidetur, licet censum dare Cæsari, an non? Cognita autem IESVS nequitia eorum, ait: Quid me tentatis hypocritæ? Ostendite mihi numisma census. At illi obtulerunt ei denarium. Et ait illis IESVS: Cuius est imago hæc & superscriptio? Dicunt ei Cæsaris. Tunc ait illis: Reddite ergo quæ sunt Cæsaris, Cæsari & quæ sunt Dei, Deo. Et audientes, mirati sunt: et relicto eo, abierunt. Illo die autem accesserunt ad eum Sadducæi, qui dicunt non esse resurrectionem, et interrogauerunt eum dicentes: Magister, Moses dixit: Si quis mortuus fuerit non habens filium, ut ducat frater eius uxorem illius, & suscitet semen

fratri

frati suo. Erant autem apud nos septem fratres, et primus uxore ducta, defunctus est, et non habens semẽ, reliquit uxorẽ suã fratri suo. Similiter secũdus & tertius usq; ad septimũ. Nouissime au tẽ omniũ & mulier defuncta est. In resurrectione ergo, cuius erit de septem uxor? Omnes enim habuerunt eam. Respondens au tem IESVS ait illis: Erratis nescientes scripturas, neq; uirtutem Dei. In resurrectione enim neq; nubent, neq; nubentur, sed sunt sicut angeli Dei in cœlo. De resurrectione autẽ mortuorum nõ legistis quod dictum est, deo dicente uobis: Ego sum Deus Abraham, & Deus Isaac, & Deus Iacob? Non est Deus mortuorũ, sed uiuentium. Et audientes turbæ mirabantur in doctrina eius. Pharisæi audientes quod silentium imposuisset Sadducæis, cõuenerunt in unum. Et interrogauit eũ unus ex eis legis doctor, tentans eum: Magister, quod est mandatum magnum in lege? Ait illi IESVS: Diliges Dominum Deum tuum ex toto corde tuo, et in tota anima tua, et in tota mente tua, hoc est maximum & primum mandatum. Secundum autem simile est huic: Diliges proximum tuum sicut teipsum. In his duobus mandatis uniuersa lex pendet et prophetæ. Congregatis autem Pharisæis, interrogauit eos IESVS, dicẽs: Quid uobis uidetur de Christo? Cuius filius est? Dicunt ei Dauid.

brother. Nowe were ther wyth vs seuen brethren, and the fyrste maryeng a wyfe, dyed, and not hauyng sede, he lefte hys wyfe vnto hys brother. Lykewyse the seconde, & thyrde, vnto the seuenth. And ut laste of all the woman dyed also. In the resurrectiõ therfore, whose wyfe shall she be of ỹ seuen? for they all had her. But Jesus answeryng, sayd vnto them: Ye erre not knowynge the scriptures, nor the power of God. For in the resurrection, they shall nother marye, nor be maryed, but are as ỹ angels of God in heauen. But of the resur D rection of the dead, haue ye not redde what is spoken of God, sayenge vnto you: ✱ I am the God of Abraham and the God of Isaac, and the God of Jacob? It is not the God of the dead, but of the lyuynge. And the people hearynge, maruayled of hys doctryne. ✝ ✱ The Pharises hearynge that he had put the Saduces to silẽce, they gathered together. And one of them (a doctoure of the law) tempt ynge hym, asked: Mayster which is the great commaundemente in the lawe? Jesus sayd vnto hym: ✱ Thou shalt loue the LORD thy God with all thy hart, & in all thy soule, & in all thy mynde: thys is the principall & fyrste cõmaundement. The seconde, is lyke vnto it. ✱ Thou shalte loue thy neghboure as thy selfe. In these two commaundementes hangeth all the lawe and the prophetes.

✱ The Pharises beynge gathered, Jesus axed them, sayenge: What thynke ye of Christe? Whose sonne is he? They saye vnto hym: Da-

Exod. 3. a. Hebr. 11. c.

Marci. 12. c. Luce. 10. g

Deute. 6. b. and. 30. b.

Leui. 19. c Rom. 13. b

Marci. 12. b

uid.

E.i.

uids. He sayd vnto them: How than doth Dauid in the spyrete, call hym
Psal. 109.a LORDE, sayenge: *The LORDE sayd vnto my LORDE: Syt thou on my ryghthande, tyll I set thyne enemyes a stoole for thy fete? Yf Dauid therfore call hym LORDE, how is he hys sonne? And no mã coulde answere him one word, nother durst ony man from that daye forth axe hym ony mo.

The. xxiii. Chapter.

A Than spake Jesus vnto the people & to hys disciples, sayenge: The scribes and pharises haue sytten vpon Moses seate. Therfore all that euer they shall byd you, obserue, & do, but after they? workes do not: for they
Deute. 17.a ‡ Esa. 10. a and. 28. b. Luce. 11. b *say & do not. ‡ They bynde heuy & intollerable burthens, & laye thẽ vpõ mens shulders: But w^t they? finger will not they sturre thẽ. But al they? workes they do to be sene of mẽ. For they set abrode they? *phylacteries & make large hẽmes. They loue also to syt vppermost at meate tymes, & to haue ỳ chefe seates in ỳ synagoges & ỳ salutaciõs in ỳ market, & to be called of mẽ Rabbi. *But be not ye called Rabbi: for one is your mayster, and all ye are brethren. And call you no man father vpon earth, for one is youre father, whyche is in the
B heauens. Nother be ye called maysters, for one is youre mayster, Christe. He that is greatest amonge you, shall be youre seruaunte.
Luce. 14. b. and. 18. b *Who so exalteth hym selfe, shall be brought lowe, and he that dothe humble hym selfe, shall be exalted.

*Phylacteries were wrytinges, where in the cõmaundementes were writte?
Jaco. 5. a

uid. Ait illis: Quomodo ergo Dauid in spiritu uocat eum Dominum, dicens: Dixit Dominus Domino meo, sede a dextris meis, Donec ponã inimicos tuos scabellum pedum tuorum. Si ergo Dauid uocat eum Dominũ, quomodo filius eius est? Et nemo poterat ei respondere uerbum, neque ausus fuit quisquam ex illa die eum amplius interrogare.

CAPVT XXIII.

IVnc IESVS locutus est ad turbas et ad discipulos suos, dicens: Super cathedrã Mosi sederunt Scribæ et Pharisæi. Omnia ergo quæcũque dixerint uobis, seruate, & facite: secundũ opera uero eorũ nolite facere. dicũt enim, & non faciũt. Alligant autẽ onera grauia & importabilia, & iponũt in humeros hoim, digito aũt suo nolũt ea mouere. Oia uero opera sua faciũt, ut uideãtur ab hoibus. Dilatãt enim phylacteria sua, & magnificãt fimbrias. Amant aũt primos recubitus in cœnis, & primas cathedras in synagogis, & salutatiões in foro, & uocari ab hoibus Rabbi. Vos aũt nolite uocari Rabbi: unus est enim magister uester, oẽs aũt uos frẽs estis. Et patrẽ nolite uocare uobis sup terrã, unus est enim pater uester, q̃ in cœlis est: Nec uocemini magistri, qa magister uester unus est, Christus. Qui maior est ũm, erit minister uester. Qui aũt se exaltauerit, humiliabitur: et qui se humiliauerit, exalta-

altabitur. Væ autem uobis Scribæ et Pharisæi hypocritæ, quia clauditis regnum cælorum ante homines: uos enim non intratis, nec introeuntes sinitis intrare. Væ uobis Scribæ et Pharisæi hypocritæ, qui comeditis domos uiduarum oratione longa orantes: propter hoc amplius accipietis iudicium. Væ uobis Scribæ et Pharisæi hypocritæ, quia circumitis mare et aridam, ut faciatis unum proselytum: et cum fuerit factus, facitis eum filium gehennæ duplo quam uos. Væ uobis duces cæci, quia dicitis: Quicunque iurauerit per templum, nihil est: qui autem iurauerit in auro templi, debitor est. Stulti et cæci, quid enim maius est: aurum, an templum quod sanctificat aurum. Et quicunque iurauerit in altari, nihil est: quicunque autem iurauerit in dono quod est superillud, debet. Stulti et cæci, quod enim maius est: donum, an altare quod sanctificat donum? Qui ergo iurat in altari, iurat in eo, et in omnibus quæ super illud sunt: et quicunque iurauerit in templo, iurat in illo, et eo qui habitat in ipso. Et qui iurat in cœlo, iurat in throno Dei, et in eo qui sedet super eum. Væ uobis Scribæ et Pharisæi hypocritæ, quia decimatis mentam, et anetum, et cyminũ, et reliquistis quæ grauiora sunt legis, iudiciũ, et misericordiam, & fidem: Hæc oportuit facere

* Wo vnto you scribes and pharises ye ypocrites, for ye shut vp the kyngdome of heauens before men: for ye entre not your selues, nother suffre ye them to enter that do enter. Wo vnto you scribes & pharises ye ypocrites, for ye deuour wydowes houses, prayeng longe prayers, therfore shal ye receaue the greater iudgemente. Wo vnto you scribes and pharises, ye ypocrites, for ye compasse see and lande þ ye maye make one ✠ Proselyte: & whã he is becom one, ye make hym a chylde of hell, two folde more than ye. Wo vnto you blynde gydes for ye saye: Who so euer sweareth by the temple, þ is nothynge: But who so euer sweareth by the golde of the temple, is gylty. Ye fooles & blynde, for whether is greater: the golde, or the temple that sanctifyeth the golde? And who so euer sweareth by the altare, þ is nothyng: but who so euer sweareth by the offeryng that is vpõ it, he is gylty. Ye fooles & blynde, for whether is greater: the offeryng, or the altare that halloweth the offeryng? Therfore who so sweareth by the altare, sweareth by the same, and by all thinges that are theron: And who so sweareth by the temple, sweareth by the same, and by hym that dwelleth therin. * And who so euer sweareth by heauen, sweareth by the trone of God, & by hym that sytteth theron. * Wo vnto you Scribes and Pharises ye ypocrites, for ye tyth Mynt, Anyse, and Commyn, and haue lefte the wayghtyer matters of the lawe, iudgemente, and mercye, and fayth: These oughte to haue bene

Luce. 11.c.

✠ Proselyte, a newice or conuerte turned frõ the belefe of the Hyp. then vnto the Jewes.

Mat. 5.b.

Luce. 11.B

done, and not to leaue them behynd.
W ye blynde gydes, whyche strayne out a gnat, but swalowe vp a Ca-
Luce.11.b meil. * Wo vnto you Scrybes and Pharises, ye ypocrites, for ye make cleane the outeside of the cuppe and platter, but wythin are ye full of rob bery and vnclennesse. Thou blynde Pharise, clense fyrst the inside of the cuppe & platter, that ꝑ outside maye
W be cleane also. Wo vnto you Scribes and Pharises, ye ypocrites, for ye be lyke vnto paynted Sepulcres, that appeare bewtyful outwarde vnto men, but wythin they are full of dead mens bones and al fylthynesse. Euen so ye also: Outwarde truely ye appeare vnto men ryghteous, but wythin ye are full of ypocrisye and
Luce.11.e iniquite. * Wo vnto you Scribes & Pharises, ye ypocrites, for ye buyld the tombes of the prophetes, and garnysh the sepulcres of the ryghteous, and saye: Yf we had bene in ꝑ dayes of out fathers, we wold not haue ben party fellowes with thē in ꝑ bloude
1. Tessa. 2.c. of the prophetes. * Therfore be ye wytnesses vnto your selues, that ye are the chyldrē of them, which slewe the prophetes. Fulfyll ye also ꝑ measure of your fathers. W ye serpētes, ye generacion of vypers, howe shall
E ye escape the iudgemente of hell?
Matth. 10.b Luce. 11.e Johan. 16.a Actu. 5.e & 22.7.g † * Therfore I saye vnto you: Behold, I sende vnto you prophetes, & wyse men, and scrybes, and of them shall ye kyll and crucifye, & of them shall ye scourge in your synagoges, and persecute them from cytie to cytie: that vpon you maye come all the ryghteous bloude, whyche hath bene shed.

cere, et illa non omittere. Duces cœci, excolantes culicem, camelum autem glutientes. Væ uobis Scribæ & Pharisæi hypocritæ, qui mundatis quod deforis est calicis & paropsidis, intus autē pleni estis rapina & immundicia. Pharisæe cæce, munda prius quod intus est calicis & paropsidis, ut fiat et id quod deforis est, mundum. Væ uobis Scribæ et Pharisæi hypocritæ, quia similes estis sepulchris dealbatis, quæ a foris parent hominibus speciosa, intus uero plena sunt ossibus mortuorum et omni spurcicia. Sic et uos: a foris quidem paretis hominibus iusti, intus autem pleni estis hypocrisi et iniquitate. Væ uobis Scribæ & Pharisæi hypocritæ, quia ædificatis sepulchra prophetarum, et ornatis monumenta iustorum, & dicitis: Si fuissemus in diebus patrum nostrorum, non essemus socii eorum in sanguine prophetarum. Itaque testimonio estis uobismetipsis, quia filii estis eorum, qui prophetas occiderunt. Et uos implete mensurā patrum uestrorum. Serpentes, genimina uiperarum, quomodo fugietis a iudicio gæhennæ? Ideo dico uobis: Ecce ego mitto ad uos prophetas, et sapientes, et scribas, et ex illis occidetis et crucifigetis, et ex illis flagellabitis in Synagogis uestris, et persequemini de ciuitate in ciuitatem, ut ueniat super uos omnis sanguis iustus, qui effu-

sus

sus est super terram, a sanguine Abel iusti, usque ad sanguinem Zachariæ filii Barachiæ, quem occidistis inter templum et altare. Amen dico uobis, uenient hæc omnia super generationem istam. Hierusalem, Hierusalem, quæ occidis prophetas, & lapidas eos qui ad te missi sunt: quoties uolui cõgregare filios tuos, quemadmodum gallina congregat pullos suos sub alis, et noluisti. Ecce, relinquetur uobis domus uestra deserta. Dico enim uobis, non me uidebitis amodo, donec dicatis: Benedictus qui uenit in nomine Domini.

CAPVT XXIIII.

ET egressus IESVS de templo, ibat. Et accesserunt discipuli eius, ut ostenderent ei ædificationes templi. Ipse autẽ respondens, dixit illis: Videtis hæc omnia? Amen dico uobis, non relinquetur hic lapis super lapidem, qui non destruatur. Sedente autem eo super montem Oliueti, accesserunt ad eum discipuli secreto, dicentes: Dic nobis quando hæc erũt? & quod signum aduentus tui, et consummationis seculi? Respondens IESVS, dixit eis: Videte ne quis uos seducat. Multi enim uenient in nomine meo, dicentes: Ego sum Christus, et multos seducent. Audituri enim estis prælia, et opiniones præliorum. Videte ne turbemini: oportet enim hæc fieri, sed nondum

shed vpon earthe, from the blonde of ryghteous *Abel, vnto the blonde of *Zachary the sonne of Barachias, *whome ye slewe betwene the temple and the altare. Verely I saye vnto you: All these thynges shall come vpon thys generacion. O *Jerusalem Jerusalem which slayest ỳ prophetes, & stonest them that are sent vnto the: howe oft wolde I haue gathered thy chyldren, *euen as the henne gathereth hyr chekens vnder the wynges, & thou woldest not? Beholde, *youre house shalbe left vnto you desolate. For I saye vnto you: Ye shall not se me hence forth, tyll ye shall saye: *Blessed be he that commeth in ỳ name of the LORDE, &

The xxiiii. Chapter.

AND Jesus beyng departed frõ the temple, went. And hys disciples came nye, to shewe hym ỳ buyldynges of ỳ temple. But he answeryng sayde vnto them: Se ye all these thynges? Verely I saye vnto you, *ther shall not be lefte here a stone vpon another, whiche shall not be destroyed. And he sittyng vpõ mount Oliuete, hys disciples came vnto hym secretly, sayeng: Tell vs whan shall these thynges be? & whych [shalbe] ỳ tokens of thy cõmyng? and of ỳ ende of the worlde? And Jesus answeryng, sayde vnto the: *Take hede lest ony man deceaue you. For ther shall many come in my name, sayeng: I am Christe, & shal deceaue many. For ye shall heare of warres, & ỳ noyses of warres, take hede ye be not troubled, for these thynges must be done, but the

end is not yet. * For one people shal
rise vp against another, & realme
against realme: & ther shalbe pestilē-
ces, & honger, & earthquakes thorow
places: All these are the beginninge
of sorowes. * Than shall they put
you into trouble, & shall kyll you, &
ye shall be hated of all people for my
names sake. And than shall many be
offended, & shal betraye one another,
and shall hate eche other. And many
false prophetes shall arise, & deceaue
many: & * because iniquite shalbe plē
teous, ꝑ charite of many shall ware
colde. * But who so shall endure vn-
to ꝑ ende, the same shalbe safe. * And
this gospell of the kyngdome shalbe
preached in all the world for a wyt-
nesse vnto all people, & than shall the
fulfyllynge come. * Whā ye therfore
shal se the abhominacīō of desolacīō,
‡ the whych is spoken of by Daniel
the prophet, stande in the holy place,
(who so readeth, let hym vnderstād)
thā let them which be in Jewry, flye
vnto the mountaynes: and let hym
which is on ꝑ roofe, not come downe
to fet ony thynge oute of his house:
and [let hym] whiche is in the felde,
not turne backe to fetch his coate.
But wo vnto them that are wyth
chylde, and geue sucke in those dayes.
But praye ye that youre flyght be
not in the wynter, nor in the Sab-
bāt. * For than shall ther be great
trouble, such as was not from the
begynnyng of the worlde vnto this
time, nor shalbe. And except those
dayes had ben shortened, all flesshe
shuld not be saued, but for ꝑ chosens
sake shal those dayes be shortened.

4. Esd. 13. c
Marth. 10. b
Mar. 13. b
Luce. 21. b
Johan. 16. a
b Esd. 24 b
Mat. 10. c
Mar. 13. b.
Marc. 13. b.
Luce. 21. c
‡ Dan. 9. b
Deut. 11. a.

Than

dum est finis. Consurget enim gens in gentem, et regnum in regnum: et erunt pestilentiæ, et fames, et terræmotus per loca: hæc autem omnia initia sunt dolorum. Tunc tradent uos in tribulationem, et occident uos: et eritis odio omnibus gentibus propter nomen meum. Et tunc scandalizabuntur multi, et inuicem tradent, et odio habebunt inuicem. Et multi pseudoprophetæ surgent, et seducent multos: Et quoniam abundabit iniquitas, refrigescet charitas multorum. Qui autem perseuerauerit usque in finem, hic saluus erit. Et prædicabitur hoc euangelium regni in uniuerso orbe, in testimonium omnibus gentibus, et tunc ueniet consummatio. Cum ergo uideritis abominationem desolationis, quæ dicta est a Daniele propheta stantem in loco sancto, (qui legit, intelligat) tunc qui in Iudæa sunt, fugiant ad montes: et qui in tecto, non descendat tollere aliquid de domo sua: et qui in agro, non reuertatur tollere tunicam suam. Væ autem prægnantibus, et nutrientibus in illis diebus. Orate autem ut non fiat fuga uestra hyeme uel sabbato. Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi usque modo, neque fiet. Et nisi breuiati fuissent dies illi, non fieret salua omnis caro, sed propter electos breuiabuntur dies illi.

Tunc

Tunc si quis uobis dixerit: Ecce, hic est Christus, aut illic, nolite credere. Surgent enim pseudo christi et pseudo prophetæ, et dabunt signa magna et prodigia, ita ut in errorem inducantur (si fieri potest) etiam electi. Ecce, prædixi uobis. Si ergo dixerint uobis: Ecce, in deserto est, nolite exire: Ecce, in penetralibus, nolite credere. Sicut enim fulgur exit ab oriente, et paret usque in occidentem, ita erit et aduentus filii hominis. Vbicunque fuerit corpus, illuc congregabuntur et aquilæ. Statim autem post tribulationem dierum illorũ sol obscurabitur, et luna non dabit lumen suum, et stellæ cadent de cœlo, et uirtutes cœlorum mouebuntur: et tunc apparebit signum filii hominis in cœlo: et tunc plangent omnes tribus terræ, et uidebunt filium hominis uenientem in nubibus cœli cum uirtute multa et maiestate. Et mittet angelos suos cum tuba et uoce magna, et congregabunt electos eius, a quatuor uentis, a summis cœlorum usque ad terminos eorum. Ab arbore autem fici discite parabolam. Cum iam ramus eius tener fuerit, et folia nata, scitis quod prope est æstas: ita et uos, cum uideritis hæc omnia, scitote quia prope est in ianuis. Amen dico uobis, quia non præteribit generatio hæc, donec hæc

*Than yf ony mã shall saye vnto you: Lo, here is Christ, or there, beleue it not. For there shall aryse false Christes and false prophetes, & shall do great *tokens & wonders: In so muche that (yf it can be done) the chosen also shulde be brought into errour. Beholde, I haue tolde you before. Yf they therfore shall saye vnto you: Behold, he is in ỹ wyldernesse, go not ye forth: Beholde, [he is] in the innermost partes, beleue it not. For lyke as the lyghtenynge goeth oute from the east, and shyneth tyll in the west, so shall also the cõmyng of the sonne of man be. *Where so euer the body shall be, there shall also the Aegles be gathered. *But soone after the trouble of those dayes shall the Sonne be darkened, and the Moone shal not geue hyr lyght, and the starres shall fall from heauen, & the powers of heauens shall be moued: and than shall appeare the toke of the sonne of man in heauen: and than shall all the kynredes of ỹ earth mourne, *and they shall se the sonne of mã cõmyng in the cloudes of heauen wyth great power and maiesty. And *he shall sende his angels wyth a trompe & a great voyce, & they shal gather hys chosen frõ the foure wyndes, frõ the hygheste of the heauẽs vntyl they ende. *Learne a similitude of the fygge tre. When hys braūche now is tender, & hys leaues growe, ye know ỹ Sõmer is nye: So lykewyse ye, whã ye se all these thynges, know ye that it is nye, [euen] in the dores. Verely I saye vnto you: that thys generacion shall not passe, tyll

Marci. 13.b
Luce. 17.b
Deu. 13.a
1. Tessa. 2.b
Iob. 39.b
Mat. 13.c
Luce. 21.c
Joel. 2.b.
Actu. 1.b.
1 Tessa. 4.a
Mat. 13.b
Luce. 21.b

Esa. 40. c. psal. 51. d

all these be done. * Heauē & earth shal passe, but my wordes shall not passe.

Deut. 4. a

But of that daye & houre * knoweth no man, nother the angels of heauēs but ꝑ father onely. As in the dayes of Noe, so shall the commyng of the

Gene. 7. d Luce. 17. c

sonne of man be also: * For as they were in the dayes before the floude eatynge and drynkynge, maryenge, and beyng maryed, vntyl that daye that Noe entred into the Arke, and they knewe not, tyll ꝑ floude came & tolde thē all: so shall also the cōmyng

Luce. 17. b

of ꝑ sonne of mā be. * Thā shal two be in the felde, the one shalbe taken, & the other shalbe left: Twayne [shal be] grynding at a mylle, one shalbe taken with, & one shalbe lefte: Two in the bed, the one shalbe taē wyth,

Math. 25 a Mar. 13. b Luce. 12. b

and the one shalbe lefte. * Watch ye therfor, for ye know not what houre your LORDE shall come. But knowe ye thys, that yf the good man of the house knewe what houre the

Supra. 16. c

* thefe shulde come, he wolde surely watch, & not suffre hys house to broken through. Therfore be ye ready also, for in ꝑ houre that ye know not

Math. 25 b

shall the sonne of man come. * Who thynke ye is a faythfull & wyse seruaunt, whom hys lord hath set ouer hys housholde, that he may geue thē

Supra. 16. c

meate in season? * Blessed is that seruaunt, whom whan hys lord shal come, shall fynde so doynge. Verely I say vnto you: that he shal set hym ouer all hys goodes. But yf that euell seruaunt shall saye in hys hart: My lorde maketh long to come, and shal begynne to smyte hys fellowes, & do eate & drynke with the dronken:

hæc omnia fiant. Cœlum et terra transibunt, uerba autem mea non præteribunt. De die autē illa & hora nemo scit, neq; angeli cœlorum, nisi solus pater. Sicut autem in diebus Noe, ita erit & aduētus filii hominis: sicut enim erant in diebus ante diluuium comedētes & bibentes, nubentes & nuptui tradentes, usq; ad eum diem quo intrauit Noe in Arcam, & non cognouerunt donec ueniret diluuium, & tulit omnes: ita erit & aduentus filii hominis. Tunc duo erūt in agro: unus assumetur, & unus relinquetur: duæ molentes in mola, una assumetur, et una relinquetur: duo in lecto, unus assumetur, et unus relinquetur. Vigilate ergo, quia nescitis qua hora dominus uester uenturus sit. Illud autem scitote, quoniā si sciret paterfamilias qua hora fur uenturus esset, uigilaret utiq;, & non sineret perfodi domū suam. Ideo & uos estote parati, quia qua nescitis hora filius hominis uenturus est. Quis putas est seruus fidelis et prudens, quē constituit dominus suus super familiam suam, ut det illis cibum in tempore? Beatus ille seruus, quem cum uenerit dominus eius, inuenerit sic facientem. Amen dico uobis, quoniam super omnia bona sua cōstituet eum. Si autē dixerit malus seruus ille in corde suo: Morā facit dominus meus uenire, & cœperit percutere conseruos suos, mā ducet autē & bibat cū ebriosis:

The

ueniet

uenlet dominus ſcut illius in die qua non ſperat, et hora qua ignorat, et diuſdet eum, partemque eius ponet cum hipocritis: illic erit fletus & ſtridor dentiũ.

CAPVT XXV.

TVnc ſimile erit regnũ cœlorum decem uirginibus, quæ accipientes lampades ſuas, exierunt obuiam ſponſo & ſponſæ. Quinque autem ex eis erant fatuæ, et quinque prudentes. Sed quinque fatuæ acceptis lampadibus, non ſumpſerunt oleum ſecum. Prudentes uero, acceperunt oleũ in uaſis ſuis cum lampadibus. Moram autem faciẽte ſponſo, dormitauerũt omnes ac dormierũt. Media autem nocte clamor factus eſt: ecce ſponſus uenit, exite obuiam ei. Tunc ſurrexerunt omnes uirgines illæ, & ornauerunt lampades ſuas. Fatuæ autem ſapientibus dixerũt: Date nobis de oleo ueſtro, quia lampades noſtræ extinguuntur. Reſponderunt prudentes, dicentes: Ne forte non ſufficiat nobis & uobis, ite potius ad uendẽtes, & emite uobis. Dum autem irẽt emere, uenit ſponſus: & quæ paratæ erant, intrauerunt cũ eo ad nuptias, & clauſa eſt ianua. Nouiſſime uero ueniunt & reliquæ uirgines, dicentes: Domine domine, aperi nobis. At ille reſpõdens, ait: Amen dico uobis, neſcio uos. Vigilate itaque: quia neſcitis diem neque horam. Sicut eñ homo peregre proficiſcens, uocã

The ſame ſtrikyngtes lorde ſhall come in a daye that he hopeth not, and in an houre that he knoweth not, and ſhal dyuide hym, and ſet his parte wyth the ypocrites: there ſhall be waylynge & gnaſſhynge of teth.

The.xxv. Chapter. ✣

THen ſhall the kyngdome of heauens be lyke vnto ten virgins, whyche takynge theyr lampes, wẽt forthe to mete the brydegrome and the bryde: And fyue of them were foolyſh, and fyue wyſe. But the fyue foolyſhe the lampes taken, toke none oyle wyth them. And the brydegrome tarynge a taryenge, they ſlombred all and ſlepte. But at mydnyghte ther was a crye made. Beholde, the brydegrome cõmeth, go your way out forth to mete hym. Thẽ aroſe al thoſe virgins, & dreſſed theyr lãpes. But the foolyſh ſayd vnto the wyſe: Geue vs of your oyle, for oure lampes go out. The wyſe anſwered, ſayenge: Leſt it ſuffiſe not vs & you, go rather vnto them that ſell, & bye for your ſelues. But whã they went to bye, the brydegrome came: & they that were readye, wente in wyth hym to the marryage, and the dore was ſhut. Laſte of all come the other virgins alſo, ſayenge: ✶ LORDE LORDE, open vnto vs. But he anſwerynge, ſayde: Verely I ſaye vnto you, I knowe you not. ✶ Watch ye therfore: for ye knowe nether the daye, nor the houre. ✣ ‡ Lyke wyſe as a man takynge hys iourney into a ſtraunge contrey, A

Matth. 7.b Luc. 6.a

Mat. 24.b Mar. 13.b. ✣ Luc. 12. b and. 21.b ‡ Mat 13.b Luc. 19.c.

called

¶ called his seruauntes, and delyuered hys goodes vnto thē. And vnto one he gaue fyue talētes, to another two, but to another one: vnto euery one after hys owne powēr, and wente awaye straygħt waye. ¶ But he that receaued fyue talentes, wente and wrought in the same, & wanne other fyue. Lykewyse he that receaued two, wanne other two also. ¶ But he that receaued the one, he goynge dygged in the earth, and hyd hys lordes money. ¶ But after a longe season came the lorde of those seruauntes, and rekened with them. And cōmyng neare he that had receaued fyue talentes, brought other fyue talentes, sayenge: Syr, thou delyueredest vnto me fyue talentes, beholde, I haue wonne aboue [them] other fyue talētes. hys lorde sayde vnto hym: ✶ Well thou good and faythfull seruaunt, because thou haste ben faythfull ouer lytle, I wyl set the ouer muche: entre into the ioye of thy lorde. ¶ he also ꝓ had receaued two talentes came neare, & sayd: Lord thou delyueredest vnto me two talētes, beholde, I haue wonne aboue [them] other twayne. hys lorde sayd vnto him: Well thou good and faythful seruaunt, because thou haste bene faythfull ouer lytle, I wyll set the ouer muche: entre into the ioye of thy lorde. ¶ But commynge neare he also that had receaued one talente, sayde: Syr, I knowe that thou arte an harde man: thou reapest where haste not sowen, and gathereste, where thou haste not strowed: and fearynge I wente and hydde thy talente in the earthe: lo, there

Mat. 24. d.

uocauit seruos suos, & tradidit illis bona sua. Et uni dedit quinque talenta, alii autem duo, alii uero unum: unicuique secundum propriam uirtutem, & profectus est statim. Abiit autem qui quinque talenta acceperat, & operatus est in eis, & lucratus est alia quinque. Similiter & qui duo acceperat, lucratus est alia duo. Qui autem unum acceperat, abiens fodit in terram, et abscondit pecuniam domini sui. Post multum uero temporis uenit dominus seruorum illorum, et posuit rationem cum eis. Et accedens qui quinque talenta acceperat, obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi: ecce, alia quinque superlucratus sum. Ait illi dominus eius: Euge serue bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui. Accessit autem et qui duo talenta acceperat, et ait: Domine, duo talenta tradidisti mihi, ecce, alia duo superlucratus sum. Ait illi dominus eius: Euge serue bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui. Accedens autem et qui unum talentum acceperat, ait: Domine, scio quia homo durus es, metis ubi non seminasti, et congregas ubi non sparsisti; et timens abii et abscondi talentum tuum in terra: ecce,

habes

habes quod tuum est. Respondens autem dominus eius, dixit ei: Serue male et piger, sciebas quia meto ubi non semino, et congrego ubi non sparsi? oportuit ergo te committere pecuniam meam nummulariis, et veniens ego recepissem utique quod meum est cum usura. Tollite itaque ab eo talentum, et date ei qui habet decem talenta: Omni enim habenti, dabitur, et abundabit: Et autem qui non habet, et quod uidetur habere, auferetur ab eo. Et inutilem seruum eiicite in tenebras exteriores: illic erit fletus et stridor dentium. Cum autem uenerit filius hominis in maiestate sua, et omnes angeli cum eo, tunc sedebit super sedem maiestatis suæ, et congregabuntur ante eum omnes gentes: et separabit eos ab inuicem, sicut pastor segregat oues ab hœdis. Et statuet oues quidem a dextris suis, hœdos autem a sinistris. Tunc dicet rex his qui a dextris eius erunt: Venite benedicti patris mei, possidete paratum uobis regnum a constitutione mundi. Esurui enim, & dedistis mihi manducare: sitiui, & dedistis mihi bibere: hospes eram, & collegistis me: nudus, & operuistis me: infirmus, & uisitastis me: in carcere eram, & uenistis ad me. Tunc respõdebunt ei iusti,

[there] thou hast that thyne is. But hys lord answeryng, sayd vnto hym: Thou euell & slowthfull seruaunt, knewest thou that I reape where I sowe not, & gather where I strowed not? Thou oughtest therfor to haue delyuered my money to the exchaungers, and commynge I shulde verely haue receaued that myne is wyth vauntage. Therfore take the talent from hym, & geue it vnto hym that hath ten talentes. * For vnto euery Mat. 13. b. Marc. 4. e Luce. 8. b. and 19. c. one that hath, shalbe geuē, & he shall haue abundaunce: * But to hym þ hath not, that also that he semeth to haue, shall be taken from hym. And cast the vnprofytable seruaunt into vtter darknesse: * there shalbe waylynge and gnasshynge of teth. Math. 13. e Luce. 13. c.

✣ * But whan the sonne of man shall come in hys maiesty, & all angels wyth hym, then shall he syt vpon the seate of hys maiesty, and all people shalbe gathered before hym: * & he shall separate them one from another, as a shepherde doth sunder the shepe from the goates: And he shall set the shepe truely on hys ryghte hande, and the goates on the lefte. Then shall the kynge saye vnto the that shall be on hys ryghte hande: Come ye blessed of my father, possesse the kyngdome * prepared for you from the beginnyng of þ world. Ezech. 14. c

* For I was hongrye, and ye gaue me to eate: I was thyrstye, and ye gaue me to drynke: I was a straunger, and ye tooke me to you: Naked, and ye couered me: * Sycke, and ye vysited me: I was in prison, and ye came vnto me. Then shall the ryghteous Mat. 25. b. Esay. 58. b Ezech. 18. e Eccli. 7. b. 2. Timo. 1. b

teous answere hym, sayeng: LORDE, when sawe we the hongrye, and fed the: Thyrstye, and gaue the drynke? When sawe we the a straunger, and toke the to vs? Or naked, & couered the? Or when sawe we the sycke, or in preson, and came vnto the? And the kynge answerynge, shall saye vnto them: Verely I saye vnto you: So longe as ye haue done vnto one of the leest of these my brethren, ye haue done it vnto me. Then shall he saye also vnto thē that shalbe on the lefte hande: * Departe fro me ye cursed into the ‡ euerlastynge fyre, which is prepared for the deuell and hys angels. For I was hongrye, & ye gaue me not to eate: I was thyrstye, & ye gaue me not to drynke: I was a straunger, and ye toke me not vnto you: Naked, and ye clothed me not: Sycke and in preson, and ye vysited me not. Then shall they also answere hym, sayenge: LORDE, when sawe we the hongrye, or thyrstye, or a straūger, or naked, or sycke, or in preson, and haue not mynistred vnto the? Then shall he answere them, sayenge: * Verely I saye vnto you: So longe as ye haue not done vnto one of the lesse of these, nother haue ye done [it] vnto me. ‡ And these shall go into euerlastyng payne, but the ryghteous into the euerlastynge lyfe.

Plat. 6. b
Mat. 7. b
Luce. 13. c.
‡ Esa. 30. c.
Dam. 7. b
Apo. 19. D
and. 20. c

* Apo. 14. D
and. 17. a
Jere. 30. c
Zacha. 2. b
‡ Job. 5. c.

The. xxvi. Chapter.

AND it came to passe whan Jesus had finished al these wordes, he sayde vnto his disciples: + * Ye knowe, that after two dayes shalbe Easter, & the sonne of man shalbe delyuered

* Mat. 14. a.
Luce. 22. a
Joha. 18. a.

sti, dicentes: Domine, quando te uidimus esurientem, & pauimus te: sitientem, & dedimus tibi potum? quando autem te uidimus hospitem, & collegimus te? aut nudum, & cooperuimus te? aut quādo te uidimus infirmum aut in carcere, & uenimus ad te? Et respondens rex, dicet illis: Amen dico uobis, quandiu fecistis uni de fratribus meis minimis, mihi fecistis. Tunc dicet & his qui a sinistris erunt: Discedite a me maledicti in ignem æternum, qui paratus est diabolo & angelis eius. Esuriui enim, & non dedistis mihi manducare: sitiui, & non dedistis mihi potum: hospes eram, & non collegistis me: nudus, & non operuistis me: infirmus & in carcere, & non uisitastis me. Tunc respondebunt ei & ipsi, dicentes: Domine, quando te uidimus esurientem, aut sitientem, aut hospitem, aut nudum, aut infirmum, aut in carcere, & non ministrauimus tibi? Tunc respondebit illis, dicens: Amen dico uobis, quandiu non fecistis uni de minoribus his, nec mihi fecistis. Et ibunt hi in supplicium æternum, iusti autem in uitam æternam.

CAPVT XXVI.

ET factum est, cum consummasset IESVS sermones hos omnes, dixit discipulis suis: Scitis quia post biduum pascha fiet, et filius hominis tradetur

ut

ut crucifigatur. Tunc congregati sunt principes sacerdotum, et seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas, et consilium fecerunt, ut IESVM dolo tenerent, et occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Cum autem IESVS esset in Bethania in, domo Simonis leprosi, accessit ad eum mulier habens alabastrum unguenti pretiosi, & effudit super caput ipsius recumbentis. Videntes autem discipuli, indignati sunt, dicentes: Ad quid perditio hæc? potuit enim istud uenundari multo, et dari pauperibus. Sciens autem IESVS, ait illis: Quid molesti estis huic mulieri? opus enim bonum operata est in me: nam semper pauperes habetis uobiscum, me autem non semper habebitis. Mittens enim hæc unguentum hoc in corpus meum, ad sepeliendum me fecit. Amen dico uobis: ubicunque prædicatum fuerit hoc euangelium in toto mundo, dicetur et quod hæc fecerit in memoriam eius. Tunc abiit unus de duodecim, qui dicebatur Iudas Iscariotes ad principes sacerdotum, et ait illis: Quid uultis mihi dare, et ego uobis eum tradam? At illi constituerunt ei triginta argenteos. Et exinde quærebat oportunitatem ut eum traderet: Prima autem die azimorum accesserunt discipuli ad IESVM, dicentes:

that he maye be crucifyed. * Than were assembled together the hye prestes, and the elders of the people in the forecourte of the hye preist, which was called Caiphas, & helde a counsell, howe they myght take Jesus by decease, and kyll [hym]. But they sayde: Not on the holy daye, lest there shulde be an vproure in the people. * Nowe when Jesus was at Bethany, in the house of Symon the leper, ther came vnto hym a woman, haupnge an alabaster box of precyous oyntment, and poured it vpon hys heade syttynge at the table. The disciples seynge, dysdayned, sayenge: Where to serueth thys losse? For this myght haue ben solde for much, & geuē to the poore. But Jesus knowenge, sayde vnto them: What are ye troublous vnto thys woman? For she hath wrought a good worke vpō me: * for ye haue alwaye the poore wyth you, but me shall ye not haue alwayes. For she pourynge thys oyntmente vpon my body, dyd it to burye my. Verrily I saye vnto you: where so euer thys gospell shall be preached in the whole worlde, shall thys also that she hath done, be tolde in memory of her. Then went one of the twelue, whyche was called Judas Iscariotes * vnto the chefe of the prestes, and sayde vnto them: What wyll ye geue me, and I shall delyuer hym vnto you? And they offred hym thyrtye syluer pens. And thence forth, he sought opportunite, that he myght betraye hym. * The fyrste daye of swete breads, came the disciples to Jesus, sayenge: Where

Iohan. 11. c.
Mat. 14. a
Luce. 7. b
Iohan. 11. a
Deu. 15. b
Mat. 14. b.
Luce. 22. a
Iohan. 13. a
Mat. 14. b
Luce. 22. a

Where wylte thou that we prepare for the, to eate the Easter lambe? But Jesus sayde: Go into the cytie to one, & saye vnto hym: The Master sayeth: My tyme is at honde, I wyll kepe Easter by the with my disciples. And the disciples dyd as Jesus had appoynted them, and made rea-
Mare. 14.c Luce. 22.b dy the Easter lambe. *And it beyng euen, he sat downe a the table wyth hys twolue disciples. And they eatyng, he sayd: Verely I say vnto you
Johñ. 13.c *that one of you shall betraye me. And they beynge exceadynge sorowfull, beganne euery one of thē to say: LORDE, ame I it? But he answeryng, sayd: he that dyppeth his hōde wyth me in the platter, this same shall betraye me. The sonne of man verely goeth forth, as it is wrytte of him But wo vnto that man, by whom the sonne of mā shalbe betrayed, it were good vnto him, yf that man had not be borne. But Judas that betrayed hym answerynge, sayde: Ame I it
M Rabbi? *And they eatynge, Jesus
Mar. 14.c Luce. 22 b 1. Cor. 11.c toke the bread, & gaue thankes, and brake it, and gaue it to hys disciples, and sayd: Take and eate, thys is my body. And takyng the cuppe, he thanked, & gaue it them, sayenge: Drynke ye all therof, for thys is my bloude of the newe testamene, which shalbe shed for many in the remissiō of synnes. I saye vnto you: I wyl not drynke hēce forth of thys frute of the vyne, tyll in that daye, that I shall drynke it newe wyth you in the kyngdome
Mare. 14.d Luce. 22. c Johan. 18.a of my father. *And the grace sayde, they wente forth into mounte Oliuete. Then sayde Jesus vnto them:

Thys

Vbi uis paremus tibi cōmedere pascha? At IESVS dixit: Ite in ciuitatem ad quendam, et dicite ei: Magister dicit: Tempus meum prope est, apud te facio pascha cum discipulis meis. Et fecerunt discipuli sicut constituit illis IESVS, & parauerunt pascha. Vespere autem facto, discumbebat cum duodecim discipulis suis. Et edentibus illis, dixit: Amē dico uobis, quia unus uestrum me traditurus est. Et contristati ualde, cœperunt singuli dicere: Nunquid ego sum Domine? At ipse respondens ait: Qui intingit mecum manū in paropside, hic me tradet. Filius quidem hominis uadit sicut scriptū est de illo: Væ autē homini illi, per quē filius hominis tradetur: bonum erat ei si natus non fuisset homo ille. Respondens autem Iudas, qui tradidit eum, dixit: Nunquid ego sum Rabbi? Ait illi: Tu dixisti. Cœnantibus autem illis, accepit IESVS panem, et benedixit, ac fregit, deditq; discipulis suis, et ait: Accipite, & comedite, hoc est corpus meum. Et accipiens calicē gratias egit, & dedit illis, dicēs: Bibite ex hoc oēs, hic est em̄ sanguis meus noui testamēti, qui pro uobis effūdetur in remissionē pctōrum. Dico aūt uobis, non bibam amodo de hoc genimine uitis: usq; in diē illum, cum illud bibam uobiscum nouū in regno patris mei. Et hymno dicto, exierunt in montem Olueti. Tunc dixit illis IESVS:

Om-

Omnes uos scandalum patiemini in me in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oues gregis. Postqam autem resurrexero, precedam uos in Galilæam. Respondens autem Petrus, ait illi: Etsi omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi IESVS: Amen dico tibi: quia in hac nocte antequã gallus cantet, ter me negabis. Ait illi Petrus: Etiam si oportuerit me mori tecum, non te negabo. Similiter & oẽs discipuli dixerunt. Tunc uenit IESVS cum illis in uillam quæ dicitur Gethsemani, et dixit discipulis suis: Sedete hic, donec uadam illuc, et orem. Et assumpto Petro et duobus filiis Zebedæi, cœpit cõ tristari et mœstus esse. Tunc ait illis: Tristis est anima mea usque ad mortem, sustinete hic, et uigilate mecum. Et progressus pusillum, procidit in faciem suam, orans, et dicens: Pater mi, si possibile est, transeat a me calix iste: ueruntamen non sicut ego uolo, sed sicut tu. Et uenit ad discipulos suos, et inuenit eos dormientes, et dicit Petro: Sic! non potuistis una hora uigilare mecum? Vigilate et orate, ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma. Iterum secundo abiit, et orauit, dicens: Pater mi, si non potest hic calix transire, nisi bibam illũ, fiat uoluntas tua. Et uenit, & iterum inue-

Thys nyght shall ye all be offended | me. For it is wrytte: * I shal smyte the shepherd: & the shepe of the flocke shalbe scattered abrode. * But after I shall be rysen agayne, ‡ I wyll go before you into Galile. But Peter answerynge: sayde vnto hym: * Though they all shall be offended in the, I wyl neuer be offended. Jesus sayde vnto hym: Uerely I saye vnto the: That in thys nyghte before the cocke do crowe, thou shalt denye me thryse. Peter sayde vnto hym: And though I shuld dye with the, yet wyl I not denye the. Lykewyse also sayd all the disciples. * Then came Jesus wyth them into a village, whiche is called Gethsemani, and sayde vnto hys disciples: Syt ye here, whyle I go ponder & praye. And Peter take wyth hym & the two sonnes of Zebede, he began to waxe heuy and sorow full. Then sayd he vnto them. * My soule is heuy euen vnto the death, tarye ye here, and watche wyth me. * And beynge gone forth a lytle, he fell vpon hys face, prayeng, and sayenge: O my father, yf it be possible, let thys cuppe passe fro me: neuertheles not as I wyll, but as thou. And he came to hys disciples, and founde them slepynge, and sayeth vnto Peter: What! coulde ye not watch with me one houre? Watche and praye, that ye come not into temtacion. * The spret verely is ready, but the flesshe [is] weake. * And agayne, he went the seconde tyme, and prayed sayenge: O my father, yf this cuppe can not passe, except I drynke it, thy wyll be done. And he came, and

Zache. 13.b
Mark. 16.c
Matt. 14.b
Joan. 16.b
‡ Actu. 1.a
Matt. 14.c
* Luc. 22.c
Joan. 13.b
D
Matt. 14.b
Joh. 12.c
Luc. 22.c
Gala. 5.c
Matt. 14.c

founde

founde them slepynge agayne: For
their eyes were heuy. And them left,
he went agayne, & prayed the thyrde
tyme, sayeng the same worde. Than
came he to hys disciples, and sayeth
vnto them: Slepe on nowe, and rest:
Beholde, the houre is come neare,
and the sonne of man shalbe delyue-
red into ỹ hondes of synners: Aryse,
Let vs go. Beholde, he is come nye,
Mar. 14.c that shall betraye me. * Ye yet spa-
Luce. 22.d. kynge, lo, Judas one of the twelue
Johan. 18.a came, and wyth hym a greate multi-
tude wyth sweardes and staues, sent
from the hye prestes and elders of
the people. But he that betrayed
hym, had geuen them a tokē, sayeng:
Whome so euer I shall kysse, that
same is he, holde hym. And strayght
waye commyng to Jesus, he sayde:
Hayle mayster. And he kyssed hym.
And Jesus sayd vnto hym: Frende,
wherfore art thou come? Thē came
they & layed hondes vpon Jesus, and
helde hym. And beholde, one of them
that were wyth Jesus, stretchynge
out the honde, drawe out hys swearde
and strykynge the seruaunte of the
hye prestes, cut of hys eare. Then
sayde Jesus vnto hym: Turne thy
swearde into hys place. * For al they
Geue. 9.a
Deuteron. 11.b.
Apo. 13.b
that shall take the swearde, shall pe-
rysshe wyth ỹ swearde. Or thynkeste
thou ỹ I cā not praye my father, & he
shall delyuer me nowe more thē. xii.
Legio is a nombre of .vi. thousāde .vi. hūdreth and. lxvi.
‡ legions of angels? [But] howe
shulde then ỹ scriptures be fulfylled,
* Luce. 22.d
* that it muste thus be done? ‡ In
the same houre sayde Jesus vnto the
‡ mar. 14.f
Luce. 22.d.
multitudes: Ye are come out as it
were to a murtherer wyth sweardes &
staues

inuenit eos dormientes, erant
enim oculi eorum grauati. Et re
lictis illis, iterum abiit & orauit
tertio, eundem sermonem di-
cens. Tunc uenit ad discipulos
suos, & dicit illis: Dormite iā, &
requiescite: ecce appropinqua-
uit hora, & filius hominis trade-
tur in manus peccatorum. Sur-
gite, eamus: ecce appropinqua-
uit qui me tradet. Adhuc eo lo-
quente, ecce, Iudas unus de duo
decim uenit, et cum eo turba
multa cum gladiis et fustibus,
missi a principibus sacerdotum
& senioribus populi. Qui autem
tradidit eum, dedit illis signum,
dicens: Quemcunque osculatus
fuero, ipse est, tenete eum. Et
confestim accedens ad IESVM
dixit: Aue rabbi. Et osculatus est
eum. Dixitq; illi IESVS: Amice,
ad quid uenisti? Tūc accesserunt
& manus iniecerunt in IESVM,
& tenuerunt eum. Et ecce, unus
ex his qui erant cum IESV, ex-
tendens manum, exemit gladi-
um suum, et percutiens seruum
principis sacerdotum, amputa-
uit auriculā eius. Tunc ait illi IE
SVS: Cōuerte gladium tuū in lo
cum suū: omnes enī qui accepe-
rint gladium, gladio peribūt. An
putas quia non possum rogare
patrem meū, & exhibebit mihi
modo plusquā duodecim legio-
nes angelorum? Quomodo er-
go implebūtur scripturæ quia sic
oportet fieri? In illa hora dixit
IESVS turbis: Tanquam ad
latronem existis cum gladiis et
fusti-

fustibus cõprehendere me quotidie apud uos sedebam docens in tẽplo, & nõ me tenuistis. Hoc autem totũ factum est, ut adimplerentur scripturæ prophetarũ. Tunc discipuli omnes, relicto eo fugerunt. At illi tenentes IESVM, duxerunt ad Caiphã principem sacerdotum, ubi scribæ & seniores cõuenerant. Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut uideret finem. Princeps autem sacerdotum et omne concilium quærebant falsum testimonium cõtra IESVM, ut eum morti tradereut, et non inuenerũt cum multi falsi testes accessissent. Nouissime autẽ uenerunt duo falsi testes, & dixerunt: Hic dixit: Possum destruere templum Dei, et post triduum reædificare illud. Et surgens princeps sacerdotum, ait illi. Nihil respondes ad ea quæ isti aduersum te testificãtur? IESVS aũt tacebat. Et princeps sacerdotũ ait illi. Adiuro te per Deum uiuum, ut dicas nobis, si tu es Christus filius Dei. Dicit illi IESVS: Tu dixisti. Verumtamẽ dico nobis: a modo uidebitis filiũ hois sedẽtẽ a dextris uirtutis dei, & uenientẽ i nubibus cœli. Tũc princeps sacerdotũ scidit uestimenta sua, dicẽs: Blasphemauit, quid adhuc egemus testibus? ecce, nunc audistis blasphemiã: quid uobis uidetur? At illi respondentes, dixerunt: Reus est mortis. Tunc expuerũt

staues to take me? I sat dayly vp̃on you teachynge in the temple, and ye helde me not. ✱ But all thys is done, that the scriptures of ỳ prophetes myght be fulfylled. ‡ Than all the disciples hym beynge left, fled. ✱ But they hold ynge Jesus, led hym to Cayphas ỳ chefe of prestes, where the scribes & the elders were come together. ✱ Peter followed hym a farre of, vntyll in the hye prestes palace. And beynge gone in, he sat wyth ỳ seruauntes, that he myght se ỳ ende. ✱ But ỳ hye prest & all ỳ councel sought false wytnesse agaynst Jesus, ỳ they myght delyuer hym to death, & founde not whã many false wytnesses had come. But at the last ther cam two false wytnesses, & sayd: Thys hath sayde: ✱ I can breake downe the temple of God, & after thre dayes buylde it agayne. ✱ And the hye prest stãdyng vp, sayd vnto hym: Answerest thou nought vnto these thynges, what these testify agaynste the? But Jesus helde hys peace. ✱ And the chefe of the prestes sayd vnto hym: I charge ỳ by the lyuyng God, that thou tell vs, yf thou be Christ ỳ sonne of God. Jesus sayeth vnto hym: Thou hast sayd it. Nevertheless I saye vnto you: ✱ ffrom hys tyme forth shall ye se ỳ sonne of man sytynge at the ryght hande of the power of God, and comynge in the cloudes of heauen. ✱ Thã the hye preste rent hys clothes, sayenge: He hath blasphemed, what nede we yet wytnesses? Lo, now haue ye herd [hys] blasphemy: What thynke ye? But they answeryng, sayd: ✱ He is gylty of death. Than ✱ spytted they

Ff. i. in hys

Mat. 26.b
Mar. 14.b
Luc. 22.b
Iohan. 18.b
Mat. 14.b
Luc. 22.b
Mat. 26.b
Mar. 14.b
Luc. 22.b
Iohan. 18.b

in hys face, and smote hym with buf fettes. Some gaue hym strokes vpõ the face wyth theyr palmes, sayng: Prophecye vnto vs thou Christe, who is it that smote ỹ? ✶As for Peter he sat wythout in the palace, and ther came vnto hym a damsell, sayenge: Thou also wast with Jesus of Galile. But he denyed before [them] al, sayeng: I wote not what ỹ sayest. But he goyng out at ỹ dore, another damsell sawe hym, & sayd vnto them that were there: This was also with Jesu of Nazareth. And he denyed agayne wyth an oth: that I know not the mã. And after a lytle whyle, they that stode, came and sayde vnto Peter: Truely thou also arte of them: for thy speche maketh thy manifeste. Thẽ began he to curse & to sweare, that he had not knowen ỹ man. And immediatly the cocke crew. And Peter remembred the worde of Jesu that he sayd: ✶Before the cock crow, thou shalt denye me thryse. And beyng gone forth he wepte bytterly.

Mar 14.g. Luce. 22.d. Joh. 18.b

Matth. 26.c

The.xxvii.Chapter.

Mat. ✶the morning beynge come, all the chefe of the prestes & elders of the people helde a counsell agaynst Jesus, that they myght delyuer hym ouer to death: And they brought ✶& delyuered hym bounde vnto Pontius Pilate the debite. Than Judas which betrayed hym, seyng ỹ he was condemned, repentynge brought agayne the thyrty syluer pens vnto ỹ chefe of the prestes & elders, sayenge: I haue synned, betrayenge the ryghteous bloude. But they sayd: What is ỹ to

Mat. 1.a Mar. 15.a Luc. 23.a Joh. 18.d

Actu. 3.k.

in faciem eius, et colaphis eum cæciderunt. Alii autem palmas in faciem eius dederunt, dicentes: Prophetiza nobis Christe, quis est qui te percussit? Petrus uero sedebat foris in atrio, & accessit ad eum una ancilla, dicẽs: Et tu cum IESV Galilæo eras. At ille negauit coram omnibus, dicens: Nescio quid dicis. Exeunte autẽ illo ianuam, uidit eũ alia ancilla, et ait his qui erant ibi: Et hic erat cum IESV Nazareno. Et iterum negauit cum iuramento: quia nõ noui hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro: Vere et tu ex illis es: nam et loquela tua manifestum te facit. Tũc cœpit detestari et iurare, quia non nouisset hominem. Et continuo gallus cantauit. Et recordatus est Petrus uerbi IESV, qui dixerat ei: Priusquam gallus cantet, ter me negabis. Et egressus foras, fleuit amare.

CAPVT XXVII.

Mane autem facto, consilium inierunt omnes principes sacerdotum et seniores populi aduersus IESVM, ut eum morti traderent. Et uinctum adduxerunt eum, et tradiderunt Pontio Pilato præsidi. Tunc uidens Judas, qui eum tradidit, quod damnatus esset, pœnitentia ductus retulit triginta argenteos principibus sacerdotum & senioribus, dicens: Peccaui, tradens sanguinem iustũ. At illi dixerunt: Quid

ad

ad nos? tu uideris. Et proiectis argenteis in templo, recessit, et abiens, laqueo se suspendit. Principes autem sacerdotum acceptis argenteis, dixerũt: Non licet eos mittere in Corbonam, quia precium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli in sepulturam peregrinorum. Propter hoc uocatus est ager ille, Acheldemach, hoc est, ager sãguinis, usq; in hodiernum diẽ. Tunc impletũ est quod dictum est per Hieremiam prophetam, dicentem: Et acceperunt triginta argẽteos, precium appreciati, quem appreciauerũt a filiis Israel, et dederunt eos in agrum figuli, sicut cõstituit mihi Dñs. IESVS aũt stetit ante præsidem, & interrogauit eũ præses, dicens: Tu es rex Iudæorum? Dicit illi IESVS: Tu dicis. Et cũ accusaretur a principibus sacerdotũ & senioribus, nihil respondit. Tunc dicit illi Pilatus: Nõ audis quãta aduersũ te dicũt testimonia? Et nõ respondit ei ad ullum uerbum, ita ut miraretur præses uehemẽter. Per diẽ aũt solẽnem consueuerat præses populo dimittere unũ uinctũ quẽ uoluissẽt. Habebat autẽ tunc uinctũ insignem, qui dicebatur Barrabas. Congregatis ergo illis, dixit Pilatus: Quem uultis dimittam uobis, Barrabam, an IESVM qui dicitur Christus? Sciebat enim quod per inuidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum uxor eius, dicens:

is that vnto vs? Lowe thou therto. And the syluer pens cast in the tẽple, he auoyded, & goyng awaye, he *hanged hymselfe wyth a snare. But the hygh prestes ỹ syluer pẽs takẽ, sayd: It is not lawfull to put them in the *Corbona, for it is ỹ price of blood. But counceli holdẽ, they bought ỹ thẽ a potters felde, to the buriall of straungers. For that cause is the same felde called Acheldemach, (that is: the bloude felde) vntyll thys daye. Thã was it fulfylled, that was spoken by Jeremy the prophet, sayenge: *And they tooke thyrty syluer pens, ỹ price of hym that was valued, whõ they bought of ỹ chyldrẽ of Israel, & gaue them for ỹ potters felde, as the LORD appoynted me. *Jesus stode B before the debite, and the debite axed hym, sayenge: Arte thou the kynge of the Jewes? Jesus sayeth vnto hym: Thou sayeste it. And whan he was accused of the hygh prestes & the elders, he answered nothynge. Than sayeth Pilate vnto hym: Hearest thou not how many wytnesses they sap agaynst the? *And he answered hym not to ony worde, so that ỹ debite maruayled greatly. *But at ỹ solemne feast daye ỹ debite had vsed to let louse one prysoner vnto ỹ people, whõ they wolde. Now had he at that tyme a notable prysoner, called Barrabas. Them therfore beynge gathered, Pilate sayde: Whom wyll ye I shall let louse vnto you, Barrabas, or Jesus ỹ is called Christ? (For he knewe ỹ they had betrayed hym therow enuye.) Whyle he sat in the iudgemẽt sente, his wyfe sent vnto hym, sayenge:

1. Reg. 17. b
Zach. 11. c

*Corbona is a thede wherin such thynges as were halowed or offered by the temple were put.

Iere. 32. a
Zacha. 11. c

Mat. 15. a
Luce. 23. a
Johan. 18. b

Mat. 27. b

*Mar. 15. a
Luce. 23. b
Johan. 18. c

sayenge: Nothynge to the and that
L ryghteous man. For I haue suffred
many thynges to daye by a vision be
Marci.15.a cause of hym. * But the hygh prestes
and the elders persuaded the people
to desyre Barrabas, but Jesu they
Luce.23.b shulde destroye. * And the debite an-
swerynge sayde vnto them: Whether
of twayne wyll ye haue lowsed vnto
Actu.3.b you? * But they sayde: Barrabas.
Marc.15.b * Pilate sayeth vnto them: What
shall I than do wyth Jesu, that is
called Christ? They say all: Let hym
be crucifyed. The debite sayde vnto
them: What euell hath he done thā?
But they cryed the more, sayenge:
Let hym be crucifyed. Pilate seynge
that he prospted not, but that ther
was rather an vproure, ꝑ water ta-
ken, he washed [hys] hādes before ꝑ
people, sayeng: I am vngylty of the
bloude of thys ryghteous: loke ye to
it. And all the people answerynge,
Actu.5.b sayde: * hys bloude vpon vs & vpon
Marc.15.b our chyldre. * Than let he lowse vn-
Luce.23.c to them Barrabas, but Jesus beyng
Joh.19.a scourged toke he vnto them to be cru
cifyed. * Than the debites souldiers
D Marc.15.b takyng Jesus in the cōmune hall, ga-
Johan.19.a thered vnto hym all the cōpany. And
stryppynge hym out [of hys clothes,]
they put a purple robe aboute hym.
And platynge a crowne of thornes,
they set it vpō hys heade, & a rede in
hys ryght hāde: & the knye bowed a-
fore hym, they mocked hym, sayeng:
Hayle kyng of the Jewes. And spyt-
tyng vpō hym, they toke ꝑ rede, and
stroke hys head. And after they had
mocked him, they stripped hym out of
ꝑ robe, & put on his clothes, & led him
that.

dicēs: Nihil tibi et iusto illi. Mul
ta enim passa sum hodie per ui-
sum propter eum. Principes aū-
sacerdotum & seniores, persua-
serunt populo, ut peterent Bar-
rabam, IESVM uero perderēt.
Respondens autē præses, ait il-
lis: Quem uultis uobis de duo-
bus dimitti? At illi dixerunt: Bar-
rabā. Dicit illis Pilatus: Quid igi
tur faciam de IESV, qui dicitur
Christus? Dicunt oēs: Crucifiga-
tur. Ait illis præses: Quid ēm ma
li fecit? At illi magis clamabāt,
dicētes: Crucifigatur. Videns au-
tem Pilatus quia nihil proficе-
ret, sed magis tumultus fieret, ac
cepta aqua, laut manus coram
populo, dicens: Innocens ego
sum a sanguine iusti huius: uos
uideritis. Et respōdens uniuersus
populus, dixit: Sanguis eius su-
per nos, et super filios nostros.
Tunc dimisit illis Barrabam, IE-
SVM autem flagellatum tradi-
dit eis ut crucifigeretur. Tunc mi
lites præsidis suscipientes IE-
SVM in prætorio, congregauе-
runt ad eū uniuersam cohortē, &
exuētes eū, chlamidē coccineā
circundederunt ei. Et plectētes
coronam de spinis, posuerunt su
per caput eius, & arundinem in
dextera eius: & genu flexo ante
eum, illudebāt ei, dicentes: Aue
rex Iudæorum. Et expuentes in
eum, acceperunt arundinem, &
percutiebant caput eius. Et post
quam illuserunt ei, exuerūt eum
chlamydem, et induerunt eum
uestimentis eius, et duxerunt eū

ut cru-

ut crucifigerent. Exeuntes autem, inuenerunt hominem Cyrenæum, nomine Simonem: Hunc angariauerunt, ut tolleret crucē eius. Et uenerūt in locū qui dicitur Golgotha: quod est Calu arię locus, et dederūt ei uinum bibere cū felle mixtū. Et cū gustasset, noluit bibere. Postq̄ autē crucifixerūt eum, diuiserūt uestimenta eius sortem mittentes, ut impleretur quod dictum est per prophetam, dicentem: Diuiserunt sibi uestimenta mea, et super uestem meam miserūt sortē. Et sedentes seruabant eū. Et imposuerunt super caput eius causam ipsius scriptam: Hic est IESVS rex Iudæorū. Tunc crucifixi sunt cum eo duo latrones, unus a dextris, & unus a sinistris. Prætereuntes aūt blasphemabāt eū mouentes capita sua, & dicētes: Vah qui destruis templum Dei, et in triduo illud reædificas: salua teipsum. Si filius Dei es, descē de de cruce. Similiter & principes sacerdotū illudētes cum scribis et senioribus, dicebant: Alios saluos fecit, seipsum non potest saluum facere: Si rex est Israel, descendat nunc de cruce, & credimus ei: Confidit in Deo, liberet nunc eū si uult: dixit enim quia filius dei sum. Idipsū aūt et latrones qui crucifixi erant cum eo improperabāt ei. A sexta autem hora tenebræ factæ sunt super uniuersam terram, usque ad horam nonam. Et circa horam nonam, clamauit IESVS uoce

Mar.15.c Luce.23.c

Johan.19.b

Mat.27.c Johan.19.c

Psal.21.b

Luce.23.b Johan.19.b

Esay.53.b

Matt.15.c Luce.23.b

Baptiſ.2.b

Psal.21 & 58. and.69.

Matt.15.b Luce.23.b

þ they myght crucify [hym.] * But goynge forth, they founde a man of Lyrene, by name Simon: the same they cōpelled that he shulde bear hys crosse. * And they cam into a place þ is called Golgotha, that is: þ place of dead mās sculles, & they gaue hym wyne to drynke, myxte wyth gall: & after he had tasted [it,] he wold not drynke. * But after they had crucify ed hym, they parted hys garmentes, castynge lottes: þ it myght be fulfylled, that was spoke by þ prophet sayenge: * They parted my garmentes vnto thē, & caste lot vpō my garmēt. And syttynge they kepte hym. * And they set vp ouer hys head hys cause, wrytte: This is Jesus the kyng of þ Jewes. * Than were ther crucified wyth hym two murtherers, one at þ ryght hāde, & one at the left. * They þ wente by, blasphemed hym, waggynge theyr heades, & sayenge: fy on the that destropeste þ temple of God, & buyldest it agayn in thre dayes, saue thy selfe. Yf thou art þ sōne of God, come downe frō the crosse. Lykewyse also the hygh prestes wt the scribes & elders mockynge, sayde: he hath saued other, hymselfe can he not saue. * Yf he be the kyng of Israel, let hym now come downe frō the crosse, and we beleue hym: * he trusteth i God, let hym now delyuer hym yf he wyll: for he sayd: I am the sonne of God. The same also dyd vpbrayde hym þ murtherers þ were crucified wt hym. * frō the syxte houre was ther darkenesse vpō the whole earth, vntyl the nyneth houre. And aboute þ nyneth houre dyd Jesus crye wyth a loude

voyce, sayeng: Heli, Heli, lamma azabachthani? that is: ✶My God my God, why haste thou forsaken me. But some stādyng there, & hearyng, sayde: Thys man calleth Helias. ✶And immediatly one of them runnyng, a sponge taken, fylled it wyth vynegre, & put it vpon a rede, & gaue hym to drynke. But the other sayde: Let alone, let vs se whether Helias wyll come deliuerynge hym. But Iesus cryeng agayn wyth loude voyce, gaue vp ꝓ goost. And behold, ꝓ vayle of the tēple was rent in two partes, frō aboue, tyll beneth. And the earth quaked, & the stones were ryuen, and the graues opened, & many bodyes of sayntes which slept, rose vp: & goyng out of the graues after hys resurrection, they came into the holy cytie, & appeared vnto many. ✶But the Centurio, and they that were wyth hym keppynge Jesus, seyng the earthquake and those thynges that were done, wer greatly afrayed, sayeng: Uerely thys was the sonne of God. ✶Ther were many women afarre of, the whych had followed Jesus from Galile, ministrynge vnto hym: amonge the which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedees chyldrē. ✶But whan it was become euen, ther cam a rych man from Arimathia, by name Joseph, whyche same was also a disciple of Jesu. The same came to Pilate, and requyred the body of Jesu. Than commaunded Pilate the body to be geuen. And the body taken, Joseph dyd wrappe it in a clene lynnen clothe:

Psal. 21.a

Mar. 15.b
Johan. 19.c

Marci. 15.b
Luce. 23.c

Marci. 15.c

Marci. 15.c
Luce. 23.c.
Joh. 19.c

and

ce magna, dicēs, Eli, Eli lamma azabachthani, hoc est, Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illic stantes & audientes, dicebāt: Eliam uocat iste. Et continuo currens unus ex eis, acceptam spongiam, impleuit aceto, & imposuit arundini, & dabat ei bibere. Cæteri uero dicebant: Sine, uideamus an ueniat Elias liberās eum. IESVS autem iterum clamans uoce magna, emisit spiritum. Et ecce, uelum templi scissum est in duas partes, a summo usq; deorsum. Et terra mota est, et petræ scissæ sunt, & monumēta aperta sunt, & multa corpora sanctorum qui dormierant, surrexerunt: & exeūtes de monumētis post resurrectionem eius, uenerunt in sanctam ciuitatem, et apparuerunt multis. Centurio autem, & qui cum eo erant custodientes IESVM, uiso terræmotu & his quæ fiebant, timuerunt ualde, dicentes: Vere filius Dei erat iste. Erant autem ibi mulieres multæ a longe, quæ secute erant IESVM a Galilæa, ministrātes ei: inter quas erat Maria Magdalene, & Maria Iacobi & Ioseph mater, & mater filiorum Zebedæi. Cū aūt sero factū esset, uenit quidā homo diues ab Arimathia, noie Ioseph, qui & ipse discipulus erat IESV. Hic accessit ad Pilatū, & petiit corpus IESV: Tunc Pilatus iussit reddi corpus. Et accepto corpore, Ioseph inuoluit illud in syndone mū

da, &

da, & posuit illud in monumento suo nouo, quod exciderat in petra. Et aduoluit saxum magnum ad ostium monumenti, et abiit. Erat autem ibi Maria Magdalene, & altera Maria sedentes contra sepulchrum. Altera autem die, quæ est post parasceuen, conuenerunt principes sacerdotum et Pharisæi ad Pilatum, dicentes: Domine, recordati sumus, quia seductor ille dixit adhuc uiuens: Post tres dies resurgam. Iube ergo custodiri sepulchrum usque in diem tertium, ne forte ueniant discipuli eius et furentur eum, et dicant plebi: Surrexit a mortuis: et erit nouissimus error peior priore. Ait illis Pilatus: Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem cum custodibus.

CAPVT XXVIII.

VEspere autem Sabbati quæ lucescit in prima Sabbati, uenit Maria Magdalene et altera Maria, uidere sepulchrum. Et ecce, terræmotus factus est magnus: angelus enim Domini descendit de cœlo, et accedens, reuoluit lapidem, et sedebat super eum. Erat autem aspectus eius sicut fulgur: et uestimenta eius sicut nix. Præ timore autem eius, exterriti sunt custodes, et facti sunt uelut mortui. Respondens autem angelus, dixit mulieribus: Nolite

and layed it in hys newe graue, the whiche he had hewē out in the rocke: and he rolled a great stone to ꝑ doore of the graue, & wente awaye. ✶But ther was there Mary Magdalene, and the other Mary sittynge ouer agaynste the Sepulchre. The nexte daye whiche is after the daye of preparynge, dyd resorte together vnto Pilate the chefe of the prestes & Pharises, sayenge: Syr, we haue called to remembraunce, that the same deceauer yet lyuynge, sayde: ✶After thre dayes shall I ryse agayne. Cõmaūde therfore the graue to be kepte vntyll the thyrde day, lest peraduenture his discipies come and steale hym, and saye vnto the people: he is rysen frõ the dead: And the last errour shalbe worse than the fyrst. Pilate sayd vnto them: Ye haue the watch, go, kepe as ye can. And they goynge awaye, made the graue sure, sealyng ꝑ stone wyth watchmen. ✣

Matt. 12.c

Matth. 16.b and 17.c.b Marc. 9.b. Luce. 18.b

The. xxviii. Chapter. ✣

VPon the euenynge of the Sabbat, whych dawneth in the fyrste Sabbat holy daye, came Mary Magdalene and the other Mary, to se the sepulchre. And beholde, ther was made a great earthquake: for the angell of the LORDE descended from heauen, and commynge neare he rolled awaye the stone, and sat theron. And hys countenaunce was as the lyghtenynge, and hys clothyng lyke snowe. But the watchmen were amased for feare of hym, and became as dead. ✶But the angell answerynge, sayd vnto the wemen: Be

A Matt. 16.a Luce. 24.a Johan. 20.a

Matt. 16.a Luce. 24. a

not ye afrayed, for I knowe that ye
seke Jesus whyche is crucifyed, he is
not here: for he is ryssen, as he sayde.
Come ye, and se the place where the
LORDE was layed. And goynge
quyckly, saye vnto his disciples, that
he is ryssen: and beholde, he shall go a
fore you into Galile, there ye shall se
him: Lo I haue tolde you afore. ✝
Marci. 16. a ✝ * And they wente soone oute
Luce. 24. a. from the graue wyth feare and great
ioye, runnynge to shewe it vnto hys
disciples. And beholde, Jesus met
them, sayenge: All hayle. But they
came neare and helde hys fete, and
worshypped hym. Than sayd Jesus
vnto them: Feare not. Go, shew my
brethren, that they go into Galile,
Actu. 1. b. *there shall they se me. The whyche
whan they were gone, beholde, some
of the watchmen came into the cy-
tie, and shewed the chefe of the pre-
stes all thynges that were done.
And they beynge gathered wyth the
elders, and a counsell taken, they
gaue large money vnto ỹ souldyers,
sayenge: Saye ye that the disciples
came by nyght, and we slepyng, they
haue stolen hym. And yf that be
herde of the debite, we shall persuade
hym, and make you safe. And they
the mony taken, dyd as they were
taught. And thys sayenge is noysed
by the Jewes vntyll thys daye. ✝
✝ The eleuē disciples wēt into Ga-
lile into the mountayne where Jesus
had appoynted thē. And they seynge
hym, worshypped: but some douted.
And Jesus commynge neare, spake
Matth. 11. c. vnto them, sayenge: *All power is
Johan. 17. a Phil. 2. a geuen me in heauen and in earthe.

Goynge

lite timere uos, scio enim ỹ IESVM qui crucifixus est quæritis,
nō est hic: surrexit enim, sicut di-
xit: uenite & uidete locū ubi po-
situs erat Dominus. Et cito eun-
tes, dicite discipulis eius quia
surrexit: et ecce, præcedet uos
in Galilæam, ibi eum uidebitis:
ecce, prædixi uobis. Et exierunt
cito de monumēto cū timore &
gaudio magno, currētes nūciare
discipulis eius. Et ecce, IESVS
occurrit illis, dicens: Auete. Illæ
aūt accesserunt & tenuerunt pe-
des eius, & adorauerūt eū. Tunc
ait illis IESVS: Nolite timere.
Ite, nūciate fratribus meis, ut e-
ant in Galilæā, ibi me uidebunt.
Quæ cum abiissēt, ecce quidam
de custodibus uenerūt in ciuita-
tem, & nūciauerunt principibus
sacerdotū oia quę facta fuerant.
Et cōgregati cū senioribus, con-
silio accepto, pecuniā copiosam
dederunt militibus, dicētes: Di-
cite quia discipuli eius nocte ue-
nerunt, et furati sunt eum, nobis
dormientibus. Et si hoc auditum
fuerit a præside, nos suadebimus
ei, & securos uos faciemus. At
illi accepta pecunia, fecerunt si-
cut erant edocti. Et diuulgatum
est uerbū istud apud Iudæos usq;
in hodiernū diem. Vndecim aūt
discipuli abierunt in Galilæam,
in montem ubi constituerat illis
IESVS. Et uidentes eum, adora
uerunt: quidam autem dubitaue
runt. Et accedens IESVS, locu-
tus est eis, dicens: Data est mihi
ōnis potestas in cœlo & in terra.

Eun-

Euntes ergo, docete omnes gẽtes, baptizantes eos in nomine patris, & filii, & spiritus sancti, docentes eos seruare oia quæcũque mãdaui uobis. Et ecce, ego uobiscũ sum õnibus diebus uiq; ad consummationem seculi.

¶ Finis euangelii secundum Mattheum.

SANCTVM IESV CHRISTI euangeliũ secundũ Marcũ.

CAPVT PRIMVM.

INitium euangelii IESV Christi filii Dei, sicut scriptum est in Isaia prophęta: Ecce, ego mitto angelũ meum ante faciem tuam, qui præparabit uiam tuam ante te. Vox clamantis in deserto: Parate uiam domini, rectas facite semitas eius. Fuit Ioannes in deserto baptizans, & prædicans baptismum pœnitentiæ in remissionem peccatorum. Et egrediebatur ad eum omnis Iudæa regio et Hierosolymitæ uniuersi, & baptizabantur ab illo in Iordanis flumine, confitentes peccata sua. Et erat Ioannes uestitus pilis cameli, et zona pellicea circa lumbos eius, et locustas et mel syluestre edebat, & prędicabat, dicẽs: Veniet

* Goynge therfore, teache all nacions, baptysynge them in the name of the father, and the sonne, and the holy goost, teachynge them to kepe all thynges, what soeuer I haue cõmaunded you. * And lo, I ame wyth you all dayes vnto the ende of the worlde. Amen.

* Mat. 28.b

Joh. 14.d

¶ The ende of the gospell after Matthewe.

¶ The holy Gospell of Jesu Christe. after Marke.

The fyrste Chapter.

THe begynnyng of the gospel of Jesus Christe ♀ sonne of God, as it is wrytten in Esaye the prophet: * Beholde, I sende myne angell before thy face, whyche shall prepare thy waye before the. * The voyce of a cryer in the wylderneſſe: Make ready the waye of the LORD, make hys pathes strayght. ‡ Jhõ was in ♀ wylderneſſe, baptysyng & preachyng the baptyme of penaunce for the remyſſion of synnes. And all the londe of Jewry went forth vnto hym, and all they of Jerusalem, & were baptysed of hym in the floude of Jordane, confessynge their synnes. And * Jhõ was clothed wt the heeres of a Camell, & a lethr gyrdle about hys lopnes, & dyd eate wylde hony, & locustes, & preached, sayenge:

A

Mala 3.b
Marc. 11.b
Luce. 7.b

Esa. 40.c
Marc. 1.a
Luce. 3.a
Joel. 2.b
‡ Joh. 3.b

Marth. 3.a.

* There

Mach. 1.b. Luce. 3.c Johā. 1.c * Ther cōmeth one stronger than I after me, whose lachet of hys shues I stouping am not worthy to lowse. I haue baptysed you wyth water, but he shall baptyse you wyth the holy goost. ℣ * And it happened in

Mach. 3.b Luce. 3.c Johan. 1.d those dayes, Jesus came from Nazareth of Galile, and was baptysed of Jhō in Jordan. And anone cōmynge vp out of ꝑ water, he saw ꝑ heauens opened, & the holy goost lyke a doue descendynge, & abydynge vpon hym. And ther was a voyce made frō the heauēs: Thou art my beloued sōne,

℣ I am pleased in ꝑ. * And immediatly

Math. 4.a Luce. 4.a the spyrite droue hym out into the deserte. And he was in the deserte foxty dayes, & foxty nyghtes, & was tempted of Satan: & he was wyth [wyld] beasties, and the angels dyd seruyce

Math. 4.b Luc. 4.b ✠ Mar. 6.b vnto hym. * ℣ But after that Jhō was ✠take, Jesus came into Galile, prea chynge the gospell of the kyngdome of God, & sayeng: Because the tyme is fulfylled, & the kyngdome of God is come neare, repente, and beleue the

Math. 4.c Luce. 5.a gospell. * And goynge by the see of Galile, he saw Simon and Andrew hys brother, castynge nettes in ꝑ see, (for they were fyshers,) and Jesus sayde vnto them: ℣ Follow me, and I

Jere. 16.c Ezec. 47.b wyll make you to become * fyshers of men. And forthwyth they nettes lefte, they followed hym. And beynge gone a lytle from thence, he sawe James the sonne of Zebede, & Jhon hys brother, and them mendynge they nettes in the shyppe, and anone he called them. And they father Zebede lefte in the shyppe wyth the hyred seruauntes, they followed hym:

nit fortior me, cuius non sum dignus procumbens soluere corrigiam calciamentorum eius. Ego baptizaui uos aqua, ille uero baptizabit uos spiritu sancto. Et factum est in diebus illis uenit IESVS a Nazareth Galilææ, et baptizatus est a Ioanne in Iordane. Et statim ascendens de aqua, uidit cœlos apertos, et spiritum sanctum tanquam columbam descendentem, & manentē in ipso. Et uox facta de cœlis: Tu es filius meus dilectus, in te complacui. Et statim spiritus expulit eum in desertum. Et erat in deserto quadraginta diebus, et quadraginta noctibus, & tentabatur a satana: eratque cum bestius, & angeli ministrabant illi. Postquam autem traditus est Ioannes, uenit IESVS in Galilæā, prędicans Euangeliū regni Dei, & dicens: Quoniam impletum est tēpus, & appropinquauit regnum Dei, pœnitemini, & credite euangelio. Et prætereins lecus mare Galilææ, uidit Simonem & Andream fratrem eius, mittentes retia in mare, (erant enim piscatores,) & dixit eis IESVS: Venite post me, & faciam uos fieri piscatores hominū. Et protinus relictis retibus, secuti sunt eum. Et progressus inde pusillum, uidit Iacobum Zebedæi, & Ioannem fratrem eius, & ipsos componentes retia sua in naui, & statim uocauit illos. Et relicto patre suo Zebedæo in naui cum mercenariis, secuti sunt

eum

eum : Et ingrediuntur Capernaum. Et statim sabbatis ingressus in synagogam, docebat eos, et stupebant super doctrina eius : Erat enim docens eos quasi potestatem habens, et non sicut Scribæ. Et erat in synagoga eorum homo in spiritu immundo, et exclamauit, dicens: Quid nobis et tibi IESV Nazarene? uenisti perdere nos? Scio quod sis sanctus Dei. Et comminatus est ei IESVS, dicens: Obmutesce, et exi de homine. Et discerpens eum spiritus immundus, et exclamans uoce magna, exiit ab eo. Et mirati sunt omnes, ita ut conquirerent inter se, dicentes : Quidnam est hoc? quæ nam doctrina hæc noua? quia in potestate spiritibus immundis imperat, et obediunt ei. Et processit rumor eius statim in omnem regionem Galilææ. Et protinus egredientes de synagoga, uenerunt in domum Simonis et Andreæ, cum Iacobo et Ioanne. Decumbebat autem socrus Simonis febricitans: et statim dicunt ei de illa. Et accedens, eleuauit eam apprehensa manu eius, et continuo dimisit eam febris, & ministrabat eis. Vespere autem facto, cum occidisset sol, afferebant ad eum omnes male habentes, et dæmonia habentes: et erat omnis ciuitas congregata ad ianuam. Et curauit multos qui uexabantur uariis languoribus, & dæmonia multa eiiciebat, et non

hym: * And they go into Capernaum: And anone on the Sabbat dayes he heynge entred into the synagoge, taught them, * and they were astonyed vpon hys doctryne: for he was teachynge them as hauynge power, and not as the scribes. * And there was in theyr synagoge a man hauynge an vncleane spyrite, & he cryed oute, sayenge: What vnto vs and the Jesu of Nazareth? Arte thou come to destroye vs? I knowe that thou arte the holy one of God. And Jesus threatened hym, sayeng: holde thy peace, and go out of the mã. And the vncleane spyrete tearynge hym, & cryenge out wyth a loude voyce, went out of hym. And all men maruayled, so that they demaunded amonge thẽ selues, sayeng: What thyng is thys? What newe doctryne is thys? for by power he commaundeth the foule spyretes, and they obey hym. And hys fame went forth anone into all the region of Galile. * And forthwyth goynge oute of the synagoge, they came into the house of Simon and Andrew, wyth James and Jhõ. But Simons mother in law laye sycke of the feuers: and anone they tolde hym of her. And he commynge neare, hyr hande taken, he lyfte her vp, and the feuer lefte her immediatly, and she ministred vnto them. * The euen heynge come, whan the Sonne was set, they brought vnto hym all that were sycke and possessed wyth Deuels: and all the cytie was gathered at the doze. And he healed many that were diseased wyth dyuerse sycknesses, and caste oute many deuels, and suffred

Matth.4.b Luce.4.d Ioh.2.b
Matth.7.d
L
Luce.4.d
Marth.1.b Luce.4.b
Marth.8.b Luce.4.e

suffred them not to speake: for they knewe hym. And in the dawnynge very early rysyng vp, he went out into a deserte place, and prayed there. And Simō, and they that were with hym followed hym. And whan they had founde hym, they sayd vnto hym: Euery man seketh the. And he sayde vnto them: Let vs go into the nexte townes and cyties, that I maye preach there also: for therfore am I come. And he was preachynge in they^r synagoges, in all Galile, and
Math.8.a. Luce.5.b
castynge out Deuels. * And ther came vnto hym a Leper, besekynge hym, and the knye bowed, sayeth: Yf thou wylt, thou canste clense me. And Jesus pytyenge hym, put forthe hys hande, and touchynge hym, sayd vnto hym: I wyll, be thou cleane. And whan he had sayde, anone dyd the leprosy go awaye from hym, and
Mar.7.b Luc.9.a
he was clensed. * And he charged hym, and anone sent hym forth, and sayeth vnto hym: Se thou tell it vn-
Leuit.14.a
to noman, but *go shewe the vnto the chefe of the prestes, and offer for thy clensyng that which Moses hath commaunded, for a wytnesse vnto them. But he beynge departed, beganne to publyshe and spreade forth the worde. in somuche that he coulde not go openly into the cytie, but be wythout in deserte places: and they came vnto hym from euery waye.

non sinebat ea loqui: quoniam sciebant eum. Et diluculo valde surgens, egressus abiit in desertum locum, ibique orabat. Et prosecutus est eum Simon, & qui cum illo erant. Et cum inuenissent eum, dixerunt ei: Quia omnes quærunt te. Et ait illis: Eamus in proximos uicos & ciuitates, ut & ibi prædicem ad hoc enim ueni. Et erat prædicans in synagogis eorum, in omni Galilæa, & dæmonia eiiciens. Et uenit ad eum leprosus deprecans eum, et genu flexo, dicit: Si uis, potes me mundare. IESVS autem misertus ejus, extendit manum suam, et tangens eum, ait illi: Volo, mundare. Et cum dixisset, statim discessit ab eo lepra, et mundatus est. Et comminatus est ei, statimque eiecit illum, et dicit ei: Vide nemini dixeris, sed uade, ostende te principi sacerdotum, & offer pro emundatione tua, quæ præcepit Moses, in testimonium illis. Et egressus cœpit prædicare et diffamare sermonem, ita ut non posset manifeste introire in ciuitatem, sed foris in desertis locis esse: Et conueniebant ad eum undique.

The.ii.Chapter.

CAPVT II.

AND after eyghte dayes he entred agayne into Capernaü, and it was herde that he was in the house, & im-
Marth.9.a Luce.5.c Johan.5.a
mediatly ther cam manytogether

ET iterum intrauit Capernaum post dies octo, et auditum est quod in domo esset, & confestim cōuenerunt multi,

ita

inso

ita ut non caperent, neque ad ianuam, et loquebatur eis uerbum. Et uenerunt ad eum ferentes paralyticum, qui a quatuor portabatur. Et cum non possent offerre eum illi præturba, nudauerunt tectum ubi erat, et patefacientes, submiserunt grabatum in quo paralyticus iacebat. Cum autem uidisset IESVS fidem illorum, ait paralytico: Fili, dimittuntur tibi peccata tua. Erant autem illic quidam de Scribis sedentes, et cogitantes in cordibus suis: Quid hic sic loquitur? Blasphemat. Quis potest dimittere peccata, nisi solus Deus? Quo statim cognito IESVS spiritu suo, quia sic cogitarent intra se, dixit illis: Quid ista cogitatis in cordibus uestris? Quid est facilius dicere paralytico: Dimittuntur tibi peccata, an dicere: Surge, tolle grabatum tuum, et ambula? Vt autem sciatis quia filius hominis habet potestatem in terra dimittendi peccata, ait paralytico: Tibi dico surge, tolle grabatum tuum, et uade in domum tuam. Et statim surrexit ille, et sublato grabato, abiit inde coram omnibus: ita ut mirarentur omnes, et honorificarent Deum, dicentes: Quia nunquam sic uidimus. Et egressus est rursus ad mare, omnisque turba ueniebat ad eum, & docebat eos. Et cum præteriret, uidit Leui Alphæi sedentem ad telonium, & ait illi:

Se-

insomuch that they couldē not be cōteyned, nother at the doore, & he spake the woorde vnto them. And they came vnto hym bryngyng one sycke of the palsye, whyche was borē of foure. And whan they couldē not brynge the same vnto hym for ꝑ people, they vncouered the roofe where he was, and openynge, they let downe the bed, wherin the sycke of the palsye lay. But whan Iesus had sene their fayth, he sayde vnto the sycke of the palsye: [My] sonne, thy synnes are forgeuē the. But some of the scribes were syttynge there, and thynkynge in their hartes: What speaketh thys thus? he blasphemeth. * Who can forgeue synnes, saue onely God? The whiche Iesus knowyng anone by hys spirete, that they thought so wythin themselues, sayd vnto them: Why thynk ye these thinges in your hartes? What is easyer to saye vnto the sycke of the palsye: [Thy] synnes are forgeuē the, or to say: Aryse, take vp thy bed, & walke? But that ye may know ꝑ the sonne of mā hath power in earth to forgeue synnes, he sayd vnto the sycke of ꝑ palsy: I say vnto ꝑ: Aryse, take vp thy bed, & go into thy house. * And immediatly he rose, & the bed taken vp, he went forth ēce before all: insomuch that euery man marueyled, and dyd honour God, sayenge: We neuer saw suche lyke. * And he went forth agayne vnto the see, & all the people came vnto hym, and he taught them. And whan he went by, he sawe Leui the sonne of Alpheus, syttynge at the receate of the custome, and sayde vnto hym:

Follow-

Esay. 43. b and. 44. a

Actu. 9. a

Matth. 9. a. Luce. 5. b and. 15. a

followe me. And ryſynge, he followed hym. And it befell whan he dyd ſyt at meate in hys houſe, many publicans and ſynners ſat alſo at meate with Jeſu and his diſciples: for ther were many that alſo followed hym. And the ſcribes and phariſes ſeynge that he dyd eate wyth ꝑ publicanes and ſynners, ſayde vnto hys diſciples: Wherfore doth youre mayſter eate and drynke wyth publicanes & ſynners? Jeſus hearynge that, ſayde vnto th̄: The whole haue no nede of a phiſician, but they that be ſycke: for I ame not come to call ꝑ rygh teous, but the ſynners. And the diſciples of Jhon and of the phariſes were faſtynge, and come and ſaye vnto hym: Why do the diſciples of Jhon and of the Phariſes faſte, but thy diſciples faſte not? And Jeſus ſayde vnto them: Can the chylderen of the weddynge faſt ſo longe as the brydegrome is wyth them? As longe as they haue the brydegrome wyth them, they can not faſt. But ꝑ dayes ſhall come, whan ꝑ brydegrome ſhal be taken from them, & than ſhal they faſte in thoſe dayes. No man ſoweth a newe pece of clothe vnto an olde garmente, or els he taketh awaye the newe pece from the olde, and a greater rente is made. And nom̄ putteth new wyne into olde bottels, or els ſhall ꝑ wyne burſte the bottels, & the wyne ſhalbe ſpylt, & the bottels ſhall peryſhe: but newe wyne muſt be put vnto newe bottels. And it befell agayne whan he wente vpon the ſabbates thorow ꝑ corne feldes, and his diſciples beganne to go forth, and to

Sequere me. Et ſurgens, ſecutus eſt eū. Et factum eſt cum accumberet in domo illius, multi publicani & peccatores ſimul diſcumbebant cum IESV & diſcipulis eius: erant enim multi qui & ſequebantur eum. Et ſcribæ & phariſæi uidentes quia manducaret cum publicanis & peccatoribus, dixerunt diſcipulis eius: Quare cum publicanis et peccatoribus manducat et bibit magiſter ueſter? Hoc audito, IESVS ait illis: Non neceſſe habent ſani medico, ſed qui male habent: non enim ueni uocare iuſtos, ſed peccatores. Et erant diſcipuli Ioannis & Phariſæorū ieiunantes, & ueniunt, & dicunt illi: Quare diſcipuli Ioannis & Phariſæorū ieiunant, tui autem diſcipuli non ieiunant? Et ait illis IESVS: Nūquid poſſunt filii nuptiarū quamdiu ſponſus cum illis eſt ieiunare? Quanto tempore habent ſecum ſponſum, non poſſunt ieiunare. Venient autē dies cum auferetur ab eis ſponſus, & tunc ieiunabunt in illis diebus. Nemo aſſumentū panni rudis aſſuit ueſtimento ueteri, alioquin aufert ſupplementum nouum a ueteri, & maior ſciſſura fit. Et nemo mittit uinum nouum in utres ueteres, alioquin dirumpet uinum utres, et uinum effundetur, et utres peribunt: ſed uinum nouum in utres nouos mitti debet. Et factum eſt iterum cum Sabbatis ambularet per ſata, et diſcipuli eius cœperūt progredi, & uellere

1. Timo. 1. c
‡ Mat. 9. b. Luce. 5. c

Math. 12. a Luce. 6. a

plucke

lere spicas. Pharisæi autem dicebant eis: Ecce, quid faciunt discipuli tui sabbatis quod non licet? Et ait illis: Nunquam legistis quid fecerit Dauid quando necessitatem habuit, et esurlit, ipse, & qui cum eo erant? quomodo introiuit in domum Dei, sub Abiathar principe sacerdotum, et panes propositionis manducauit, quos non licebat manducare, nisi solis sacerdotibus, et dedit eis qui cum eo erant? Et dicebat eis: Sabbatum propter hominem factum est, et non homo propter Sabbatum. Itaque Dominus est filius hominis etiam Sabbati.

CAPVT III.

ET introiuit iterum in synagogam, & erat ibi homo habēs manum aridam. Et obseruabant eum, si sabbatis curaret, ut accusarent illum. Et ait homini habenti manum aridam: Surge in medium. Et dicit eis: Licet Sabbatis benefacere, an male? animam saluam facere, an perdere? At illi tacebant. Et circumspiciens eos cum ira, contristatus est super cæcitate cordis eorum, dicit homini: Extende manum tuam. Et extendit, et restituta est manus illius. Exeuntes autem Pharisæi, statim cum Herodianis consilium faciebant aduersus eum, quomodo eum perderent. IESVS autem cum

pluck the eares of the corne. But ꝑ Pharises sayd vnto hym: Lo, what do thy disciples vpon ꝑ sabbat dayes the which is not lawful? And he sayd vnto thē: Dyd ye neuer reade, what Dauid dyd whan he had nede, and was hongry, bothe he, and they that were wyth hym? ✶ howe that he entred into the house of God, vnder Abiathar the chefe of the prestes, and dyd eate ꝑ shewbreades, whiche were not lawfull to eate, saue onely the prestes, and gaue also vnto thē that were wyth hym? And he sayde vnto them: The Sabbat was made for man, and not man for the Sabbat. Therfore is the Sonne of man lorde also of the Sabbat. 1. Reg. 21. b.

The. iii. Chapter. ✣

AND he entred agayne into the synagoge, & there was a man hauynge a wythered hande. And they watched hym wheter he dyd heale vpon the Sabbat, that they myghe accuse hym. And he sayd vnto the man that had the wythered hande: Ryse vp in the myddeste. And he sayde vnto them: Is it lawfull to do good on the Sabbates, or euell? to saue a soule, or to lose it? But they helde theyr peace. And lokynge aboute vpon them wyth anger, sory for the blyndnesse of theyr harte, he sayeth vnto the man: Stretch forthe thy hande. And he stretched it oute, ✶ and hys hand was restored. ✶ But the Pharises goynge forth, dyd immediatly holde a counsell wyth Herodes officers agaynste hym, howe they myght destroy hym. But Iesus went A Matth. 12. b Luce. 6. a. 1. Reg. 13. b Matth. 12. b Iohan. 10. b

went aſyde by the ſee wyth his diſci-
Math. 4.c Luc. 6.b ples, * and ther followed hym muche people from Galile and Jewry, and from Jeruſalem, and from Idumea, and beyond Jordane, and they about Tyre and Sidon, a great multitude hearynge the thynges ꝑ he dyd, they
B came vnto hym. And Jeſus ſayd vnto hys diſciples, ꝑ they ſhulde wayte vpon hym wyth a lytle ſhyppe, becauſe of the people, leſte they ſhulde thronge hym: ffor he healed many, in ſomuche that they preaſſed vpon hym to touche hym, ſo many as had
Luce. 4.e plages. * And the vncleane ſpretes whan they ſaw hym, they fell downe before hym: & cryed, ſayenge: Thou arte the ſonne of God. And he charged them ſtraytely, that they ſhulde
Mat. 10. g. Luce. 6. b. and. 9. a Acts. 2. b not make hym manifeſte. * And goynge vp into a mountayne, he called vnto hym whom he wold, & they came vnto hym. And he made ꝑ ther ſhulde be twolue with hym, and that he ſhulde ſende them to preache. And he gaue them power to heale ſyckneſſes, and to caſt out Deuels. And he gaue vnto Simon the name of Peter, and James the ſonne of Zebede, & Jhon the brother of James, and he gaue them the names Boanerges, which is to ſaye: the chyldre of thonder: and Andrew, and Philippe, and Bartholomew, and Mat thew, and Thomas, and James the ſonne of Alpheus, and Thaddeus, and Simon of Cana, and Judas Iſcarioth, whyche alſo betrayed hym. And they came vnto the houſe, & the people came agayne together, in ſomuche ꝑ they coulde not eate breade.

And

cum diſcipulis ſuis ſeceſſit ad mare, et multa turba a Galilæa, & Iudæa ſecuta eſt eum, et ab Hieroſolymis, et ab Idumea, et trans Iordanem, et qui circa Tyrum et Sidonem multitudo magna, audientes quæ faciebat, uenerunt ad eum. Et dixit IESVS diſcipulis ſuis, ut nauicula ſibi deſeruirent, propter turbam, ne comprimerent eum: multos enim ſanabat, ita ut irruerent in eum, ut illum tangerent, quotquot habebant plagas. Et ſpiritus immundi cum illum uidebãt, procidebant ei, & clamabant, dicentes: Tu es filius Dei. Et uehementer comminabatur eis, ne manifeſtarent illum. Et aſcendens in montem, uocauit ad ſe quos uoluit ipſe, & uenerunt ad eum. Et fecit ut eſſent duodecim cum illo, et ut mitteret eos prædicare. Et dedit illis poteſtatem curandi infirmitates, et eiiciendi dæmonia. Et impoſuit Simoni nomen Petrus, et Iacobum Zebedæi, et Ioannem fratrem Iacobi, et impoſuit eis nomina Boanerges, quod eſt, filii tonitrui: et Andream, et Philippum, et Bartholomeum, et Matthæum, & Thomam, & Iacobum Alphæi, et Thaddæum, & Simonem Cananæum, et Iudam Iſcariotem, qui et tradidit illum. Et ueniunt ad domum, et conuenit iterum turba, ita ut non poſſent neque panem manducare.

Et

Et cum audissent sui, exierunt tenere eum, dicebant enim: Quoniam in furorem uersus est. Et scribæ qui ab Hierosolymis descenderant, dicebant: Quoniam Beelzebub habet, & quia in principe dæmoniorum eiicit dæmonia. Et conuocatis eis, in parabolis dicebat illis: Quomodo potest Satanas Satanam eicere? Et si regnum in se diuidatur, non potest regnum illud stare: Et si domus super semetipsam dispartiatur, non potest domus illa stare: Et si Satanas consurrexerit in semetipsum, dispartitus est, et non poterit stare, sed finem habet. Nemo potest uasa fortis ingressus in domum eius diripere, nisi prius fortem alliget, & tũc domum eius diripiet. Amen dico uobis: quoniam omnia dimittentur filiis hominum peccata, & blasphemiæ quibus blasphemauerint: qui autẽ blasphemauerit in spiritũ sanctum, non habebit remissionem in æternum, sed reus erit æterni delicti: quoniam dicebant: Spiritum immundum habet. Et ueniunt mater eius & fratres, & foris stantes, miserunt ad eũ, uocantes eum: Et sedebat circa eum turba, & dicunt ei: Ecce, mater tua & fratres tui foris quærunt te. Et respondens eis, ait: Quæ est mater mea, et fratres mei? Et circumspiciens eos, qui in circuitu eius sedebant, ait: Ecce mater mea, et fratres mei. Qui enim fecerit uoluntatẽ Dei.

And whã hys had herde [that,] they wẽt forth to hold hym, for they sayde he is become mad. And the scribes whych were come downe frõ Ierusalem, sayde: * he hath Beelzebub, and that by the chefe of the deuels he casteth oute deuels. And them beynge called together, he sayd vnto them in parables: how can Satã dryue oute Satan? And yf a kyngdome be diuided wythin it selfe, that same kyngdome can not stande: And yf a house be diuided vpõ it selfe, the same house can not stande: And yf Satan shall ryse agaynste hymselfe, he is at variance, & shall not be able to stande, but hath an ende. Nomã beyng gone into the house of a strong mã cã take awaye hys vessels, wythout he fyrst bynde ỹ stronge man, and than shall he spoyle hys house. Verelye I saye vnto you: That all synnes shall be forgeuen vnto the chyldren of men, and the blasphemy wherewyth they shall blaspheme: * but who sõ blaspheme th agaynst the holy goost, shall neuer haue forgeuenesse, but shalbe gylty of eternall synne: ffor they sayde: he hath an vncleane spyrite. * And hys mother and hys brethren come, and standynge wythout, they sente vnto hym, callynge hym: And the people sat aboute hym, and they saye vnto hym: Beholde, thy mother and thy bretheren beynge wythout, seke the. And he answeryng them, sayde: Who is my mother and my bretheren? And lokynge aboute vpon them that sat aboute hym, he sayde: Beholde my mother, & my brethren. For who so euer doth ỹ wyll of God,

Matth. 9. & 12. c. Luce 11. b

Matth. 12. & Luce. 12. a. 1. Ioh. 5. c

Mat. 12. c Luce. 8. c

thys same is my brother, and syster, and mother.

The.iiii. Chapter. ✣

Mat. 13.a Luce. 8.a

AND * he began agayne to teache by the see, and ther was gathered muche people vnto hym, insomuche that he goynge vp into a shyp sat vpon the see. And all ỳ people was by the see vpõ the land: & he taught them many thynges in parables, & he sayd vnto them in hys doctrine: herkẽ to: Beholde, one sowynge went aute to sowe. And whan he soweth, some fell by the waye syde, & the foules of ỳ heauen, came & dyd eate it. But som fell vpõ stony grounde, where it hadde not much earth, & dyd soone sprynge vp, for it had no depenesse of earth: & whã the Sõne was ryszẽ vp, it caught heate, and because it had no roote, it wythered. And some fell among thornes, & the thornes grewe vp, and choked it, & it yelded no frute. And some fell in a good grounde, & gaue frute cõmyng vp & growyng, and brought forth: the one thyrty folde, one sixty folde, & one hundreth folde, & he sayd: he that hath eares to heare, let hym

Matth. 13.b Luce. 8.b

heare. ✣ * And whan he was alone, the twelfe that were wyth hym axed hym the parable. And he sayde vnto them: Vnto you it is geuẽ to knowe the mystery of the kyngdom of God, but vnto them that are wythout all

Esay. 6.b Johan. 12.e Actu. 28..b Roma. 11.b

thynges, happen in parables, * that they seynge maye se, and not perceaue: and hearynge they may heare, and not vnderstande, leste at ony tyme they be turned, and [theyr] synnes be forgeuen them. And he sayd

hic frater meus, et soror mea, & mater est. CAP. IIII.

ET iterum cepit docere ad mare, & congregata est ad eum turba multa, ita ut nauim ascendens sederet in mari, & omnis turba circa mare super terram erat, & docebat eos in parabolis multa, & dicebat illis in doctrina sua: Audite, Ecce exiit seminans ad seminandum. Et dum seminat, aliud cecidit circa uiam, et uenerunt uolucres cœli et comederunt illud. Aliud uero cecidit super petrosa, ubi non habuit terram multam, et statim exortum est, quoniam non habebat altitudinem terræ: & quando exortus est sol, exestuauit, & eo quod non habebat radicem, exaruit. Et aliud cecidit in spinas, et ascenderunt spinæ, et suffocauerunt illud, et fructum non dedit. Et aliud cecidit in terram bonam, & dabat fructum ascẽdentẽ, et crescẽtẽ, & afferebat unũ trigesimũ, et unum sexagesimum, et unum centesimum, & dicebat: Qui habet aures audiẽdi, audiat. Et cum esset singularis, interrogauerunt eum hi qui cum eo erant duodecim parabolam. Et dicebat eis: Vobis datum est nosse mysterium regni Dei: Illis autem qui foris sunt in parabolis omnia fiunt, ut uidentes uideant, et non uideant, et audientes audiant, et non intelligant, ne quãdo cõuertantur, et dimittãtur eis peccata.

Et

Et ait illis: Nescitis parabolam hanc? et quomodo omnes parabolas cognoscetis? Qui seminat, uerbum seminat. Hi autem sunt qui circa uiam, ubi seminatur uerbum et cum audierint, cõfestim uenit Satanas, & aufert uerbum quod seminatum est in cordibus eorum. Et hi sunt similter, qui super petrosa seminãtur, qui cum audierint uerbum, statim cum gaudio accipiunt illud, et non habent radicem in se, sed temporales sunt, & deinde orta tribulatione, uel persecutione propter uerbum, confestim scandalizantur. Et Alii sunt qui in spinis seminantur: Hi sunt qui uerbum audiunt, & erumnæ seculi, et deceptio diuitiarum, & circa reliqua concupiscentiæ introeuntes, suffocant uerbum, et sine fructu efficitur. Et hi sunt, qui super terram bonam seminati sunt, qui audiunt uerbum, et suscipiunt, et fructificant, unum trigesimum, unum sexgesimum, et unum centesimum. Et dicebat illis: Nunquid uenit lucerna ut sub modio ponatur, aut sub lecto? Nonne ut super candelabrum ponatur? Non est enim aliquid absconditum, quod non manifestetur, nec factum est occultum quod non ueniat in palam. Si quis habet aures audiendi, audiat. Et dicebat illis: Videte quid audiatis. In qua mẽsura mensi fueritis, remetietur uobis, et adiicietur uobis

Qui

sayd vnto them: Knowe ye not thys parable? And howe wyll ye knowe all parables? ✶ He that soweth, soweth the worde. These are they that are by the way syde, [that] whan the worde is sowen, and whã they heare it, anone commeth Satan, and taketh awaye the worde that is sowen in theyr hartes. They also that are sowen in the stony grounde are those, whyche whan they heare the worde, anone they receaue it wyth ioye, and haue no roote in themselues, but are tempozall: and whan trouble oz persecution foz the wordes sake are rysen, forthwith they are offended. And other ther are whyche are sowen amonge thornes, those be they that heare the worde, and the trauayles of the worlde, and the deceate of the ryches, and the lustes aboute other thynges commynge in, choke the worde, and it is made fruteless. And those are they that be sowen vpon a good grounde, whyche heare the worde, and receaue it, and bryngе forth frute: the one thyrty folde, another syxty folde, & some an hundreth folde. And he sayde vnto them: ✶ Cõmeth a candell lyght, that it maye be put vnder a bushel oz vnder a bedde? Is it not that it maye be set vpon a candelsticke? ✶ ffoz ther is nothynge hyd, that shall not be openly shewed: nother ony thynge made preuy, that shall not come abrode. Who so hath eares to heare, let hym heare. And he sayde vnto them: Beware what ye heare. ✶ Wyth what measure ye shal meete, it shalbe measured you agayn, and vnto you shalbe geuen ouer.

Math. 13.c

Math. 5.b Luce. 8.a and 11.c

Math. 10.b Luc. 8.b. and 12.a.

Math. 7.a. Luce. 6.b.

G.ii. ✶ ffoz

Matth.13.b and.25.c Luce.8.b and.19.c * For who so hath, vnto hym shalbe geuen: and who so hath not, it also þ he hath, shalbe take frō hym. And he sayd: So is þ kyngdom of god, as yf a man do caste sede in the grounde, & slepe, and he ryse vp nyght and day, Mat.13.d * and the sede spynge vp and growe whā he knoweth it not. For þ earth bryngeth forth frute of herselfe, fyrst the grasse, afterward þ eare, than the full corne in þ eare. And whā she hath broughtforth frute, anone he putteth to the sycle, for the haruest is come, And he sayd: Where vnto shall we lyken the kyngdome of God? Or by what lykenesse shall we compare it? Matth.13.d Luce.8.c * Lyke as a grane of mustarde sede the whyche whan it is sowen in the earth, it is lesse than all the sedes þ are in the earth: and whā it is growē it waxeth a tre, and becōmeth greater thā all herbes, and getteth greate braunches, so that vnder his shadow the byrdes of the ayre maye dwell.

D * And by many such parables spake he the worde vnto them, after as they coulde heare: but wythout parable spake he nothyng vnto them, but he expounded all thynges vnto his disciples seuerally. * And he sayd vnto them in þ same daye whā it was become euē: Let vs passe ouer agaynst [vs] And lettynge the people go, they tokehym to thē, so that he was in the ship: & ther were other shippes wyth hym. And ther arose a great storme of wynde, and dashed the waues into the shippe, so that the shippe was fylled. And he was in the sterne, sleppynge vpon a pelowe, and they do wake hym, and say vnto hym: Master, doth

Matth.13.a Matth.8.c Luce.8.c

Qui enim habet, dabitur illi: et qui non habet, etiam quod habet, auferetur ab eo. Et dicebat: Sic est regnum Dei, quemadmodum si homo iaciat sementem in terram, et dormiat, et exurgat nocte et die, et semen germinet et increscat, dum nescit ille. Vltro enim terra fructificat, primum herbam, deinde spicam, deinde plenum frumentum in spica. Et cum exse produxerit fructus, statim mittit falcem, quoniam adest messis. Et dicebat: Cui assimilabimus regnum Dei? aut cui parabolæ comparabimus illud? Sicut granum sinapis, quod cum seminatum fuerit in terra, minus est omnibus seminibus quæ sunt in terra: et cum natum fuerit, ascendit in arborem, et fit maius omnibus oleribus, et facit ramos magnos, ita ut possint sub umbra eius aues cœli habitare. Et talibus multis parabolis loquebatur eis uerbum, prout poterant audire: sine parabola autem non loquebatur eis, seorsum autem discipulis disserebat omnia. Et ait illis in die illa, cum sero esset factum: Transeamus contra. Et dimittentes turbam, assumunt eum, ita ut erat in nauī: et aliæ naues erant cum illo. Et facta est procella magna uenti, et fluctus mittebat in nauim, ita ut impleretur nauis. Et erat ipse in puppi super ceruical dormiens, et excitāt eū, et dicūt illi: Magister non

non ad te pertinet: quia perimus? Et exurgens, comminatus est uento, & dixit mari: Tace, obmutesce. Et cessauit uentus. & facta est tranquillitas magna, et ait illis: Quid timidi estis? necdum habetis fidem? Et timuerunt timore magno, & dicebant ad alterutrum. Quis putas est iste? quia et uentus et mare obediunt ei.

doth it not pertayne vnto the, that we perysshe? And ryssynge vp he rebuked the wynde, and sayd vnto the see: Peace, be styll. And ꝓ wynde ceassed, and ther happened a great calme. And he sayd vnto them: Why are ye fearfull? haue ye yet no fayth? And they were dismade wyth great feare, and sayde to eche other: What trowe ye is he thys? For the wynde and see obey hym.

CAPVT V.

The.v. Chapter.

ET uenerũt trãs fretum maris in regionẽ Gerasenorum. Et exeunti ei de naui, statim occurrit de monumentis homo in spiritu immũdo, qui domicilium habebat in monumentis. Et neque cathenis iã quisquã poterat eum ligare: quoniã sæpe cõpedibus et catenis uinctus dirupisset catenas & compedes comminuisset, & nemo poterat eum domare. Et semper die ac nocte in monumentis et in montibus erat, clamans, et concidens se lapidibus. Videns autem IESVM a longe, cucurrit et adorauit eum, et clamans uoce magna, dixit: Quid mihi et tibi IESV fili Dei altissimi? Adiuro te per Deum ne me torqueas. Dicebat enim illi: Exi spiritus immunde ab homine isto. Et interrogabat eum: Quod tibi nomen est? Et dicit ei: Legio mihi nomen est, quia multi sumus. Et deprecabatur eum multum ne se expelleret extra regionem. Erat autem ibi circa mõtem

AND they cam ouer ꝓ arme of the see, in the contry of ꝓ Gerasenites. And hym goynge out of ꝓ shyp dyd immediatly mete out of the graues, a man in an vnclene spyrete, whych had a dwellynge in the graues. And no man coulde now bynde hym, no ther with cheynes: because that he oft bounde wyth fetters & cheynes, had pluckte the cheynes asunder, & broke the fetters in peces, & no man coulde tame hym. And he was alwaye both nyght & daye in the graues & mountaynes, cryeng, & beatyng hymselfe wyth stones. But he seynge Jesus afarre of, ranne and worshypped hym and crynge with a loude voyce, sayd: *What vnto me & the Jesu thou sonne of the moost hygh God? I charge the by God that thou tormente me not. For he dyd say vnto hym: Thou foule spyrete go oute of thys mã. And he axed hym: What is thy name? And he sayde vnto hym: My name is Legio, for we are many. And he prayed hym greatlye, that he wolde not dryue hym oute of the contrye. But ther was there about the moun

A Matth. 8. b Luce. 8. c

Luce. 16. c

Math. 8. d
Luce. 8. c

tayne ✱ a great heerde of ſwyne, fe-
dyng in the feldes. And the ſpretes be
ſought hym, ſayenge: Sende vs into
the ſwyne, that we maye go into thē.
And Jeſus dyd forthwyth graūt thē
it. And the vncleane ſpretes goynge
oute, went into the ſwyne: and wyth
a great ruſh was the heerd caſt head
lynges in the ſee, aboute two thou-
ſande, and they were drowned in the
ſee. But they that fed them, fled, and
tolde it in the cytie, & in the cōtrees.
And they wente oute to ſe what had
happened, and came to Jeſus, and
ſawe hym that was vexed wyth the
deuell ſyttynge, clothed, & of a whole
mynde, and they were afrayed. And
they that had ſene it, tolde them how
it was befallen vnto hym that had
had the deuell, and of the ſwyne. And
they beganne to praye hym, that he
wolde departe oute of theyr coaſtes.
And whā he went vp into ỳ ſhyppe,
he that had ben vexed wyth the deuel
beganne to praye that he myght be
wyth hym, and he wolde not ſuffre
hym, but ſayde vnto hym: Go into
thy houſe vnto thyne, & ſhewe them
how great thynges the LORD hath
done vnto the, and hath had mercye
vpon the. And he departed, & begāne
to publyſh in ỳ ten cyties how great
thynges Jeſus had done vnto hym, &
all men maruayled. ✱ And whā Je
ſus went ouer the arme of the ſee a-
gayn in ỳ ſhyp, muche people cā toge
ther vnto him, & he was by ỳ ſee. And
ther came one of ỳ chefe of the ſyna-
goge, by name Jairus: & ſeyng hym,
he fell downe at hys fete, & beſought
hym greatly, ſayenge: My doughter
is de-

tem grex porcorum magnus,
paſcens in agris. Et deprecabā-
tur eum ſpiritus dicentes: Mitte
nos in porcos, ut in eis introea-
mus. Et conceſſit eis ſtatim IE-
SVS. Et exeuntes ſpiritus im-
mundi, introierunt in porcos: et
magno impetu grex præcipita-
tus eſt in mare, ad duo milia, et
ſuffocati ſunt in mari. Qui autē
paſcebant eos, fugerunt, et nun-
ciauerunt in ciuitatem, et in a-
gros. Et egreſſi ſunt uidere quod
eſſet factum, et uenerunt ad IE-
SVM, & uident illū qui a dæmo
nio uexabatur ſedentem, ueſti-
tum, & ſanæ mentis, et timuerūt.
Et narrauerūt illis qui uiderant,
qualiter factum eſſet ei, qui dæ-
monium habuerat, & de porcis.
Et rogare cœperunt eum, ut diſ-
cederet de finibus eorum. Cum-
que aſcenderet nauim, cœpit il-
lum deprecari qui a dæmonio
uexatus fuerat, ut eſſet cum illo,
& non admiſit eum, ſed ait illi:
Vade in domum tuam ad tuos,
et annuncia illis, quanta tibi
Dominus fecerit, et miſertus ſit
tui. Et abiit, & cœpit prædicare
in Decapoli, quanta ſibi feciſſet
IESVS, et omnes mirabantur.
Et cum tranſcendiſſet IESVS
in naui rurſum trans fretum,
conuenit turba multa ad eum,
et erat circa mare. Et uenit
quidam de archiſynagogis, no-
mine Iairus: et uidens eum,
procidit ad pedes eius, et de-
precabatur eum multum, di-
cens: Quoniam filia mea

Math. 9. c
Luce. 8. c

in.

ia extremis est, ueni, impone manum tuam super eam, ut salua sit & uiuat. Et abiit cum illo, & sequebatur eum turba multa, & comprimebant eum. Et mulier quæ erat in profluuio sanguinis annis duodecim, et fuerat multa perpessa a compluribus medicis, & erogauerat omnia sua, nec quicquam profecerat, sed magis deterius habebat: cũque audisset de IESV, uenit in turba retro, & tetigit uestimentum eius. Dicebat enim: Quia si uel uestimentum eius tetigero, salua ero. Et confestim siccatus est fons sanguinis eius, & sensit corpore quia sanata esset a plaga. Et statim IESVS in semetipso cognoscens uirtutem quæ exierat de illo, conuersus ad turbã, aiebat: Quis tetigit uestimenta mea? Et dicebãt ei discipuli sui: Vides turbã cõprimentẽ te, & dicis: Quis me tetigit? Et circũspiciebat uidere eã quæ hoc fecerat. Mulier uero timẽs & tremẽs, sciens quod factũ esset in se, uenit, & procidit ante eũ, & dixit ei omnẽ ueritatẽ. Ille autẽ dixit ei: Filia, fides tua te saluã fecit, uade in pace, & esto sana a plaga tua. Adhuc eo loquente, ueniunt nũcii ab archisynagogo, dicẽtes: Quia filia tua mortua est, quid ultra uexas magistrum? IESVS autẽ audito uerbo quod dicebatur, ait archisynagogo: Noli timere, tantũmodo crede. Et non admisit quenquam se sequi, nisi Petrum, et Iacobum, et Ioãnem fratrem

is departynge, come laye thy hande vpon her, that she may be safe & lyue. And he went wyth hym, & much people followed hym, And a woman whych had bene in the bloudy yssue twelue yeares, & had suffred much of many phisiciãs and spente all that she had, and had profyted nothynge, but was rather in worse case: and whan she had herd of Jesus, she came behynde amonge the people, & touched hys garment. For she sayde: Yf I maye but touche hys garment, I shalbe safe. And immediatly the fountayne of hyr bloude was dryed vp, and she felt in hyr body that she was healed of the plage. And forthwyth Jesus knowynge in hymselfe that power was gone from hym, beyng turned to ỹ people, sayd: Who touched my clothes? And hys disciples sayd vnto him: Thou seyst the people throngyng the, and sayest thou: Who touched me? And he loked aboute to se her ỹ had done that. But the woman fearynge and quakynge knowynge what was done in her, she came, and fell downe before hym, and tolde hym all ỹ truth. And he sayde vnto her: Doughter, * thy fayth hath made the safe, go thy way in peace, and be whole of thy plage. * Whyle he yet spake, ther came messaungers frõ the chefe of the synagoge, sayenge: Thy doughter is dead, why troublest thou the mayster ony more? But Jesus the worde ỹ was spokẽ beyng herd, sayd vnto the chefe of ỹ synagoge: Be not afrayed, beleue only. And he suffred nomã to follow hym, saue Peter, & James, and Jhon

Luce. 7.a

Matth. 9.c Luce. 8.c

the brother of James. And they come into the chefe of ꝑ ſynagoges houſe, and he ſawe the buſyneſſe, & them wepyng and waylynge greatly. And he gone in, ſayd vnto thē: Why are ye troubled, & wepe? The damſel is not
Johan. 11.b dead, but *ſlepeth. And they laughed
4. Reg. 4.d hym to ſcorne. *But he (thē all caſt out) taketh ꝑ father & mother of the damſell, & them that were with hym, & they go in where the damſell was lyenge. And holdynge the hande of ꝑ damſell, he ſayde vnto her: Thabita cumi, the which interpreted is: Dāſell, I ſaye vnto the, aryſe. *And im-
Johan. 5.c
Matth. 9.f mediatly the damſel aroſe & walked. She was twelue yeare of age. And they were aſtōnyed wyth great wondrynge. And he charged them greatly, that noman ſhulde knowe it, and he commaunded to geue her to eate.

The. vi. Chapter. +

AND he beynge departed
Matth. 13.g thence, went into hys con-
Luce. 4.b trey, and hys diſciples followed hym. And ꝑ ſabbat beyng come, he beganne to teache in the ſynagoge. And many hearynge, marueyled of hys learnyng, ſayeng: ffrom whence hath he all theſe thynges? And what wyſedome is thys, that is geuen hym? and ſuch powers as are wrought by hys handes? Is not thys the carpenter, the ſonne of Mary, the brother of James, and Joſeph, and Jude, and Simon? Are not hys ſyſters alſo here wyth vs? And they were offended at hym. And Je-
Matth. 13.g ſus ſayde vnto them: *That a pro-
Luc. 4.c phet is not wythout honoure, ſaue
Johan. 4.a in hys contrey, and in hys houſe, and

fratrem Iacobi. Et ueniunt in domum archiſynagogi, et uidit tumultum, et flentes, et eiulantes multum. Et egreſſus, ait illis: Quid turbamini, et ploratis? Puella non eſt mortua, ſed dormit. Et irridebant eum. Ipſe uero (eiectis omnibus,) aſſumit patrem et matrem puellæ, et qui ſecum erant, et ingrediuntur ubi puella erat iacens. Et tenens manū puellæ, ait illi: Thabita cumi, quod eſt interpretatum: Puella, tibi dico, ſurge. Et confeſtim ſurrexit puella, et ambulabat: erat autem annorum duodecim. Et obſtupuerunt ſtupore magno. Et præcepit illis uehementer ut nemo id ſciret, et iuſſit dari illi manducare.

CAPVT VI.

ET egreſſus inde, abiit in patriam ſuam, et ſequebantur eum diſcipuli ſui. Et facto Sabbato, cœpit in Synagoga docere. Et multi audientes, admirabantur in doctrina eius, dicentes: Vnde huic hæc omnia? et quæ eſt ſapientia, quæ data eſt illi? et uirtutes tales, quæ per manus eius efficiuntur? Nonne hic eſt faber, filius Mariæ, frater Iacobi, et Ioſeph, et Iudæ, & Simonis? Nonne et ſorores eius, hic nobiſcum ſunt? Et ſcandalizabantur in illo. Et dicebat illis IESVS: Quia non eſt propheta ſine honore, niſi in patria ſua, et in domo ſua,

et

& in cognatione sua. Et non poterat ibi uirtutem ullã facere, nisi quod paucos infirmos impositis manibus curauit: Et mirabatur propter incredulitatem eorum. Et circumibat castella in circuitu, docens. Et uocauit duodecim, & cœpit eos mittere binos, & dabat illis potestatẽ spirituũ immundorum. Et præcepit eis ne quid tollerent in uia, nisi uirgam tantũ, non perã, nõ panem, neq; in zona æs, sed calceatos sandaliis: & ne induerentur duabus tunicis. Et dicebat eis: Quocunq; introieritis in domũ, illic manete donec exeatis inde. Et quicunq; nõ receperint uos, nec audierint, exeũtes inde excutite puluerem de pedibus uestris in testimonium illis. Et exeuntes prædicabant ut pœnitentiã agerent: & dæmonia multa eiiciebant, et ungebãt oleo multos ægros, & sanabantur. Et audiuit rex Herodes, (manifestum enim factũ est nomen eius) & dicebat: Quia Ioannes Baptista resurrexit a mortuis, & propterea uirtutes operãtur in illo. Alii aũt dicebant: Quia Elias est. Alii uero dicebãt: Quia propheta est, quasi unus ex prophetis. Quo audito Herodes ait. Quẽ ego decollaui Ioannem, hic a mortuis resurrexit. Ipse enim Herodes misit ac tenuit Ioannem, & uinxit eum in carcere propter Herodiadem uxorem Philippi fratris sui, quia duxerat eam. Dicebat enim Ioannes Herodi: Non licet tibi habere

and in hys kynred. And he could not do ony miracle there, saue þ he healed a few sycke, the handes layed vpõ them: And he maruayled at their vnbelefe. ✠ *And he wente aboute teachyng in the townes round: about. Mark. 9. b Luce. 13. b

And *he called the twolue, & begãne to sende them two & two, & gaue thẽ power ouer þ vncleane spretes. And he cõmaunded them that they shulde take nothynge [wyth them] in the waye, saue oncly a rodde, no scrippe, no breade, nother money in þ gyrdle: but shulde be shod wyth sandales, & that they shulde not be clothed wyth two coates. And he sayd vnto them: Mark. 10. b

Where so euer ye shall entre into an house, there abyde vntyll ye go oute thence. And *who so euer wyll not receaue nor heare you, goynge oute from thence, shake of the duste from your fete, for a wytnesse vnto them. Luce. 9. a

* And they goynge forth preached þ they shulde do penaunce, & cast oute many deuels, and *anoynted many sycke wyth oyle, & they were healed. Mark. 10. a Jacob. 5. a

* And kynge Herode herde [of it] (for hys name was made manifest,) and he sayde: That Jhũ Baptiste is ryssen agayne frõ the dead, & therfore are miracles wrought in hym. Some sayde: It is Elias. But some sayde: It is a prophet as one of þ prophetes. The whiche whan Herode herde, he sayde: Jhũ whom I beheaded, þ same is ryssen frõ the dead. ✠ For the same Herode sente forth & helde Jhon, and bound hym in preson, because of Herodias þ wyfe of his brother Philippe, for he had maryed her. For Jhũ sayd vnto Herode: *It is not lawful for þ to haue Mark. 14. a Luce. 9. a Leuit. 18. d. and. 20. a

to haue thy brothers wyfe. But Herodias layed wayte for hym, & wolde slaye hym, but coulde not. Neuertheles Herode feared Jhon, knowynge hym to be a iuste man & holy, & kepte hym, and after he had herde hym, he dyd many thynges, & he herde hym
L gladly. * And whan a conuenient day
Matth. 14 a was come, Herode made ‡ hys byrth
‡ gen. 40. c dayes supper vnto hys prynces, and captaynes, and the chefe of Galile. And whan the doughter of Herodias was come in, and had daunsed, and that it had pleased Herode, and them that sat at borde wyth hym: ♀ kynge sayde vnto the damsell: Axe of me what thou wylt, and I shall geue it the. And he sware vnto her: Whatsoeuer thou shalt axe, I shall geue it ♀, though it were halfe my kyngdome. The which whā she had gone forth, sayde vnto hyr mother: What shall I axe? But she sayde: The heade of Jhon Baptiste. And whan she was hastely come in vnto the kynge, she demanded, sayenge: I wyll that thou geue me strayght waye in a platter the heade of Jhon Baptiste. And the kynge was sorye: for the othe, and because of them that sat at borde wyth hym, wolde he not make her sorye, but the hangeman sent, he commaunded to bringe hys heade in a platter, and
D beheaded hym in the preson. And he
brought hys heade in a platter, and gaue it vnto the damsell, and the damsell gaue it vnto hyr mother. The whyche beynge herde, hys disciples came and toke hys bodye, and
Matth. 14 b layde it in a graue. * And the Apo-
Luc. 9. b stles commynge together to Jesus,
tolde

habere uxorem fratris tui. Herodias autem insidiabatur illi, et uolebat occidere eum, nec poterat. Herodes autem metuebat Ioannem, sciens eum uirum iustum et sanctum, et custodiebat eum: et audito eo multa faciebat, et libenter eum audiebat. Et cum dies oportunus accidisset, Herodes natalis sui cœnam fecit principibus, & tribunis, et primis Galilææ. Cumque introisset filia ipsius Herodiadis, et saltasset, et placuisset Herodi, simulque recumbentibus, rex ait puellæ: Pete a me quod uis, et dabo tibi. Et iurauit illi: Quia quicquid petieris, dabo tibi, licet dimidium regni mei. Quæ cum exisset, dixit matri suæ: Quid petam? At illa dixit: Caput Ioannis Baptistæ. Cumque introisset statim cum festinatione ad regem, petiuit, dicens: Volo ut protinus des mihi in disco caput Ioannis Baptistæ. Et contristatus est rex: propter iusiurandum, et propter simul discumbentes noluit eam contristare, sed misso speculatore, præcepit afferri caput eius in disco: et decollauit eum in carcere. Et attulit caput eius in disco, et dedit illud puellæ, et puella dedit matri suæ. Quo audito, discipuli sui uenerunt & tulerunt corpus eius, & posuerunt illud in monumento. Et conuenientes Apostoli ad IESVM,

renun-

renunciauerunt ei omnia quæ egerant et docuerant. Et ait illis: Venite seorsum in desertum locum, & requiescite pusillũ. Erant enim qui ueniebant & redibant multi, & nec spaciũ manducandi habebant. Et ascendentes in nauim, abierunt in desertum locum seorsum. Et uiderũt eos abeuntes, & cognouerunt multi, et pedestres de omnibus ciuitatibus cucurrerunt illuc, et præuenerunt eos. Et exiens uidit turbam multam IESVS, et misertus est super eos: quia erant sicut oues non habentes pastorem, et cœpit illos docere multa. Et cum iam hora multa fieret, accesserunt discipuli eius, dicentes: Desertus est locus hic, et iam hora præteriit, dimitte illos, ut euntes in proximas uillas et uicos, emant sibi cibos quos manducent. Et respondens, ait illis: Date illis uos manducare. Et dixerũt ei: Euntes emamus ducẽtis denariis panes? & dabimus illis mũducare. Et dicit eis: Quot panes habetis? Ite & uidete. Et cũ cognouissent, dicunt: Quinq;, & duos pisces. Et præcepit illis ut accũbere facerent omnes secundũ conturbernia super uiride fœnum. Et discubuerunt in partes, per centenos & quinquagenos. Et acceptis quinq; panibus & duobus piscibus, intuens in cœlum, benedixit, & fregit panes, & dedit discipulis suis, ut ponerẽt ante eos, & duos pisces diuisit omnibus. Et

told hym all thynges that they had done and taught. And he sayde vnto them: Come aside into a deserte place, & reste a whyle. For ther were many that came and went, and they had not space to eate. And goyng vp into a shyppe, they went aside into a desert place. And many sawe them goynge and knewe them, and ranne thyther on foote from all cyties, and preuented them. * And Jesus goyng Math. 8.b. oute sawe a great multitude, and had pytie vpon them: For they were as * shepe hauynge no shepeherde, & Ezech. 34.a he beganne to teache them many thynges. Nowe whan it waxed late, hys disciples came to hym, sayeng: This is a deserte place, and the houre is nowe gone, * let them departe, that Mark. 14.b they goynge into the nexte villages and townes, they maye bye them meates whyche they maye eate. And He answeryng, sayde vnto them: Geue ye them to eate. And they sayd vnto hym: Wyll we go and bye for two hundreth pens breades? and we shall geue them to eate. And he sayeth vnto them: * Howe many loaues Mar. 8.a. of breade haue ye? Go and se. And whan they had knowen, they saye: Fyue, and two fyshes. And he commaunded them that they should cause them all to syt downe by cõpanyes, vpõ the grene grasse. And they sat downe by particions, by hundrethes and fyftyes. And the fyue loaues taken and the two fyshes, lokynge vp into heauen, he blessed, and brake the loaues, and gaue vnto hys disciples, that they shulde set before them, and the two fyshes parted he vnto all. And

al dyd eate, & were satisfyed. And they
toke vp the leaurynges twolue basnets
full of the broken peces, and of the
fyshes. And they that dyd eate were
Matth.14.c fyue thousande men. * And anone he
Johan.6.d. caused hys disciples to go vp into a
shyppe, that they should go before hym
ouer the arme of the see to Bethsaida, whyle he sente awaye the people.
And whan he had sente them awaye,
he went into a mountayne to praye.
+ And whan it was late, the shyppe
was myddes in the see, and he alone
vpon the lande: and he seynge them
labourynge in rowynge: (for the
wynde was agaynste them.) And a-
ff bout the fourth watch of the nyght cam
he vnto them, walkyng vpō the see, & wolde haue gone by thē. But whan
they sawe hym walkyng vpon the see,
they thought it had ben a spyete, and
cryed out: ffor they all saw hym, and
were afrayed. And forthwyth he
spake wyth them, and sayd vnto thē:
Be of good cheare, I ame it, feare
Matth.14.d not. * And he went vp vnto them in
the shyppe, and the wynde ceassed.
And they were greatlye astonyed
wythin themselues: ffor they remem
Marc. 6.d. bred not of the loaues, because their
harte was blynded. And whan they
had shypped ouer, they came in the
lande of Genezareth and came neare
the shore. And whan they were come
oute of the shyppe, immediatly they
knewe hym, and runnynge thorowe
out all that region, they began on
euery syde to bringe in beddes them
that where sych, where they herd hym
to be. And where so euer he entred in-
to townes, or into villages, or cyties
they

ducauerunt omnes, et saturati
sunt. Et sustulerunt reliquias
fragmētorum duodecim cophinos plenos, & de piscibus. Erant
autem qui manducauerunt quinque milia uirorum. Et statim coegit discipulos suos ascendere
nauim, ut præcederent eum
trans fretum ad Bethsaidē, dum
ipse dimitteret populū. Et cū dimisisset eos, abiit in mōtem orare. Et cū sero esset, erat nauis in
medio mari, & ipse solus in terra. Et uidens eos laborantes in
remigando: (erat enim uentus
contrarius eis.) Et circa quartam
uigiliam noctis uenit ad eos, ambulans supra mare, & uolebat
præterire eos. At illi ut uiderunt
eum ambulantē supra mare, putauerunt phantasma esse, & exclamauerunt: Omnes enim uiderunt eum, et conturbati sunt. Et
statim locutus est cum eis, & dixit eis: Confidite, ego sum, nolite timere. Et ascendit ad illos in
nauim, & cessauit uentus. Et
plus magis intra se stupebant:
non enim intellexerant de panibus, erat enim cor eorum obcæcatum. Et cum trāstretassent,
uenerūt in terram Genesareth,
et applicuerunt. Cumque egressi essent de naui, continuo cognouerunt eum, et percurrentes uniuersam regionem illam,
cœperunt in grabatis eos qui
se male habebant circumferre, ubi audiebant eum esse.
Et quocunque introibat in uicos, uel in uillas, aut ciuitates,

in

in plateis ponebant infirmos, et deprecabantur eum, ut uel fimbriam ueſtimenti eius tangerẽt: et quotquot tangebãt eum, ſalui fiebant.

CAPVT VII.

ET conueniunt ad eum Phariſæi, et quidam de Scribis uenientes ab Hieroſolymis: Et cum uidiſſent quoſdam ex diſcipulis eius communibus manibus, id eſt, non lotis manducare panes, uituperauerunt. Phariſæi enim et omnes Iudæi, niſi crebro lauerint manus, non manducant, tenentes traditiones ſeniorum: et a foro uenientes, niſi baptizentur, non comedunt: Et alia multa ſunt, quæ tradita ſunt illis ſeruare, baptiſmata calicum, et urceorum, et æramentorum, et lectorum. Et interrogabant eum Phariſæi et Scribæ: Quare diſcipuli tui non ambulant iuxta traditionem ſeniorum, ſed communibus manibus manducant panem? At ille reſpondens, dixit eis: Bene prophetauit Iſaias de uobis hypocritæ, ſicut ſcriptum eſt. Populus hic labiis me honorat, cor autem eorum longe eſt a me: in uanum autem me colunt, docentes doctrinas et præcepta hominum. Relinquentes enim mandatum Dei, tenetis traditiones hominum, baptiſmata urceorum et calicum, et alia ſimilia his facitis multa. Et dicebat illis: Bene irritum feciſtis præceptum Dei, ut traditio-

they layed the ſycke in the ſtretes, & prayed hym, that they myght at the leeſt touch ye hemme of hys garment: and as many as touched hym, were made whole.

The.vii. Chapter.

THen ther come together vnto hym the Phariſes, and certayne of the Scribes cõmynge from Jeruſalem. And whan they had ſene ſome of his diſciples eate breade with commune that is, not waſhen hãdes, they blamed [them.] For the Phariſes and all the Jewes eate not wythout they ofte waſhe they handes, kepyng the traditions of the Elders: And whan they come frõ the market, they eate not, wythout they waſh themſelues: And many other thynges ther be, which are geuen them to obſerue, as the waſhynge of cuppes, and cruſes, and braſen weſſels, & the tables. And the Phariſes and Scribes axed hym: Why walke not thy diſciples after ye traditions of the elders, but eate breade wyth cõmune handes? But he anſwerynge, ſayde vnto thẽ: Well hath Eſaye prophecyed of you hypocrites, as it wrytten: * Thys people honoureth me with they lyppes, but they harte is farre fro me: But in wayne do they ſerue me, teachyng doctrines and cõmaundementes of men. For leaupnge the commaundement of God, ye kepe the traditions of mẽ, as the waſhynges of cruſes & cuppes, and many ſuch lyke thynges do ye. And he ſayde vnto them: Full well haue ye made the commaundement of God of none effecte, that ye

Eſay.29.c

ſhulde

shulde kepe youre tradicion. ffor Moses sayde: * Honoure thy father and thy mother: And: ‡ Who so curseth father or mother, let hym dye by death. But ye saye: Yf a mā shall say vnto father or mother: Corban, that is, whatsoeuer gyfte that cōmeth frō me, shall profite the: & ye suffre hym to do nomore vnto hys father or mother, makynge the worde of God of none effecte by youre tradicion, the whych ye haue ordeyned. And many suche lyke thynges do ye. * And callynge the people to hym agayne, he sayde vnto them: Herken vnto me ye all, & vnderstande: Ther is nothyng wythout a man, entryng into hym: that can defyle hym: but those thynges that go out of a mā, those be they that defyle a mā. Yf ony mā haue eares to heare, let hym heare. And whā he was entred into the house frō the people, hys disciples axed hym the parable. And he sayde vnto thē: Are ye also so vnwyse? Do not ye vnderstād that all thynge entrynge into a man frō wythout, can not defyle hym: for it entreth not into hys harte, but goeth into the belly, & is voyded into the draught, purgynge all meates?

¶ But he sayd: Those thynges that go out of a mā, they defyle the mā. ffor from wythin out of the harte of men come forth euell thoughtes, adulteryes, fornications, manslaughters, thefes, couetousnesses, wyckednesses, deceates, vnclennesses, a wycked eye, blasphemy, pryde, foolyshnesse. All these euels come forth frō wythin, and defyle a man. * And rysynge from thence, he wente in the borders

Exod. 20.b
Deute. 5.a
‡ Exo. 21.b
Math. 15.b
Math. 15.c

of

traditionem uestram seruaretis. Moses enim dixit: Honora patrem tuum & matrem tuam: et: Qui maledixerit patri uel matri, morte moriatur. Vos autem dicitis: Si dixerit homo patri uel matri: Corban, quod est donum quodcunq; ex me, tibi profuerit: & ultra nō dimittitis eū quicquā facere patri suo aut matri, rescindentes uerbū Dei per traditionē uestrā quā tradidistis. Et similia huiusmodi multa facitis. Et aduocans iterum turbā, dicebat illis: Audite me omnes, & intelligite: Nihil est extra hominem introiens in eum, quod possit eum coinquinare: sed quæ de homine procedunt, illa sunt quę coinquinānt hominē. Si quis habet aures audiendi, audiat. Et cū introisset in domū a turba, interrogabāt eū discipuli eius parabolā. Et ait illis: Sic & uos imprudentes estis? Num intelligitis quia omne extrinsecus introiens in hominem, non potest eum coinquinare: quia non intrat in cor eius, sed in uentrem uadit, et in secessum exit, purgans omnes escas? Dicebat autem, quoniam quæ de homine exeunt, illa coinquināt hominem. Ab intus enim de corde hoim malæ cogitationes procedūt, adulteria, fornicationes, homicidia, furta, auaritiæ, nequitiæ, dolus, impudicitiæ, oculus malus, blasphemia, superbia, stulticia. Omnia hæc mala ab intus procedūt & coinquinant hoiem. Et inde surgens, abiit in fines

Tyri

Tyri et Sidonis: Et ingressus domum, neminem noluit scire, et non potuit latere. Mulier enim statim audiuit de eo, cuius filia habebat spiritum immundum, intrauit, et procidit ad pedes eius: (Erat enim mulier Gentilis Syrophenissa genere,) et rogabat eum ut dæmonium ejiceret de filia eius. Qui dixit illi: Sine prius saturari filios: non est enim bonum sumere panem filiorum, et mittere canibus. At illa respondit, et dicit illi: Vtique Domine, nam et catelli comedunt sub mensa de micis puerorum. Et ait illi: Propter hunc sermonem uade, exiit dæmonium a filia tua. Et cum abiisset domum, inuenit puellam iacentem supra lectum, & dæmonium exiisse. Et iterum exiens de finibus Tyri, uenit per Sidonem ad mare Galilææ, inter medios fines Decapoleos. Et adducunt ei surdum & mutum, & deprecabantur eum, ut imponat illi manum. Et apprehendens eum de turba seorsum, misit digitos suos in auriculas eius, & expuens, tetigit linguam eius, & suspiciens in cœlum, ingemuit, & ait illi: Ephphata, quod est adaperire. Et statim apertæ sunt aures eius, & solutum est uinculum linguæ eius, & loquebatur recte. Et præcepit illis ne cui dicerent. Quanto autem eis præcipiebat, tanto magis plus prædicabant,

of Tyre and Sidon: and he beynge entred into a house, he wolde noman to knowe of it, and could not be hyd. For a woman, whose doughter had an vncleane spyrete, anone as she herd of hym, she came in, and fell downe at hys fete: (For she was a Gentile, of the kynred of Syrophenissa) and besought hym that he wolde cast out the deuell oute of hyr doughter. Whych sayde vnto her: Let the chyldren fyrste be satisfyed: For it is not good to take the chyldres breade, and to caste it vnto dogges. But she answered and sayde vnto hym: Yee LORDE, for the whelpes also eate of the crommes [that fall] vnder the chyldrens table. And he sayde vnto her: For thys sayenge go thy waye, the deuell is gone out of thy doughter. And whā she was gone home, she fande the damsell lyenge vpon ẏ bed, & the deuell gone out. † *And goyng for the agayne oute of the borders of Tyre, he came by Sidon to the see of Galile, betwene the mydde endes of the ten cyties. And they bryng vnto hym one deaf and domme, and besought hym ẏ he wolde laye his hand vpon hym. And takynge hym aside from the people, he put hys fyngers in hys eares, and spyttynge touched hys tunge, and lokynge vp into heauen, syghed, and sayde vnto hym: Ephphata, whych is, be opened. And forth wyth were hys eares opened, and the stryng of his tunge was losed, and he spake ryght. *And he commaunded them that they shulde tell it vnto noman. But the more he forbad them, somuche the more dyd they

Matth. 9.d Luce. 11.b

Marc. 1.b and. 9. a.

publyshe,

publyshed, and maruayled so much ꝓ
Gene.1.d moze, sayeng: * He hath done all thyn-
Eccli.39.c ges wel, and hath made ꝓ deasse to
heare, and the domme to speake. ℣

The.viii. Chapter. ✣

A IN those dayes * whan a
Math.15.d gayne ther was much peo-
ple, nother had ony thyng
to eate, his disciples called
together, he sayd vnto thē: I haue pyte
vpō ꝓ people, for lo they forbeare
me now thre dayes, nother haue that
they maye eate: & yf I shall let them
go fastynge home to theyr houses,
Tobi.13.d they shall faynte by the way: * for
Esa.60.a some of them came from farre. And
hys disciples answered hym: Whēce
shall ony man satiffye these wyth
breades here in the wylderneſſe? And
Marci.6.e he axed them: * how many loaues
haue ye? Which sayde: Seuen. And
he commaunded the people to syt
downe vpō the grounde. And takyng
the seuen loaues, geuynge thankes,
brake, and gaue them vnto hys disci-
ples to set before them, and they set
them before the people. And they had
a few lytle fyshes: those also he bles-
sed, and commaunded them to be set
afore them. And they dyd eate and
were satiffyed, and tooke vp that was
lefte of the broken meate seuen bas-
kettes. But of them that dyd eate,
ther were aboute foure thousande, &
B he let them go. ℣ And strayghtwaye
goynge vp into a shyppe wyth hys
disciples, he came in the partyes of
Dalmanutha. * And the Pharises
Math.16.a wente oute, and beganne to dispute
Joh.6.b wyth hym, requyrynge of hym a to-
ken from heauen, temptynge hym.

And

cabant, et eo amplius admirabantur, dicentes: Bene omnia fecit, et surdos fecit audire, et mutos loqui.

CAPVT VIII.

IN diebus illis iterum cum turba multa esset, nec haberent quod manducarent, conuocatis discipulis, ait illis: Misereor super turbam, quia ecce, iam triduo sustinent me, nec habent quod manducent: et si dimisero eos ieiunos in domum suam, deficient in uia: Quidam enim ex eis longe uenerunt. Et responderunt ei discipuli sui. Vnde istos poterit quis saturare panibus in solitudine? Et interrogauit eos: Quot panes habetis? Qui dixerunt: Septem. Et præcepit turbæ discumbere superterram. Et accipiens septem panes, gratias agens, fregit, et dabat discipulis suis ut apponerent, et apposuerunt turbæ. Et habebant piscículos paucos: et ipsos benedixit, & iussit apponi. Et manducauerunt, et saturati sunt, & sustulerunt quod superauerat de fragmētis septem sportas. Erant autem qui manducauerant quasi quatuor milia, & dimisit eos. Et statim ascendens nauim cum discipulis suis, uenit in partes Dalmanutha. Et exierunt pharisæi, & cœperunt conquirere de eo, quærentes ab illo signum de cœlo, tentantes eum.

Et

Et ingemiscens spiritu, ait: Quid generatio ista signum quærit? Amen dico vobis, si dabitur generationi isti signum. Et dimittens eos, ascendit iterum navim, et abiit trans fretum. Et obliti sunt panes sumere, et nisi unum panem non habebant secum in navi. Et præcipiebat eis, dicens: Videte et cavete a fermento Pharisæorum, et fermento Herodis. Et cogitabant, ad alterutrum dicentes: quia panes non habemus. Quo cognito, ait illis IESVS: Quid cogitatis quia panes non habetis? Nondum cognoscitis nec intelligitis? adhuc cæcatum habetis cor vestrum? oculos habentes non videtis? et aures habentes non auditis? nec recordamini quando quinque panes fregi in quinque millia et quot cophinos fragmentorum plenos sustulistis? Dicunt ei: Duodecim. Quando et septem panes in quatuor millia, quot sportas fragmentorum tulistis? Et dicunt ei: Septem. Et dicebat eis. Quomodo nondum intelligitis? Et veniunt Bethsaidam, et adducunt ei cæcum, et rogabant eum ut illum tangeret. Et apprehensa manu cæci, eduxit eum extra vicum, et exspuens in oculos eius, impositis manibus suis, interrogavit eum si quid videret. Et aspiciens ait: video homines velut arbores ambulantes. Deinde iterum imposuit manus super oculos eius, et cœpit

And he syghynge in spyrete, sayde: * What doth thys generacion seke a token? Verely I saye vnto you, there shall no token be geuen vnto thys generacion. And leauynge them, he went vp agayne in the shyppe, & wēt ouer the arme of the see. * And they forgat to take breades, and they had but one loafe with them in ỹ shyppe. And he commaunded them, sayenge: ✣ Take heede and beware of the leuen of the Pharises, and of the leuen of Herode. And they thought, sayeng to ech other: We haue no breades. The whyche whan Iesus knewe, he sayd vnto the: Why take ye thought because ye haue no breades? Do not ye yet knowe nor vnderstand? haue ye your harte yet blynded? hauynge eyes, se ye not? and hauyng eares, heare ye not? Remembre ye not neyther * whan I brake fyue loaues amōge .iiii. M. & how many basshettes full of broke meate toke ye vp? They saye vnto hym: Twelue. * And whā seuen amonge foure thousande, how many basshettes of broken meates toke ye vp? And they saye vnto hym: Seuen. And he sayde vnto them: Howe do ye not yet vnderstande? ✣ And they come to Bethsaida, and they brynge vnto hym a blynde man, and prayed hym that he wolde touche hym. And the hande of the blynde taken, he led hym oute of the towne, and spottynge on hys eyes, hys handes beynge layde theron, he axed hym whether he sawe ought. And lokynge vp, he sayd: I se men as trees walkynge. Afterwarde layed he hys hādes agayne vpō hys eyes, & he

Matth. 12. b Luce. 11. b

Matth. 16. a Luce. 12. a

L

Marc. 6. a Johan. 6. a

Matth. 15. b Marc. 8. a

began̄e to se, & was restored, so that he sawe all thynges clearly. And sent hym into hys house, sayenge: Go in to thy house, & yf thou cōmest in the towne, tell it vnto noman. ✝ * And
D Jesus and hys disciples went into ꝑ
Math. 16. b Luc. 9. c. townes of Cesarea Philippi, and by the way he axed hys disciples, sayeng vnto them: Whome do men saye me to be? Which answered hym, sayeng: Jhon the baptiste: some, Elias: but some, as one of the prophetes. Than sayeth he vnto thē: But whome saye ye that I am? Peter answerynge,
Joha. 6. g sayd vnto hym: * Thou arte Christ. And he charged them that they should
Math. 16. c 17. b, 20. b. tell noman of hym. * And he began to teache them, that the sonne of man must suffre many thynges, and be reproued of the elders and of the hyghe prestes and scribes, & be put to death, & to ryse agayn after thre dayes, and he spake ꝑ worde openly. And Peter takynge hym, began to rebuke hym. Who beynge turned aboute, and lokynge vpon hys disciples, reproued Peter, sayenge: Go after me Satanas, for thou sauourest not the thynges that be of God, but of men. * And
E ꝑ people beynge called together wyth
Math. 16. d Luc. 9. c. hys disciples, he sayde vnto them: Who so wyll followe me, let hym denye hymselfe, & take vp hys crosse, and
Luce. 17. d. Joha. 12. c followe me. * For who so wyll saue hys ipse, shall lose it: but who so wyll lose hys ipse for myne & the Gospels sake, he shall saue it. For what shall it auayle a man yf he wanne the whole worlde, and [yet] suffre harme of hys soule? Or what exchaunge
Math. 10. d Luc. 9. c. 12. g shall a man geue for hys soule? * For he-

coepit uidere, & restitutus est, ita ut clare uideret omnia. Et misit illum in domum suam, dicēs: Vade in domū tuam, & si in uicum introieris, nemini dixeris. Et ingressus est IESVS & discipuli eius in castella Cæsariæ Philippi, & in uia interrogabat discipulos suos, dicens eis: Quem me dicunt esse homines? Qui respōderūt illi, dicentes: Ioannē baptistam: alii, Eliā: alii uero, quasi unum de prophetis. Tūc dicit illis: Vos uero quē me esse dicitis? Respondēs Petrus, ait ei: Tu es Christus. Et comminatus est eis ne cui dicerent de illo. Et cœpit docere eos, quoniam oportet filium hominis pati multa, & reprobari a senioribus & a summis sacerdotibus & scribis, & occidi, & post tres dies resurgere. Et palam uerbum loquebatur. Et apprehendens eum Petrus, cœpit increpare eum. Qui conuersus & uidēs discipulos suos, cōminatus est Petro, dicens: Vade retro me Satana, qm̄ non sapis quæ dei sunt, sed quę sunt hoim. Et cō uocata turba cū discipulis suis, dixit eis: Si quis uult me sequi, deneget seipsum, & tollat crucē suā, & sequatur me. Qui em̄ uoluerit aiam suā saluā facere, perdet eā: qui aut̄ perdiderit aiam suā propter me & euāgeliū, saluā faciet eā. Quid em̄ proderit hoi, si lucretur mundum totum, & detrimentum animæ suæ faciat? Aut quid dabit homo commutationis pro anima sua? Quem enim

enim me puduerit, & uerborum meorum, in generatione ista adultera & peccatrice, & filius hominis confundet eum, cum uenerit in gloria patris sui cum angelis sanctis.

CAPVT. IX.

ET dicebat illis: Amen dico uobis quia sunt quidam de hic stantibus qui non gustabunt mortem, donec uideant regnum Dei uenientem in uirtute. Et post dies sex assumpsit IESVS Petrum, & Iacobum, & Ioannem, & duxit illos in montem excelsum seorsum solos, & transfiguratus est coram ipsis. Et uestimenta eius facta sunt splendida & candida nimis, uelut nix, qualia fullo non potest super terram candida facere. Et apparuit illis Elias cum Moyse, & erant loquentes cum IESV. Et respondens Petrus, ait IESV: Rabbi, bonum est nos hic esse, & faciamus tria tabernacula, tibi unum, & Moysi unum, & Eliæ unum. Non enim sciebat quid diceret: erant enim timore exterriti. Et facta est nubes obumbrans eos, & uenit uox de nube, dicens: Hic est filius meus charissimus, AVDITE ILLVM. Et statim circumspicientes, neminem amplius uiderunt nisi IESVM tantum secum. Et descendentibus illis de monte, præcepit illis ne cuiquam, quod uidissent narrarent, nisi cum filius hominis a mortuis resurrexerit. Et uerbum continuerunt apud se, conquirentes quid

he that is ashamed of me & my wordes in this aduouterous & synfull generacion, the sonne of man shall also shame hym, when he shall come in the glory of his father with the holy angels.

The .ix. Chapter.

AND he sayd vnto them: * Verely I say vnto you: There be some of them that stande here, whyche shall not taste of deth, vntyll they se the kyngdome of God comming in power. And after sixe dayes toke Jesus Peter, and James, & Johan, & lead them vp into an hygh mountayne apart alone, & was transfigured before them. And his clothes were made shyning and very white as the snowe, as no fuller vpon earth can make so white. And there appeared vnto them Elias with Moses, and they were speaking with Jesu. And Peter answering sayd vnto Jesus: Master, it is good for vs to be here, and let vs make thre tabernacles, one for the, & one for Moses, & one for Elias. For he wist not what he sayde, for they were amased for great feare. And there came a cloude ouershadowing them, & a voice came out of the cloude, sayenge: * This is my moost beloued sonne, ‡ heare hym. And sodenly lokynge about them, they sawe no man more, saue only Jesus with them. * And as they descended out of the mount, ‡ he commaunded them that they shulde tell no man what they had sene, saue when the sonne of man shalbe risen from the dead. And they kept that sayenge by themselues, askynge one of another

A
Mat. 16. b
Luc. 9. c.

Mat. 17. a
Luc. 9. b.

Mat. 3. b.
Mar. 1. a. & Luc. 3. c
‡ Deu. 18. c.

Mat. 17. b
‡ Mar. 1. b. and 9. b.

B

what it were: whā he shalbe ryssen a-
gayne frō ꝑ dead. And they ared hym
sayeng: Why thē do ꝑ pharises & scrip
Malac. 3. d bes sayē: * ꝑ Elias must fyrst come?
hē answerynge, sayd vnto thē: Elias
whan he shall come, shal fyrst restore
Mat. 11. a. all thynges * as it is wrytte of the
Esay. 53. a. sōne of mā, that he may suffre muche
and maybe despysed. But I saye vn
to you, that Elias also is come, and
they haue done vnto hym all ꝑ they
Matth. 17. b wolde, as it is wrytte of hym. * And
Luce. 9. b cōmynge to hys disciples, he sawe a
great people about them, and the scri
bes disputynge wyth thē. And anone
all the people seynge Jesus, was astō
nyed & were amased. And runnynge
to hym, they saluted him. And he ared
thē: What dispute ye amōg your sel-
ues? And one of ꝑ people ānswerynge
sayde: Master, I haue brought my
sonne hauynge a dūme spyrete vnto ꝑ,
the which whā soeuer he taketh hym,
he teareth hym, & fometh, & gnasheth
wyth the teth, & pyneth away. And
I haue sayde vnto thy disciples, that
they shuld cast hym out, & they could
¶ not. Who answerynge them, sayd: O
faythlesse generatiō, how longe shall
I be wyth you? how longe shal I suf-
fre you? Bryng him to me. And they
brought hym. And whan he had sene
hym, anone ꝑ spyrete troubled hym, &
beynge fallen vpon the grounde, he
weltered fomynge. And he ared hys
father: How long is it sence thys hap
pened vnto hym? he sayd: From hys
youth, & oftymes dyd he cast hym in-
to fyre & into water, that he myght
destroye hym: But yf thou canste,
hauynge mercy vpon vs, helpe vs.

Jesus

quid esset: Cum a mortuis resur-
rexerit. Et interrogabant eū, di-
centes: Quid ergo dicunt pha-
risæi & scribæ, quia Eliam opor-
tet uenire primum? Qui respō-
dens, ait illis: Elias cum uenerit,
primo restituet omnia; & quo-
modo scriptum est in filium ho-
minis, ut multa patiatur & con-
temnatur. Sed dico uobis, quia
& Elias uenit, & fecerūt illi quæ
cunq; uoluerunt, sicut scriptum
est de eo. Et ueniens ad discipu-
los suos, uidit turbam magnam
circa eos, & scribas conquirētes
cum illis. Et confestim omnis po
pulus uidens IESVM, stupefa
ctus est. & expauerunt, & accur-
rentes salutabant eum. Et inter-
rogauit eos: Quid inter uos con
queritis? Et respondens unus de
turba, dixit: Magister, attuli filiu
um meum ad te habentem spiri-
tum mutum: qui ubicunq; eum
apprehenderit, allidit illum, &
spumat, & stridet dentibus, & a-
resicit: & dixi discipulis tuis ut eiī
cerent illum, & non potuerunt.
Qui respondens eis, dixit: O ge-
neratio incredula, quamdiu a-
pud uos ero? quādiu uos patiar?
afferte illum ad me. Et attulerūt
eum. Et cum uidisset eum, statim
spiritus conturbauit illum, & eli-
sus in terram, uolutabatur spu-
mans. Et interrogauit patrem
eius: Quantum temporis est, ex
quo ei hoc accidit? At ille ait:
Ab infantia, & frequenter eum
in ignē & in aquā misit, ut eū per
deret. Sed si quid potes, adiuua

nos,

nos, miſertus noſtri. Ieſus autem ait illi: Si potes credere omnia poſſibilia ſunt credenti. Et continuo exclamans pater pueri cum lachrymis, aiebat: Credo Domine, adiuua incredulitatem meã. Et cum uidiſſet IESVS concurrentem turbam, comminatus eſt ſpiritui immundo, dicens illi: Surde & mute ſpiritus, ego præcipio tibi, exi ab eo, & amplius ne introeas in eum. Et exclamans, & multum diſcerpens eũ, exiit ab eo, & factus eſt ſicut mortuus, ita ut multi dicerent, quia mortuus eſt. IESVS autem tenens manum eius, eleuauit eum, & ſurrexit. Et cum introiſſet in domum, diſcipuli eius ſecreto interrogabant eum: Quare nos non potuimus eicere eum? Et dixit illis: Hoc genus in nullo poteſt exire, niſi in oratione & ieiunio. Et inde profecti, prætergrediebantur Galilæam, nec uolebant quenquam ſcire. Docebat autem diſcipulos ſuos, & dicebat illis: Quoniam filius hominis tradetur in manus hominum, & occident eum: & occiſus, tertia die reſurget. At illi ignorabant uerbum, & timebant interrogare eum. Et uenerunt Capernaum. Qui cum domi eſſet, interrogabat eos: Quid in uia tractabatis? At illi tacebant. Siquidem in uia inter ſe diſputauerant, quis eorum maior eſſet. Et reſidens, uocauit duodecim, & ait illis: Si quis uult

Jeſus ſayde vnto hym: Yf thou canſt beleue, * all thynges are poſſible vnto the beleuynge. And the father of the chylde continently cryenge out wyth teares, ſayde: LORDE, I beleue, helpe myne vnbeleefe. And whan Jeſus ſaw the people runnynge together, he rebuked the foule ſpyrite, ſayenge vnto hym: Thou deafe & domme ſpyrite, I commaunde the, departe out of hym, and entre nomoze into hym. And he cryenge out, & tearynge hym greatly, wente oute of hym, & he became as dead, inſomuche that many dyd ſaye: He is dead. But Jeſus holdynge hys hande, lyfte hym vp, and he roſe. * And whan he was come into the houſe, hys diſciples axed hym ſecretly: Wherfore coulde not we caſte hym oute? And he ſayde vnto them: That kynde can go oute by nothynge, but by prayer and faſtynge. † + * And beynge gone from thence, they wente by Galile, nother woulde he haue ony man to knowe it. And he taughte hys diſciples, & ſayde vnto them: The ſonne of man ſhalbe delyuered into the hãdes of men, and they ſhall put hym to death: and he put to death, ſhall ryſe agayne the thyrd daye. But they vnderſtode not that worde, & were afrayed to axe hym. * And they came to Capernaum. And whyche whan he was at home, he axed them: What dyd ye treate by the waye? But they helde they? peace. * For they had diſputed by the waye amonge themſelues, whyche of them were the greateſte. And he ſyttynge downe called the twelfe, & ſayd vnto the. * Who ſo

Luce. 1. c. and. 18. c

Mat. 17. c

D

Mat. 17. B. Marc. 8. D. and 10. B. Luc. 9. c. and. 18. D

Mat. 18. a.

Marc. 10. c

Mat. 20. D

wyll be the fyrſte, ſhalbe the laſte of all, and the ſeruaunte of all. And takynge a chyld, he ſet hym in the mydeſt of them. Whome whan he had taken in hys armes, he ſayde vnto them: * Who ſoeuer receaueth one of ſuche chyldren in my name, receaueth me: And who ſo euer receaueth me, receaueth not me, but hym that ſente me. † Iohn anſwered hym, ſayenge: † Mayſter, we ſawe one caſtynge oute Deuels in thy name, the whyche doth not followe vs, and we forbad hym. But Ieſus ſayde: Forbydde hym not. * For ther is no man that worketh a myracle in my name, and can ſoone ſpeake euell of me. For who ſo is not agaynſt you, is wyth you. * And who ſo geueth you to drynke one cuppe of water, in my name, becauſe ye belonge vnto Chriſte: verely I ſaye vnto you, he leſeth not hys rewarde. * And who ſo offendeth one of theſe lytle ones, yͭ beleue in me, it were rather better for hym yf a mylſtone of aſſes were hanged aboute hys necke, & he caſte into the ſee. * And yf thy hande offende the, cut it of: better it is vnto the to go lame into the lyfe, than haynge two handes to go into hell, in vnquencheable fyre: where theyr worme dyeth not, and the fyre is not quenched. † And yf thy foote offende the, cutte hym of. Better is it for the to entre into lyfe euerlaſtynge crepell, than haynge two fete to be caſt into the hell of vnquencheable fyre, * where theyr worme dyeth not, and the fyre is not quenched. But yf thyne eye offende the, caſte

Luce. 9. e and. 10. b. Johan. 13. f

1. Cor. 12. a.

Math. 10. e

Math. 18. a Luce. 17. a.

Math. 5. a. and. 18. a

Eſay. 66. d Eſech. 20. f

uult primus eſſe, erit omniū nouiſſimus, & omniū miniſter. Et accipiens puerum, ſtatuit eum in medio eorū. Quem cū complexus eſſet, ait illis: Quiſquis unum ex huiuſmodi pueris receperit in nomine meo, me recipit: et quicunque me ſuſceperit, non me ſuſcipit, ſed eum qui miſit me. Reſpondit illi Ioannes, dicens: Magiſter, uidimus quendā in nomine tuo eiicientem demonia, qui non ſequitur nos, et prohibuimus eum. IESVS autem ait: Nolite prohibere eū, nemo eſt qui faciat uirtutem in nomine meo, & poſſit cito male loqui de me: qui enim non eſt aduerſum uos, pro uobis eſt. Quiſquis enim potum dederit uobis calicem aquæ in nomine meo, quia Chriſti eſtis, amē dico uobis, nō perdit mercedem ſuam. Et quiſquis ſcādalizauerit unum ex his puſillis credentibus in me, bonū eſt ei magis, ſi circundaretur mola aſinaria collo eius, et in mare mitteretur. Et ſi ſcandalizauerit te manus tua, abſcinde illam: bonum eſt tibi debilem introire in uitam, quam duas manus habentem ire in gehennam, in ignem inextiguibilem, ubi uermis eorū non moritur, et ignis non extinguitur. Et ſi pes tuus te ſcandalizat, āputa illū: bonū eſt tibi claudū introire i uitā æternā, q̄ duos pedes habētē mitti i gehēnā ignis inextiguibilis, ubi uermis eorū nō moritur, & ignis nō extinguitur. Quod ſi oculus tuus ſcandalizat

dalizat te, eiice eum: bonum est tibi luscum introire in regnum Dei, quam duos oculos habentem mitti in gehennam ignis: ubi uermis eorum non moritur, et ignis non extinguitur. Omnis enim homo igne salietur, et omnis uictima sale salietur. Bonum est sal: quod si sal insulsum fuerit, in quod illud condietis? Habete in uobis sal, et pacem habete inter uos.

CAPVT. X.

ET inde exurgens, uenit in fines Iudææ ultra Iordanem, & conueniunt iterum turbæ ad eum, (et sicut consueuerat,) iterũ docebat illos. Et accedentes pharisæi, interrogabant eum: Si licet uiro uxorem dimittere? tentantes eum. At ille respondens, dixit eis: Quid uobis præcepit Moses? Qui dixerunt: Moses permisit libellum repudii scribere, et dimittere. Quibus respondens IESVS, ait: Ad duriciam cordis uestri scripsit uobis præceptum illud. Ab initio autem creaturæ, masculum et fœminã fecit eos Deus. Propter hoc reliquet homo patrem suum et matrẽ, & adhærebit ad uxorẽ suã, et erunt duo in carne una. Itaq; iam non sũt duo, sed una caro. Quod ergo Deus coniunxit, homo nõ separet. Et in domo iterum discipuli de eodem interrogauerunt eum. Et ait illis: Quicunque dimiserit uxorẽ suã, et aliam duxerit, adulterium committit super

caste hym from the: better it is for the to entre into the kyngdome of God haupnge one eye, then hauyng two eyes to be cast in the fyre of hell: where theyr wo:me dyeth not, & the fyre is not quenched. For euery man shalbe salted wyth fyre, and * euery offerynge shalbe seasoned wyth salte. Luce. 14. B
* Salt is good: But yf salt shalbe vnsauery, where in shal ye season it? Haue salt in you, and haue peace amonge your selues.

The. x. Chapter.

AND ryssynge frõ thence, he came in ỹ bo:ders of Iewry, beyonde Io:dane. And the people come agayn vnto hym, & (as he was wont) he taught thẽ agayne. And ỹ pharises cõmynge vnto hym, they axed hym: Is it lawfull for a mã to put away hys wyfe? temptyng hym. But he answeryng, sayd vnto thẽ: What dyd Moses byd you? Which sayde: * Moses suffred to wryte a byl of deuo:cemẽt, & to put her away. Whom Iesus answeryng, sayd: For the hardnesse of your hart dyd he wryte you that cõmaundemẽt. But at the begynnyng of ỹ creature dyd God make them man & woman. Deut. 24. B Esaie. 2. C Mach. 5. D.
* For thys cause shall a man leaue hys father & Mother, & shal cleue vnto hys wyfe, & they shalbe two in one flesshe. Therfo:e are they nowe not two, but one flesshe. That God therfo:e hath toyned together, let no mã separate. And in th: house hys disciples axed hym agayne of the same. And he sayde vnto them: * Who so putteth awaye hys wyfe, and maryeth another, commytteth aduoutry Gene. 2. D
Mach. 5. D. and. 9. D Luce. 16. C

aboue her: And yf the wyfe forsake hyr husbande, and maryeth another, she cõmytteth aduoutry. * And they brought vnto hym lytle chyldrẽ, that he shulde touche them: but the disciples reproued the bryngers. Whome whan Jesus saw, he was displeased, and sayd vnto them: Let the chyldren come vnto me, and forbyd them not: for vnto suche lyke pertayneth the kyngdome of God. Verely I saye vnto you: Who so receaueth not the kyngdom of God as a chyld, he shall not entre therin. And takynge them in hys armes, & layenge hys handes vpõ them, he blessed them. † + * And whan he was gone forth into ỹ way, one runnynge wyth the knye bowed before hym, prayed hym, sayenge: Good master, what shal I do that I maye obtayne the lyfe euerlastynge? But Jesus sayde vnto hym: Why dorest thou call me good? * Ther is no mã good, saue onely God. Thou knowest ỹ cõmaundemẽtes: * Commytte no aduoutry, kyll not, steale not, beare no false wytnesse, begyle not, honoure thy father and mother. But he answerynge sayd vnto hym: Master, all these haue I observed fro my youth. But Jesus lokynge vpon hym, loued hym, and sayd vnto hym: One thyng is wãtyng to ỹ: Go, * sell ỹ thou hast, & geue to ỹ poore, & thou shalt haue a treasure I heauẽ, & come, follow me. Who beynge discõforted in that sayeng, went awaye sory: for he was haupnge great possessions.

* And Jesus lokyng about sayd vnto hys disciples: Howe hardly shall they that haue mony entre into the kyngdome

Math. 19. b
Luce. 18. b.

Math. 19. c
Luce. 18. c

Deute. 32. f

Exod. 20. d

Actu. 2. e
and. 4. d.

math. 19. c.
Luce. 18. c

super eam. Et si uxor dimiserit uirum suum, et alii nupserit, mœchatur. Et offerebant illi paruulos, ut tangeret illos. Discipuli autem comminabantur offerentibus. Quos cum uideret IESVS, indigne tulit, et ait illis: Sinite paruulos uenire ad me, et ne prohibueritis eos: talium est enim regnum Dei. Amen dico uobis: Quisquis non receperit regnum Dei uelut paruulus, non intrabit in illud. Et complexans eos, et imponens manus super illos, benedicebat eos. Et cum egressus esset in uiam, procurrẽs quidam genu flexo ante eum, rogabat eum, dicens: Magister bone, quid faciam ut uitam æternam percipiam? IESVS autem dixit ei: Quid me dicis bonum? Nemo bonus nisi unus Deus. Præcepta nosti: Ne adulteres, ne occidas, ne fureris, ne falsum testimonium dixeris, ne fraudem feceris, Honora patrem tuum et matrem. At ille respondens ait illi: Magister hæc omnia obseruaui a iuuentute mea. IESVS autem intuitus eum, dilexit eum, & dixit ei: Vnum tibi deest: uade, quæcunque habes uende, et da pauperibus, et habebis thesaurum in cœlo, et ueni, sequere me. Qui contristatus in uerbo, abiit mœrens: erat enim habens multas possessiones. Et circumspiciens IESVS, ait discipulis suis: Quam difficile qui pecunias habent, introibunt in regnum

num Dei: Discipuli autem obstupebant in uerbis eius. At IESVS rursum respondens ait illis: Filioli, quam difficile est confidentes in pecuniis in regnum dei introire? Facilius est camelum per foramen acus transire, quam diuitem intrare in regnum dei. Qui magis admirabãtur, dicentes ad semetipsos: Et quis potest saluus fieri? Et intuens illos IESVS, ait: Apud homines impossibile est, sed non apud deum: omnia enim possibilia sunt apud deum. Et post hæc cœpit ei Petrus dicere: Ecce, nos dimisimus omnia et secuti sumus te. Respondens IESVS, ait: Amen dico uobis, nemo est qui reliquerit domum, aut fratres, aut sorores, aut patrem, aut matrem, aut filios, aut agros propter me & propter euangelium, qui non accipiat centies tantum: Nunc in tempore hoc, domos, et fratres, & sorores, & matres, & agros cum persequutionibus, et in futuro seculo, uitã æternam. Multi autẽ primi erũt nouissimi, & nouissimi primi. Erant autẽ in uia ascendẽtes Hierosolymam, et præcedebat illos IESVS: et stupebant, & sequẽtes timebãt. Et assumẽs iterũ duodecim, cœpit illis dicere quæ essẽt ei uentura. Quia ecce ascendimus Hierosolymam, et filius hominis tradetur principibus sacerdotum, & scribis, & senioribus, et damnabunt eum morte, & tradent eum gentibus, & illo-

dome of God? But ꝑ disciples were astonnyed at hys wordes. And Jesus answeryng agayne sayd vnto them: My chyldren, how harde is it for them hauers of confidence in mony to entre into the kyngdome of God? It is easyer for a camel to passe thorow ꝑ eye of a nedle, than the rych to entre into the kyngdome of heauẽ. Which maruayled the more, sayeng to them selues: And who can be saued? And Jesus beholdyng them, sayde: Wyth mẽ it is impossible, but not wt God: Zacha. 8. a.
* For all thynges are possible wyth God. And after thys beganne Peter math 19. b
to say vnto hym: * Beholde, we haue Luce. 18. c
forsaken all, & haue followed the. Jesus answeryng, sayde: Verely I saye vnto you, ther is nomã that shall forsake house, or brethren, or systers, or father, or mother, or chyldren, or landes for myne and the gospels sake, that shall not receaue hundreth tymes as muche: Nowe at thys tyme, houses, and brethrẽ, and systers, and mothers, and landes with persecutions, and in the worlde to come euerlastyng lyfe. * But many fyrst, shall Luce. 13. c.
be laste: and the laste, the fyrst. * And D
they were by the waye goynge vp to Ierusalẽ, & Jesus wente afore them: mathe. 20 b. Luce. 18. d.
and they were astonnyed, & they folowynge were afrayed. And takynge to hym agayne the twolue, he begãne to tell them what thynges shulde come vnto hym. For beholde, we go vp to Ierusalem, and the sonne of man shalbe delyuered vnto the hyghe prestes, & scribes, and elders, & they shall condemne hym to death, & they shal delyuer hym vnto the Gẽtiles, & they

they shall mocke hym, and they shall spytte vpon hym, and shall scourge hym, & shall put hym to death, & the thyrde daye shall he ryse agayne.

Mathy. 20.c ✱And James and Jhon the chyldren of Zebede come to hym, sayeng: Master, we desyre that thou do vnto vs, what so euer we shall axe. But he sayde vnto them: What wyll ye that I shall do vnto you? And they sayde: Graunte vs, that we may syt in thy glorye the one at thy ryght hand, and the other at thy lefte hande. But Jesus sayde vnto them: Ye knowe not what ye axe: Can ye drynke ꝑ cuppe that I drynke, or be baptised with the baptyme that I shalbe baptysed with all? But they saye vnto hym: We may. And Jesus sayde vnto thē: The cup in dede ꝑ I drynke, shal ye drynk: & wyth the baptyme that I am baptysed shal ye be baptysed: but to syt at my ryght hāde or left, is not myne to geue vnto you, but vnto them that it is prepared for. And the ten hearyng

E it, disoayned at James & Jhon. But Jesus callynge them, sayde vnto thē:

Math. 20.b ✱ Ye knowe that they that be sene to
Marci. 9.b rule among the Gentiles, raygne as
Luc. 9.c lordes ouer them, and they^r princes
and. 22.b haue power of them. It shall not be so amonge you, but who so wyll be great, shalbe your mynister: & he that wylbe the principal among you, shal be the seruaunt of all. For the sonne of man came not that to hym shulde be ministred, but that he shuld min-

Johan. 10.b ister, ✱& geue hys lyfe for ꝑ redemptiō
‡mat. 20. b of many. ‡And they com to Hierico.
Luce. 18.b. And whan he went oute of Hierico, and hys disciples, and a greate multitude,

illudent ei, & conspuent eum, et flagellabunt eum, & interficient eum, & tertia die resurget. Et accedunt ad eum Iacobus & Ioannes filii Zebedæi, dicentes: Magister, uolumus ut quodcunque petierimus, facias nobis. At ille dixit eis: Quid uultis ut faciam uobis? Et dixerunt: Da nobis, ut unus ad dexteram tuam, & alius ad sinistram tuam, sedeamus in gloria tua. IESVS autem ait eis. Nescitis quid petatis. Potestis bibere calicem, quem ego bibo, aut baptismo quo ego baptizor baptizari? At illi dixerunt ei: Possumus. IESVS autem ait eis: Calicem quidem quem ego bibo, bibetis: & baptismo quo ego baptizor, baptizabimini: sedere autē ad dexteram meam uel ad sinistram, non est meum dare uobis, sed quibus paratum est. Et audientes decem indignati sunt de Iacobo et Ioanne. IESVS autē uocans eos, ait illis: Scitis quia hi qui uidētur principari gentibus, dominātur eis: et principes eorum potestatem habent ipsorum. Non ita erit autē in uobis, sed quicunque uoluerit fieri maior, erit uester minister: et quicunq; uoluerit in uobis primus esse, erit omnium seruus. Nam filius hominis non uenit ut ministraretur ei, sed ut ministraret, et daret animam suam in redemptionem pro multis. Et ueniunt Hierico. Et proficiscente eo de Hierico, et discipulis eius, et plurima multitu-

dine

dine, filius Timæi Bartimeus cæcus, sedebat iuxta uiam mendicans. Qui cum audisset quia IESVS Nazarenus est, cœpit clamare, et dicere: IESV fili Dauid miserere mei. Et comminabantur ei multi, ut taceret. At ille multo magis clamabat: Fili Dauid miserere mei. Et stãs, IESVS præcepit illum uocari. Et uocant cæcum, dicentes ei: Animæquior esto, surge, uocat te. Qui proiecto uestimento suo, exiliens uenit ad eum. Et respondens IESVS, dixit illi: Quid tibi uis faciam? Cæcus autem dixit ei: Rabboni, ut uideam. IESVS autem ait illi: Vade, fides tua te saluum fecit. Et confestim uidit, & sequebatur eum in uia.

titude, Bartimeus ỹ blynde, the sonne of Tymeus sat beggynge vp the waye. The which whã he herde that it was Jesus of Nazareth, he begãne to crye, & to saye: Jesu thou sonne of Dauid, haue mercy vpõ me. And many reproued hym, that he shuld holde hys peace. But he cryed much more: Thou sonne of Dauid, haue mercy vpõ me. And Jesus standyng cõmaũded hym to be called. And they call ỹ blynde, sayenge vnto hym: Be of a good cheare, ryse, he calleth the. Who hys garment caste awaye, came leapyng to him. And Jesus answeryng, sayde vnto hym: What wylt thou that I shall do vnto the. The blynde sayde vnto hym: Rabboni, that I maye se. But Jesus sayde vnto hym: Go thy waye, thy fayth hath made the safe. And forthwyth he sawe, and followed hym in the waye.

CAPVT. XI.

ET cum appropinquarent Hierosolymæ & Bethaniæ ad montem Oliuarum mittit duos ex discipulis suis, & ait illis: Ite in castellum quod contra uos est, et statim introeuntes illuc, inuenietis pullum ligatum, super quem nemo adhuc hominum sedit, soluite illum, et adducite. Et si quis uobis dixerit: Quid facitis? dicite, quia domino necessarius est, et continuo illum dimittet huc. Et abeuntes inuenerunt pullum ligatum ante ianuam foris in biuio, et soluunt eum. Et quidam de illic stantibus, dicebant illis: Quid facitis soluentes pul-

The.xi. Chapter.

AND whan they came nye to Jerusalẽ and Bethany vnto mounte Oliuete, he sente two of hys disciples, and sayeth vnto them: Go into the towne that lyeth ouer agaynst you, and anone entrynge in there, ye shal fynde a foale tyed, vpon the whyche nomã hath yet sytten, lowse the same, and bryng it hether. And yf ony mã saye vnto you: What do ye: Say ye: that the LORDE hath nede of it, & anone he shall sende it hether. And goynge awaye, they fande the foale tyed wythout at the doore, at the partynge of the waye, and they lowse it. And some of them that stode there, sayd vnto thẽ: What do ye lowsynge the

A Matth. 21. a Luce. 19. c

the foale? Which sayd vnto thē as Iesus cōmaunded thē, & they let thē go. And they led þ foale to Iesus, & layed theyr clothes vpō it, & he sat vpō him.
Johā. 12. b. ✱ Many spred theyr clothes in the waye, but other cut braunches from the trees, & strowed [thē] in þ waye. And they that went before and that followed, cryed, sayenge: Hosanna.
Psal. 117. c ✱ Blessed be he that commeth in the name of þ LORD: blessed be þ kyngdome of our father Dauid that commeth, hosanna in the heyght. And he entred into Jerusalem into the temple, & whan he had loked about vpon all thynges, whan it was now euentyde, he wente forthe into Bethany wyth þ twelue. And þ nexte day whā
Math. 21. b they wente oute from Bethany, ✱ he was anhungred. And whan he sawe
Luce. 13. a. a farre of ✱ a fyggetre hauyng leaues, he came [to se] yf he coulde perchasice fynde ony thyng thereon. And whan he came to it, he fande nothynge but leaues: for it was no tyme of fygges. And he answerynge sayde vnto it: Now let noman eate frute of the for euer. And his disciples herd it. ✱ And
Math. 21. b
Luce 19. d.
Johan 2. b they come to Jerusalem. And whan he was come into þ tēple, he beganne to cast out the byers and sellers in þ temple, and he ouerthrewe the tables of the mony chaungers, and the seates of the sellers of doues, and suffred not that ony man shuld cary a vessel thorow þ temple: and he taught, sayeng vnto thē: Is it not writtē? ✱ My
Esay. 56. b
Jere 7. a
3. Reg. 8. d. house shalbe called a house of prayer vnto al nacions? But ye haue made it a dēne of murtherers ✱ The which
Math. 21. c
Johan. 7. d as the hyghe prestes and scribes had herd:

pullum? Qui dixerunt eis sicut præceperat illis IESVS, & dimiserunt eos. Et duxerūt pullum ad IESVM, & imponūt illi uestimenta sua, & sedit super eum. Multi autem uestimenta sua strauerūt in uia, alii autem frondes cedebant de arboribus, & sternebant in uia. Et qui præibant et qui sequebantur, clamabāt, dicētes: Hosanna. Benedictus qui uenit in nomine domini: benedictum quod uenit regnum patris nostri Dauid, hosanna in excelsis. Et introiuit Hierosolymam in templum, & circumspectis omnibus, cum iam uespera esset hora, exiit in Bethaniam cum duodecim. Et alia die cum exirent a Bethania, esurit. Cumq; uidisset a longe ficum habentem folia, uenit, si quid forte inueniret in ea. Et cum uenisset ad eam, nihil inuenit præter folia. nō enim erat tempus ficorum. Et respondens dixit ei: Iam non amplius in æternū ex te fructum quisquā manducet. Et audiebant discipuli eius. Et ueniunt Hierosolymā. Et cum introisset in templū, cœpit eiicere uendentes & emētes in tēplo, & mensas numulariorū, & cathedras uendentiū colūbas euertit, & nō sinebat ut quisquā transferret uas per templum, & docebat, dicens eis: Nonne scriptum est: Quia domus mea, domus orationis uocabitur omnibus gentibus? Vos aūt fecistis eā speluncam latronum. Quo audito principes sacerdotū & scribæ,

quæ

quærebant quomodo eum perderent. Timebant enim eum, quoniam uniuersa turba admirabatur super doctrina eius. Et cum uespera facta esset, egrediebantur de ciuitate. Et cum mane transirent, uiderunt ficum aridam a radicibus. Et recordatus Petrus, dixit ei: Rabbi, ecce ficus cui maledixisti, aruit. Et respondens IESVS ait illis: Habete fidem Dei. Amen dico uobis, quia quicunq; dixerit huic monti: Tollere, & mittere in mare, & non hæsitauerit in corde suo, sed crediderit, quia quodcunq; dixerit, fiat, fiet ei. Propterea dico uobis: Omnia quæcunq; orantes petitis, credite, quia accipietis, & euenient uobis. Et cum stabitis ad orandum, dimittite si quid habetis aduersus aliquem, ut & pater uester qui in cœlis est, dimittat uobis peccata uestra. Quod si uos nō dimiseritis, nec pater uester qui in cœlis est dimittet uobis peccata uestra. Et ueniunt rursum Hierosolymam. Et cum ambularet in templo, accedunt ad eum summi sacerdotes, & scribæ, & seniores, & dicunt ei: In qua potestate hæc facis? & quis dedit tibi hanc potestatem, ut ista facias? IESVS autem respondens, ait illis: Interrogabo uos & ego unum uerbum, & respondete mihi, & dicam uobis in qua potestate hæc facia? Baptismus Ioannis de cœlo erat,

herde, they sought howe they myghte destroye hym. For they feared hym, because that all ꝑ people wondered vpō his doctrine. And whā it was become euen, he went forth out of ꝑ cytie. * And whan they went by on the morow, they saw the syggetre wythered [euen] frō the roote. And Peter remēbryng, sayd vnto hym: Master, behold the syggetre that thou dyddest curse, is wythered. And Jesus answeryng, sayde vnto them: * haue the fayth of God. + Verely I saye vnto you: that who so euer sayeth vnto thys mountayne: Be auoyded, & caste into ꝑ see, & * shall not doute in hys harte, but shall beleue, that what so euer he sayeth, that it shall come to passe, it shalbe done vnto hym. Therfore I saye vnto you: * All thynges what so euer ye prayenge do axe, beleue that ye shall receaue them, and they shal be ꝑfourmed vnto you. * And whā ye shall stande to praye, forgeue yf ye haue ought agaynst ony mā, ꝑ youre father also that is in ꝑ heauēs maye forgeue you youre synnes. Yf ye forgeue not, youre father that is in the heauēs shall not forgeue you youre synnes nother. * And they come a-

gayne to Jerusalē. And whan he dyd walke in ꝑ tēple, ꝑ hye prestes, scribes, & elders come to hym, & say vnto hym: By what authorite doest thou these thynges? & who gaue the thys authorite, that thou do these thinges? But Jesus answeryng, sayde vnto the: I also will demaunde one worde of you, & answer me, & I shall tell you by what power I do these thynges. The baptyme of Jhon, was it from heauen,

Matth. 21. b

Matth. 17. c Luce. 17. c

Jacob. 1. a.

Joyl. 14. b 15. a. 16. c

Matth. 6. b. & 18. c. d. Luce. 17. a.

D

Matth 21. c. Luce. 20. a.

heauen, or of men? answer me. But they thought by themselues, sayeng: If we saye from heauen, he shall saye vnto vs: Why dyd ye not than beleue hym. If we saye of men, we feare the people: for euery man helde Ihon that he were in dede a prophet. And they answeryng, saye vnto Iesus: We can not tell. And Iesus answeryng, sayde vnto them: Nother do I tell you by what power I do these thynges.

The.xii. Chapter.

AND he beganne to speake vnto them by parables: A certayne man *planted a vyneyarde, and made a hedge about it, and dygged a vynepresse, and buylt a tower, and let it out vnto husbandemen, and went in to a straunge contry. And he sente a seruaunt to the husbandemen whan the tyme was, to receaue of the frute of the vyne. The whyche taken hym, bet hym, and sent hym away empty. And agayne he sente vnto them another seruaũt, and hym they wounded in the heade, and intreated shamefully. And agayne he sent vnto them another, and hym they slew: & many other, beating some of them, but slayenge the other. He hauynge therfor yet one moost deare sonne, hym also sente he finally vnto them, sayenge: They wyl stãde in awe of my sonne. But the husbandmen sayde amonge themselues: This is ỹ heyre, *come, let vs slaye hym, and the heretage shalbe oures. And takynge hym, they slewe hym, & cast [hym] forth out of the vyneyarde. What shall ỹ lorde of the

Math. 21. b
Luc. 20. a.

Gene. 37. b

erat, an ex hominibus? Respondete mihi. At illi cogitabant secum, dicẽtes: Si dixerimus e cœlo, dicet nobis: quare ergo non credidistis ei? Si dixerimus ex hominibus; timemus populum: oẽs enim habebant Ioannem; quia uere propheta esset. Et respondentes, dicunt IESV: Nescimus. Et respondens IESVS, ait illis: Neq; ego dico uobis, qua potestate hæc faciam.

CAPVT. XII.

ET cœpit illis in parabolis loqui. Vineã plantauit homo, & circũdedit sepem, & fodit lacum, & ædificauit turrim, & locauit eam agricolis, & peregre profectus est. Et misit ad agricolas in tempore seruum, ut ab agricolis acciperet de fructu uineæ. Qui apprehensum eum cæciderunt, & dimiserunt uacuũ. Et iterum misit ad illos alium seruum, & illum in capite uulnerauerunt, & contumeliis affecerũt. Et rursum alium misit, & illum occiderunt: & plures alios, quosdam cædentes, alios uero occidentes. Adhuc ergo unum habẽs filium charissimum, & illum misit ad eos nouissimũ, dicens: Quia reuerebuntur filium meũ. Coloni autem dixerunt ad inuicem: Hic est hæres, uenite, occidamus eum, & nostra erit hæreditas. Et apprehendentes eum, occiderunt, & eiecerunt extra uineã. Quid ergo faciet Dominus uineæ?

uinéę? Veniet & perdet colonos, & dabit uineam aliis. Nec scripturam hanc legistis: Lapidē quē reprobauerunt ædificantes, hic factus est in caput anguli. A domino factum est istud, & est mirabile in oculis nostris? Et quærebant eum tenere, & timuerunt turbam: Cognouerunt enim quoniam ad eos parabolā hāc dixerit. Et relicto eo, abierunt. Et mittunt ad eum quosdam ex phariseis & Herodianis, ut eum caperent in uerbo. Qui uenientes, dicunt ei: Magister, scimus quia uerax es, & non curas quenquam: nec enim uides in faciem hominū, sed in ueritate uiam Dei doces. Licet dare tributum Cæsari, an non dabimus? Qui sciens uestram illorum, ait illis: Quid me tentatis? Afferte mihi denarium ut uideam. At illi obtulerunt ei. Et ait illis: Cuius est imago hæc et inscriptio? Dicunt ei: Cæsaris. Respondens autem IESVS, dixit illis: Reddite igitur quæ sunt Cęsaris, Cæsari: et quæ sunt Dei, Deo. Et mirabantur super eo. Et uenerunt ad eum Sadducæi, qui dicunt resurrectionem non esse, et interrogabant eum, dicētes: Magister, Moses nobis scripsit, ut si cuius frater mortuus fuerit, et dimiserit uxorē, et filios nō reliquerit, accipiat frater eius uxo-

the vynepearde therfore do? he shall come & destroye the husbandmē, and shall geue the vynearde vnto other. Haue ye not red the scripture: The stone the which the buylders refused, this same is becom to a heade [stone] of the corner. Thys is done of the Lorde, & it is maruaylous in our eyes? And they sought to laye holde vpon hym, & feared the people: for they perceaued that he had spoken the parable by them. And hym beynge lefte, they wente they? waye. And they sende vnto hym some of the phariseis and Herodes officers, that they shulde take hym in a worde. Whyche cōmynge, saye vnto hym: Master, we knowe that thou arte true, & carest for nomā: for thou beholdest not the outward apperaūce of men, but teachest the waye of God in truth. Is it lawful to geue tribute vnto the Emperoure, or shall we not geue it? Who knowynge theyr wylynesse, sayde vnto them: What do ye tempte me? Bringe me a peny that I maye se it. And they brought it hym. And he sayde vnto them: Whose ymage and superscription is thys? They say vnto hym: The Emperours. But Iesus answerynge them sayde: Geue therfore the thinges that are the Emperours, vnto the Emperoure: & that are Gods, vnto God. And they maruayled of hym. And the Sadducees whyche saye ther is no resurrection, came to hym, and axed hym, sayeng: Master, Moses hath wrytē vnto vs, that yf ony mans brother be dead, and leaue a wyfe, and leaue no childeren, let hys brother take hys wyfe,

Mat. 21. b
Luce. 20. b
Mar. 12. b
Luce. 20. c
Mat. 17. b
Roma. 13. b
Mat. 22. c
Luce. 20. d
Actu. 23. a
Deute. 25. a

wyfe, and rayse vp sede vnto hys bro
ther. Nowe were ther seuen brethren,
and the fyrste toke a wyfe, and dyed,
not leauynge sede. And the seconde
toke her, and dyed, and thys lefte no
sede nother, and the thyrde lykewyse.
And they seuē had her in lyke maner,
and lefte no sede. Last of all dyed the
womā also. In the resurrection ther-
fore whan they shall ryse, whose wyfe
shall she be of these? ffor seuen had
her to wyfe. And Jesus answeryng,
I sayd vnto them: Do not ye erre ther-
fore, not knowing the scriptures, nor
the power of God? ffor whan they
shall ryse from the dead, they shal no
ther mary, nor be maryed, but they
are as the angels of God in the hea-
uens. But of the dead, that they do
ryse, haue ye not redde in the boke of
Moses, howe God in the bushe spake
Exod. 3. a. vnto hym, sayenge: * I ame the God
Actu. 7. d of Abraham, and the God of Jsaac, &
the God of Jacob? he is no God of
the dead, but of the lyuynge. Therfore
Math. 22. d do ye greatly erre. * And ther came
[vnto hym] one of the scribes, that had
herde thē disputyng, & he seynge that
he had answered them well, he axed
whyche were the chefest commaunde
mēt of al. But Jesus answered hym,
that the chefeste commaundement of
Deute. 6. b. all is: * Heare Jsraell, the LORDE
and. 30. b thy God, is one God, and thou shalt
loue the LORDE thy God wyth all
thy harte, and with all thy soule, and
wyth all thy mynde, and wyth al thy
power: this is the chefest cōtaundemēt.
Leuit. 19. c But the seconde is lyke vnto it. * Thou
Roma. 13. b shalt loue thy neyghbour as thyselfe.
Ther is none other cōmaundement
grea-

uxorem ipsius, & resuscitet semē
fratri suo. Septem ergo fratres
erant, & primus accepit uxorē,
& mortuus est, non relicto semi-
ne. Et secundus accepit eam, &
mortuus est, & nec iste reliquit
semē. Et tertius similiter. Et acce
perūt eā similiter septē, & nō reli
querūt semē. Nouissima oium de
functa est & mulier. In resurrecti
one ergo cū resurrexerint, cuius
de hiserit uxor? septē eim habue
rūt eā uxorē. Et respōdēs IESVS
ait illis: Nonne ideo erratis, non
scientes scripturas, neq; uirtutē
Dei? Cum enim a mortuis resur-
rexerint, neq; nubent, neq; nubē
tur, sed sunt sicut angeli Dei in
coelis. De mortuis autem quod
resurgant, non legistis in libro
Mosi, super rubum quomodo di-
xerit illi Deus, inquiens: Ego
sum deus Abraham, & deus Isa-
ac, & deus Iacob? Non est deus
mortuorum, sed uiuorum. Vos er
go multum erratis. Et accessit u-
nus de scribis, qui audierat illos
conquirentes, uidens quoniam
bene illis responderit, interroga
uit eum quod esset primum om-
nium mandatum. IESVS autem
respōdit ei, quia primū oium mā
datum est: Audi Israel, Dns deus
tuus, deus unus est, & diliges
dnm deū tuū ex toto corde tuo,
& ex tota anima tua, & ex tota
mēte tua, & ex tota uirtute tua:
Hoc est primum mandatum. Se-
cundum autem simile est illi: Di-
liges proximū tuū tanquā teip-
sum. Maius horū aliud mandatū,

non

non est. Et ait illi scriba: Bene magister in ueritate dixisti, quia unus est Deus, et non est alius præter eum, et ut diligatur ex toto corde, et ex toto intellectu, et ex tota anima, et ex tota fortitudine: et diligere proximum tanquam seipsum, maius est omnibus holocaustomatibus et sacrificiis. IESVS autem uidens quod sapienter respondisset, dixit illi: Non es longe a regno Dei: Et nemo iam audebat eum interrogare. Et respondens IESVS, docebat docens in templo: Quomodo dicũt scribæ Christũ filium esse Dauid? Ipse enĩ Dauid dicit in spiritu sancto: Dixit Dominus Domino meo sede a dextris meis, Donec ponam inimicos tuos scabellũ pedum tuorũ. Ipse ergo Dauid dicit eũ Dominũ, et unde est filius eius? Et multa turba eũ libenter audiuit. Et dicebat eis in doctrina sua: Cauete a scribis, qui uolunt in stolis ambulare, et salutari in foro, et in primis cathedris sedere in synagogis, et primos discubitus in cœnis, qui deuorant domos uiduarum sub obtentu prolixe orationis: hi accipient prolixius iudicium. Et sedens IESVS contra gazophilacium aspiciebat quomodo turba iactaret æs in gazophilacium: et multi diuites iactabant multa. Cum uenisset autem uidua una pauper, misit duo minuta, quod est quadrans. Et conuocans discipulos suos, ait illis: Amen

greater than these. And the Scribe sayde vnto hym: Master, for a truth thou hast sayd well: for ther is one God, and ther is none other beside hym: & that he be loued wyth ỹ whole harte, with the whole vnderstãdyng, and wyth the whole soule, & with the whole strength, & to loue hys neyghboure as hymselfe, is moze than all ỹ burntofferynges & sacrifices. But Jesus seyng that he had answered wyselye, sayde vnto hym: Thou arte not farre frõ the kyngdome of God. And noman durst now axe hym ony mo. D

* And Jesus answerynge sayde teachynge in the tẏple: Howe saye ỹ scribes Christ to be the sonne of Dauid? for Dauid hymselfe sayeth in ỹ holy goost. * The LORDE sayde vnto my LORDE: sytte thou at my ryght hande, tyll I shall set thyne enemyes a stoole for thy fete. Dauid hymselfe therfore calleth hym LORDE, and whence is he hys sonne? And muche people herde hym gladly. And he sayd vnto them in hys teachynge: * Beware of the Scribes, that loue to go in longe garmentes, and to be salũted in the market, and to sytte in the fyrst seates in the synagoges, and the fyrste rowmes at meales, whyche deuoure wedowes houses vnder ỹ pretence of longe prayer: they shall receaue the greater iudgement. † * And Jesus sytteyng ouer against ỹ * Gods cheste beheld howe the people caste money into ỹ Gods cheste: & many ryche men caste muche. But whan a poore wedowe was come, she put in two mites, whyche a farthyng. And he calling hys disciples together, sayd vnto them: Verely

Matth. 22. b
Luce. 20. b
Psal. 109. a
Matth. 23. a
Luce. 20. c
Luce. 21. a
4. Re. 12. b

Verely I ſay vnto you, ꝑ thys poore wedowe hath put more into ꝑ Gods cheſte, than they all that haue put in. For they all haue put in of that, that was abundaunt vnto them: but ſhe of hyr pouerte, hath put in all that ſhe had, [euen] all hyr lyuynge.

The. xiii. Chapter.

A Mat. 24. a. Luce. 21. a

AND *whan he wente oute of the temple, one of hys diſciples ſayd vnto hym: Mayſter, loke what ſtones, and what buyldynges! And Jeſus anſwerynge, ſayde vnto them: Doeſte thou ſe all theſe greate buyldynges? Ther ſhall not one ſtone be lefte vpon another that ſhall not be deſtroyed. And whan he ſat vpon mount Oliuete ouer agaynſt the tẽple, Peter, and James, & Jhon, & Andrewe axed hym ſeuerally: Tell vs, whan ſhall theſe be done? and what ſhalbe the token whan all theſe ſhall begyn to be fulfylled? And Jeſus anſwerynge began to ſaye vnto them: beware that nomã miſcary you. For many ſhall come in my name, ſayenge: I am he, & ſhall miſcary many. But whã ye ſhall heare of warres & rumors of warres, be not afrayed, for theſe thynges muſte be done, but ꝑ ende is not yet. *For [one] naciõ ſhall ryſe vp agaynſt [another] naciõ, & kyngdom vpõ kyngdom: & ther ſhalbe earthquakes here & there, & hũger. Theſe be ꝑ begynnyng of ſorowes. *Loke ye to your ſelues. For they ſhall delyuer you in counſels & in ſynagoges, ye ſhalbe beaten, & ye ſhall ſtande before debites and kynges for my ſake, in wytneſſe vnto them.

Luce. 19. a.

Mat. 10. b and. 24. a. Luce. 12. b and. 21. b Johan. 16. a

Amẽ dico uõbis, quõniam uidua hæc pauper plus omnibus miſit, qui miſerunt in gazophilacium. Omnes enim ex eo quod abundat illis, miſerunt: hæc uero de penuria ſua omnia quæ habuit, miſit totum uictum ſuum.

CAPVT. XIII.

ET cum egrederetur de templo, ait illi unus ex diſcipulis ſuis: Magiſter, aſpice quales lapides & quales ſtructuræ! Et reſpondẽs IESVS, ait illi: Videsne has oẽs magnas ædificationes? Nõ relinquetur lapis ſuper lapidẽ qui non deſtruatur. Et cũ ſederet in monte Oliuarum contra templum, interrogabant eũ ſeparatim Petrus, & Iacobus, & Iohannes, & Andreas: Dic nobis quando hæc fient? & quod ſignum erit quando hæc omnia incipient conſummari? Et reſpondens IESVS cœpit dicere illis: Videte ne quis vos ſeducat, multi enim uenient in nomine meo, dicentes: quia ego ſum, & multos ſeducent. Cum audieritis autem bella, & opiniones bellorum, ne timueritis, oportet enim hæc fieri, ſed nondum finis. Exurget enim gens contra gentem, & regnum ſuper regnum: & erunt terræmotus per loca, & fames. Initium dolorum hæc. Videte autem uoſmetipſos. Tradent enim uos in conciliis & in ſynagogis, uapulabitis, & ante præſides & reges ſtabitis propter me, in teſtimonium illis.

Et

Et in omnes gentes primũ oportet prædicari Euangelium. Et cum duxerint uos tradentes, nolite præcogitare quid loquamini, sed quod datum uobis fuerit in illa hora, id loquamini: non enim uos estis loquentes, sed spiritus sanctus. Tradet autem frater fratrem in mortem, & pater filium, & consurgent filii in parentes, & morte afficient eos. Et eritis odio omnibus propter nomen meum. Qui autem sustinuerit in finem, hic saluus erit. Cum autem uideritis abominationem desolationis, stantẽ ubi non debet (qui legit, intelligat) tunc qui in Iudęa sunt, fugiãt in montes: & qui super tectum, ne descẽdat in domum, nec introeat, ut tollat quid de domo sua: & qui in agro erit, non reuertatur retro tollere uestimentum suũ: Væ autem prægnantibus & nutrientibus in illis diebus. Orate uero ut hyeme non fiant. Erunt enim dies illi tribulationes tales, quales non fuerunt ab initio creaturæ quam condidit Deus usq; nunc, neq; fient. Et nisi breuiasset Dominus dies, nõ fuisset salua omnis caro: sed propter electos quos elegit, breuiauit dies. Et tunc si quis uobis dixerit: Ecce hic est Christus, ecce illic, ne crediderit is. Exurgent enim pseudo Christi, & pseudoprophetæ, & dabunt signa & portenta ad seducendos, si fieri potest, etiam electos. Vos ergo

*And among all nacions must fyrst the Gospell be preached. ‡ And whan they shall leade you delyuerynge you, thynk not afore what ye shal speake, but what so euer shalbe geuen you in that houre, speake that: for ye be not speakynge, but the holy goost. The brother shall delyuer the brother vnto death, & the father the sonne, & the chyldren shal aryse together agaynst the elders, & shall put them to death. And ye shalbe hated of all mẽ for my names sake. But who so shal endure vntyll the ende, the same shalbe safe. *Whan ye shall se the abominacion of desolacion, standynge where it ought not (who so readeth, let hym vnderstande,) than let the that be in Iewry flye vpon the hylles: & who so is vpon the roofe, let hym not come downe into the house, nor entre, ỹ he maye take ought oute of hys house: & who so shalbe in ỹ felde, let hym not turne back to fetch his garmẽt: But woo vnto the that are wt chylde & geue sucke in those dayes. Neuertheles pray that they be not fall in wynter. For those dayes shalbe such tribulacions, as were not from the begynnynge of the creature that God dyd shape, vntyll nowe, nor shalbe. And yf the LORD had shortened the dayes, all fleshe had not ben saued: but for that chosens sake that he hath elect, hath he shorte mẽ ỹ dayes. *And yf ony mã shal thãsay vnto you: Lo, here is Christ: lo, he is there, beleue it not: For ther shall aryse false Christes and false prophetes, & they shall worke signes & wonders, to mysleade yf it can be the chosen also. Take

Mat. 24.a
‡ Mat. 10.c Luce. 12.b and. 21.b
Deute. 9.b. Mat. 24.b Luce. 21.c
Mat. 24.b Luce 17.c

J.ii. ther-

therfore hede: behold I haue told you
Mat.24.c. Luce. 21.c Joel. 2.b all thynges before. * But in those dayes, after the same tribulatiõ, the Sõne shalbe darkened, & the Moone shall not geue hyr lyght, & the starres of heauen shalbe fallyng downe, and the powers that be in heauen shalbe
Daute.7.b. moued. * And than shall they se the sonne of mã cõmyng in the cloudes wyth great power & glory. And than shall he sende hys angels, & he shall gather hys chosen frõ the foure wyn des, from the hyghest of the earth, vn
D to the hyghest of heauen. * Learne a
Matth.24.c Luce. 21.d. similitude of the fygge tree. When his braunche is nowe tender, and the lea ues be spronge, ye knowe that sommer is at hande: Euen so ye, when ye se these be done, be sure that it is nye, [euen] in the dores: Verely I saye vnto you, that thys generacion shall not passe, tyll all these thynges be fall. Heauen and earthe shall passe,
Actu.1.a but my wordes shal not passe. * But of that daye or houre, knoweth no man, nother ỳ angels in heauen, nor the sonne, saue the father. * Take
Mat. 24.d and.25.a Luce.12.d. and.19.a. hede, watch and praye, for ye knowe not when it be tyme. Lyke as a man that beyng gone into a straunge con trey, lefte hys house, and gaue vnto hys seruauntes authorite of euery worke: and vnto the porter he com maunded to watch. Watch ye therfore (for ye knowe not when ỳ lorde of the house wyll come, at euen, or at mydnyght, or at the cocke crowing, or in the mornyng) lest when he shal come sodenly, he fynde you sleppynge. But what I saye vnto you, I saye it vnto all: Watch.

The

ergo uidete: ecce prædixi uobis omnia. Sed in illis diebus post tribulationem illam, sol contenebrabitur, et luna non dabit splendorem suum, et stellæ cœli erunt decidentes, et uirtutes quæ in cœlis sunt mouebuntur: Et tunc uidebunt filium hominis uenientem in nubibus cum uirtute multa et gloria. Et tunc mittet angelos suos, et congregabit electos suos a quatuor uẽtis, a summo terræ, usque ad summum cœli. A ficu autem discite parabolam: Cum iam ramus eius tener fuerit, et nata fuerint folia, cognoscitis quia in proximo sit æstas: sic et uos, cum uideritis hæc fieri, scitote quod in proximo sit, in ostiis. Amen dico uobis, quoniam non transibit generatio hæc, donec omnia ista fiant. Cœlum et terra transibunt, uerba autẽ mea non transibunt. De die autem illo uel hora nemo scit, neque angeli in cœlo, neque filius, nisi pater. Videte, uigilate et orate, nescitis enim quando tempus sit. Sicut homo qui peregre profectus, reliquit domum suam, et dedit seruis suis potestatem cuiusque operis: et ianitori præcepit ut uigilet. Vigilate ergo (nescitis enim quando dominus domus ueniat, sero, an media nocte, an gallicantu, an mane,) ne cum uenerit repente, inueniat uos dormientes. Quod autem uobis dico, omnibus dico: Vigilate.

CA-

CAPVT. XIIII.

ERat autem Pascha et azima post biduum, & quærebant summi sacerdotes et scribæ quomodo eum dolo tenerent & occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Et cum esset Bethaniæ in domo Simonis leprosi, et recumberet, uenit mulier habens alabastrum unguenti Nardi pistícæ preciosi: et fracto alabastro, effudit super caput eius. Erant autem quidam indigne ferentes intra semetipsos, et dicentes: Ad quid perditio ista unguenti facta est? Poterat enim unguentum istud uenundari plusquam trecentis denariis, et dari pauperibus. Et fremebant in eam. IESVS autem dixit: Sinite eam, quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis uobiscũ, et cũ uolueritis potestis illis benefacere, me autem semper non habebitis. Quod habuit hæc, fecit: præuenit ungere corpus meum in sepulturam. Amen dico uobis, ubicunq; prædicatum fuerit Euangelium istud in uniuerso mundo, et quod fecit hæc narrabitur in memoriam eius. Et Iudas Iscariotes unus de duodecim abiit ad summos sacerdotes, ut proderet eum illis. Qui audientes, gauisi sunt, & promiserunt

The.xiiii. Chapter. ✣

AND ✱ after two dayes it was Easter and the dayes of swete bread, and ꝑ hygh ꝑestes & ꝑ scribes sought how they myght by deceat laye holde on hym and slaye hym. But they sayde: Not on the holy day, leste ther happen a rumoure in the people. A Marth. 26. a Luc. 22. a Johan. 11. c.

✱ And whan he was at Bethany, in the house of Simon the leper, and sat at the table, ther came a woman hauyng an alabastre boxe with pure and precious nardus oyntment: and the alabastre boxe beynge broken, she poured it vpon hys heade. And ther were some disdaynynge at it wythin themselues, and sayenge: Where to is thys wayste of the oyntmente made? For thys oyntmente myght haue ben solde for more than thre hũdreth pens, and geuen to the poore. And they grudged at her. But Jesus sayde: Let her be in reste, why are ye troublous vnto her. She hath wrought a good worke vpõ me. For ye haue alwayes the poore with you, and whan so euer ye wyll, ye maye do good vnto them, but me shall ye not haue alwayes. What she coulde, that hath she done: she is come before to anoynte my body to the buriall. Verely I saye vnto you, where so euer thys Gospell shall be preached in the whole worlde, shall also be tolde for a remembraunce of her that she hath done. ✱ And Judas Iscariote one of these twelue, wente to the hyghe ꝑestes, that he myghte betraye hym vnto them. The whyche hearynge it, were glad, B Marth. 26. b Luc 6. 22. a Johan. 13. a

& promiserunt ei pecuniam se daturos. Et quærebat quomodo illum oportune traderet. Et primo die azimorum, quando pascha immolabant, dicunt ei discipuli: Quo uis eamus & paremus tibi ut manduces pascha? Et mittit duos ex discipulis suis, & dicit eis: Ite in ciuitatem, & occurret uobis homo lagenam aquæ baiulans, sequimini eum: & quocunque introierit, dicite domino domus: Quia magister dicit: ubi refectio mea, ubi pascha cum discipulis meis manducem? & ipse uobis demonstrabit cœnaculum grande stratum, & illic parate nobis. Et abierunt discipuli eius, et uenerunt in ciuitatem, & inuenerunt sicut dixerat illis, & parauerunt pascha. Vespere autem facto, uenit cum duodecim. Et discumbentibus eis & manducantibus, ait IESVS: Amen dico uobis, quia unus ex uobis tradet me qui mãducat mecum. At illi cœperunt contristari, & dicere ei singulatim: Nunquid ego? Qui ait illis: Vnus ex duodecim, qui intingit mecum manum in catino. Et filius quidem hominis uadit sicut scriptum est de eo: Væ autem homini illi per quem filius hominis tradetur, bonum erat ei si natus non esset homo ille. Et manducantibus illis, accepit IESVS panem, & benedicens, fregit, & dedit eis, & ait illis: Sumite, hoc est corpus meum.

Exod. 12. c. Matth. 26. b Luc. 22. a.

Matth. 26. b Luc. 22. b. Ioan. 13. c

Matth. 26. c Luc. 22. b. 1. Cor. 11. c

& promysed to gyue hym money. And he sought how he myght conuenyently betray hym. * And vpõ the fyrst day of swete breade, what tyme they offered the Easter lãbe, the disciples say vnto hym: Where wylte thou þ we go & prepare for: the þ thou mayst eat þ Easter lãbe? And he sendeth two of his disciples, & sayeth vnto thẽ: Go into the citie, & there shall mete you a mã bearyng a pytcher of water, followe hym: & where so euer he shall go in, saye vnto the master of the house: The mayster sayeth: where is my place of refresshynge, where I maye eate the Easter lambe with my disciples? & he shall shewe you a greate parloure paued: and there prepare for vs. And his disciples wente and came into the citie: and fande as he sayde vnto them, and they made ready the Easterlambe. * And the euenynge ℒ
byng come, he came with the twelfe. And as they were syttyng at the table and eatynge: Jesus sayde: Verely I saye vnto you, that one of you that eateth with me shal betraye me. But they began to be sory, and to saye vnto hym one after another: Am I it? Who sayed vnto them: One of the twelue, that dyppeth his hande with me in the platter. And the sonne of man truelye goeth forthe as it is wrytten of hym: but woo vnto that man: by whome the sonne of man shall be betrayed: It hadde ben better for that man yf he had not ben borne. * And they eatynge, Jesus toke the breade and blessynge it, brake it, and gaue it them, and sayde vnto them: Take, this is my body

eneum. Et accepto calice, gratias agens, dedit eis: et biberunt ex illo omnes, et ait illis: Hic est sanguis meus noui testamenti, qui pro multis effundetur. Amen dico uobis quia iam non bibam de genimine uitis usque in diem illum cum illud bibam, nouum in regno dei. Et hymno dicto, exierunt in montem Oliuarum. Et ait eis IESVS: Omnes scandalizabimini in me in nocte ista. Quia scriptum est: Percutiam pastorem, et dispergentur oues. Sed postquam resurrexero, præcedam uos i Galilæam. Petrus autem ait illi: Et si omnes scandalizati fuerint, sed non ego. Et ait illi IESVS: Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus nocem bis dederit, ter me es negaturus. At ille amplius loquebatur: Et si oportuerit me simul commori tibi, non te negabo. Similiter autem & omnes dicebant. Et ueniunt in prædium cui nomen Gethsemani, et ait discipulis suis. Sedete hic donec orem. Et assumit Petrum, et Iacobum, et Ioannem secum, et cœpit pauere et tædere. Et ait illis? Tristis est anima mea usque ad mortem, sustinete hic et uigilate. Et cum processisset paululum procidit super terram, et orabat, ut si fieri posset, transiret ab eo hora, et dixit: Abba, pater, omnia tibi possibilia sunt, transfer calicem hunc a me: sed non quod ego uolo, sed quod

body. And the cuppe beyng taken geuynge thanhes, he gaue it vnto them and they all dyd drynke of it, and he sayd vnto them: This is my bloude of the new testament, the which shal be shed for many. Uerely I say vnto you, that now I shall not drynke of the frute of ꝑ vyne, vntyll that daye whan I shall drynke it newe in the kyngdom of God. And the grace said they went forth vnto mounte Diyuete. * And Jesus sayd vnto them: All ye shalbe offendeth at me in this nyght. For it is wrytten: * I shall smyte the shepherd, and the shepe shal be scattred abrode. But after I shall ryse agayne, * I shall go before you into Galyle. Peter sayde vnto hym: though they shall all be offended, yet shal not I [be so] And Jesus sayd vnto hym: Uerely I saye vnto the, that to day in thys nyght, before the cocke haue crowed twyse, thou shalte denye me thryse. But he sayde mooreouer: Though I must dye with the, I wyll not denye the: Lykewyse also dyd they all say. * And they come into the felde called Gethsemany, and he sayeth vnto his disciples: Syt ye here tyll I praye. And he taketh with hym Peter, and James, and Jhon, and he began to be abasshed and anguysshed. And he said vnto the: * My soule is heuy vntyll the death, tary ye here & watch. And whan he had gone a lytle farther, he fell vpon the earth and prayed, that yf it myght be done, the houre shulde passe from hym, and he sayd: Abba, father, all thynges are possyble vnto the, take awaye this cuppe fro me: but not what I wyll,

Matth. 26. c

Zacha. 13. b

Act. 1. a

Matth. 26. b
Luc. 22. c
Joh. 18. a

Joh. 12. c

but what thou. And he came, and
found them slepyng, & sayd vnto Pe-
ter: Simon, slepest thou? Couldest
thou not watch one houre? Watch
ye & praye, that ye entre not into tẽp-
tacion. The spirite truely is ready,
Mat. 26.b. but ꝑ flesshe is weake. * And he goyng
agayne prayed, sayeng ꝑ same word.
And beynge returned, he found them
slepyng agayne, (for theyr eyes were
heuy) and they knewe not what they
shuld answere hym. And he came the
thyrde tyme, and sayde vnto them:
Slepe on nowe and take youre reste.
It is ynough, the houre is come:
Beholde the sonne of man shalbe be-
trayed in the handes of synners.
Ryse vp, let vs go, beholde, he that
Math. 26.e shall betraye me is at hande. * And
Luce. 22.D. as he was yet speakynge, Judas Is-
Johan. 18.a cariote one of the twelue came, and
wyth hym a greate multitude wyth
sweardes and staues, from the hygh
prestes, and scribes, and elders. But
hys traytoure had geuen them a to-
ken, sayenge: Whome so euer I shall
kysse, that is he, laye holde on hym,
and leade [hym] warely. And whan
he was come, strayght waye com-
mynge to hym, he sayde: Mayster,
and kyssed hym. But they laydehan
des on Jesus, and helde hym. But
one of them that stode thereabout,
drawynge oute a swearde, stroke the
ff seruaunte of the hygh preste, and cut
Math. 26.f hym of an eare. * And Jesus an-
Luce. 22.b. swerynge, sayd vnto thē: Ye are come
forth as it were to a murtherer with
sweardes and staues to take me. I
was dayly wyth you teachyng in the
temple, & ye helde me not. But [this
is

quod tu. Et uenit, et inuenit eos dormientes, et ait Petro: Simon, dormis? non potuisti una hora uigilare? Vigilate et orate ut non intretis in tentationem. Spiritus quidem promptus est, caro uero infirma. Et iterum abiens orauit eundem sermonem dicens. Et reuersus denuo inuenit eos dormientes, (erant enim oculi eorum grauati) et ignorabant quid responderent ei. Et uenit tertio, et ait illis: Dormite iam & requiescite. Sufficit, uenit hora, ecce filius hominis tradetur in manus peccatorum. Surgite, eamus, ecce qui me tradet prope est. Et adhuc eo loquente, uenit Iudas Iscariotes unus de duodecim, et cum eo turba multa cum gladiis et lignis, a summis sacerdotibus, et scribis, et senioribus. Dederat autē traditor eius signum eis, dicens: Quemcunq; osculatus fuero, ipse est, tenete eum, et ducite caute. Et cum uenisset, statim accedens ad eum, ait: Rabbi, et osculatus est eum. At illi manus iniecerũt in IESVM, et tenuerũt eũ. Vnus autem quidam de circunstantibus, educens gladium, percussit seruum summi sacerdotis, et amputauit illi auriculam. Et respondens IESVS ait illis: Tanquam ad latronem existis cum gladiis et lignis comprehendere me. Quotidie eram apud uos in templo docens, et non me tenuistis. Sed

ut

ut impleantur scripturæ. Tũc discipuli eius relinquẽtes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum, amictus syndone super nudo, et tenuerunt eum. At ille relicta syndone, nudus profugit ab eis. Et tradiderũt IESVM ad summum sacerdotem, & cõuenerunt omnes sacerdotes, & scribæ, & seniores. Petrus aũt a lõge secutus est eũ, usq; intro in atrium summi sacerdotis: & sedebat cum ministris ad ignem, & calefaciebat se. Summi uero sacerdotes & omne concilium, quærebant aduersus IESVM testimonium, ut eũ morti traderent, nec inueniebant. Multi autem testimonium falsum dicebant aduersus eum, et conuenientia testimonia non erant. Et quidam surgentes, falsum testimonium ferebant aduersus eum dicentes: Quoniam nos audiuimus eum dicentem: Ego dissoluam templũ hoc manufactum, & post triduum aliud non manufactum ædificabo. Et non erat cõueniẽs testimonium illorũ. Et exurgẽs sũmus sacerdos in mediũ interrogauit IESVM, dicẽs: Nõ respondes quicquã ad ea quæ tibi obiiciuntur ab his? Ille aũt tacebat, & nihil respondit. Rursus summus sacerdos interrogabat eũ, et dixit ei: Tu es Christus filius dei benedicti? IESVS aũt dixit illi: Ego sum, & uidebitis filiũ hominis sedẽtẽ a dextris uirtutis, & uenientem cum nubibus cœli. Sũmus aũt sacerdos scin-

is done] that *the scriptures may be fulfylled. Thã hys disciples leauyng hym, fled euery one. And a certayne yonge mã followed him, clothed with a whyte lynnẽ vpõ ꝑ bare [shynne,] and they helde hym. But he ꝑ whyte lynnen lefte, fled naked from them. Esay. 53.b. Matth. 15.c

*And they delyuered Jesus vnto the hygh preste, and all the prestes, and scribes, and elders were come together. But Peter dyd follow hym afarre of, vntyll wythin in the palace of the hyghe preste: and he sat wyth the seruauntes by the fyre, and dyd warme hymselfe. *But the hygh prestes and all the councell sought wytnesse agaynst Jesu, that they myght bryng hym to death, and found not. Many gaue false wytnesse agaynste hym, and the wytnesses were not agreynge. And some vpsynge vp gaue false wytnesse agaynst hym, sayeng: We haue herde hym sayeng: *I shall breake downe thys temple made with handes, and after thre dayes shall I buylde another not made wyth handes. And they? wytnesse was not agreynge. * And the hyghe preste vpsynge vp in the myddes, axed Jesus, sayenge: Answerest thou nothynge to those thynges, whyche be layed agaynste the of these men? But he helde hys peace, and answered nothynge. *The hygh preste axed hym agayne, and sayde vnto hym: Arte thou Christe, the sonne of the blessed God? But Jesus sayde vnto hym: I ame it, *and ye shal se the sonne of man sytteyng at ꝑ ryght hande of the power, and cõmynge wyth the clouds of heauen. *And the hygh preste rentynge Matth. 16.f Luce. 22.b. Johan. 18.b Matth. 26.f Johan. 2.f G. Matth. 26.f Luce. 22.c. Johan. 6.g. Matt. 26.g.

rentynge hys clothes, sayde: What do we requyre ony moze witnesses? Ye haue herde the blasphemy. What thynke ye? Which all condempned hym to be gylty of death. And some began to spytte vpon hym, and to couer his face, and to buffette hym, and to saye vnto hym: Prophecy. * And the seruauntes dyd hym with fystes ‡ And whā Peter was beneth in the palace, one of the maydens of the hygh preste came: and whā she sawe Peter warmyng hym, lokyng vp hym, she sayd: Were ſt thou also with Jesu of Nazareth: But he denyed it, sayenge: I know hym not, nother wote I what thou sayest. And he went forth in the forecourte, and the cocke crewe. And agayn whan the mayde sawe hym, she beganne to saye vnto them that stode there aboute: This is one of them. And he denyed it agayne. And after a lytle whyle, they that stode by sayde vnto Peter: Truly thou art one of them, for thou art a Galilean also. But he beganne to curse and to sweare: I knowe not this man that ye speake of. And forthwith dyd the cocke crowe agayne. And Peter remembred the worde that Jesus sayde vnto hym: * Before the cocke do crowe twyse, thou shalte denye me thryse. And he beganne to wepe.

* 3. Reg. 22. d
Ioh. 16. b.
‡ mat. 26. g
Luce. 22. d
Ioh. 18. b

Marc. 14. d

The. xv. Chapter.

AND soone in the morynge the hygh prestes holdynge a counsell with the elders and scribes, & the whole counsell, bindyng Jesus led hym & deliuered hym vnto Pilate. And * Pilate axed hym: Arte

A
Psal. 2. a
Math. 27. a
Luce. 23. a
Ioh. 18. d

* Math. 27. b

scindens uestimenta sua, ait: Quid adhuc desideramus testes? Audistis blasphemiam. Quid uobis uidetur? Qui omnes condemnauerunt eum esse reum mortis. Et cœperunt quidam conspuere eum, & uelare faciem eius, & colaphis eum cœdere, & dicere ei: Prophetiza: & ministri alapis eum cædebant. Et cum esset Petrus in atrio deorsum, uenit una ex ancillis summi sacerdotis: et cum uidisset Petrum calefacientem se, aspiciens illum, ait: Et tu cum IESV Nazareno eras? At ille negauit dicens: Neque scio, neque noui quid dicas. Et exiit foras ante atrium, & gallus cantauit. Rursus autem cum uidisset ancilla, cœpit dicere circumstantibus: Quia hic ex illis est. At ille iterum negauit. Et post pusillum rursus qui astabant dicebant Petro: Vere ex illis es, nam & Galilæus es. Ille autem cœpit anathematizare & iurare: Quia nescio hominem istum quem dicitis. Et statim gallus iterū cantauit. Et recordatus est Petrus uerbi quod dixerat ei IESVS: Priusquam gallus cātet bis, ter me negabis. Et cœpit flere.

CAPVT. XV.

ET confestim mane cōsilium facientes summi sacerdotes cum senioribus, & scribis, & uniuerso concilio, uinctes IESVM duxerunt & tradiderunt Pilato. Et interrogauit eū Pilatus: Tu

Tu es rex Iudeorum? At ille respondens, ait illi: Tu dicis. Et accusabant eum summi sacerdotes in multis. Pilatus autem rursum interrogauit eum, dicens: Non respondes quicq̃? Vide in quantis te accusant. IESVS autem amplius nihil respondit, ita ut miraretur Pilatus. Per diem autem festum solebat dimittere illis unum ex uinctis, quemcunq; petiissent. Erat autem qui dicebatur Barrabas, qui cum seditiosis erat uinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, cœpit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, & dixit: Vultis dimittam uobis regem Iudeorum? Sciebat enim quod per inuidiam tradidissent eum summi sacerdotes. Pontifices autem concitauerunt turbam, ut magis Barrabam dimitteret eis. Pilatus autem iterum respondens, ait illis: Quid ergo uultis faciam regi Iudæorum? At illi iterum clamauerunt: Crucifige eum. Pilatus uero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum. Pilatus autem uolens populo satisfacere, dimisit illis Barrabam: & tradidit IESVM flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, & conuocant totam cohortem, & induunt eum purpura, & imponunt ei plectentes spineam coronam. Et cœperunt salutare eum: Aue rex Iudæorum.

Arte thou the kynge of the Iewes? But he answeryng, sayd vnto hym, Thou sayest it. And the hygh prestes accused hym of many thynges. And Pylate ared hym agayne, sayenge: Answerest thou nothynge? Beholde of how many thinges they accuse the But Jesus gaue no more answer, in so muche that Pylate maruayled.

Mark.15.b

* Nowe was he wonte at the feast day to let lowse vnto them one of the prisoners, whome so euer they desyred Ther was one prysoner with the seditious, which was called Barrabas the which had cõmytted manslaughter in ꝑ vproure. And whã the people was come vp, they begã to pray hym [to do] as he alway dyd vnto them. But Pylate answered them, & sayd Wyll ye that I shall let lowse vnto you ꝑ king of the Iewes? For he knew that the hyghe prestes had delyuered hym of enuy. * But the hygh prestes had moued the people [to say] that he shuld rather let Barrabas lowse vnto them. * Pylate answeryng agayn sayde vnto them: What wyll ye than that I shall do vnto the kynge of the Iewes? But they cryed agayn: Crucifye hym. But Pylate sayde vnto them: What euell hath he done? But they cryed more: Crucifye hym. Pylate wyllyng to satisfye the people, let lowse vnto them Barrabas, & delyuered Jesus beynge scourged to be crucifyed. * And the souldyers led him in to ꝑ cõmune hall, & dyd call the whole company, and clothe hym with a purple and platynge a crowne of thornes set it vpon his heade, and begãne to salute hym: Hayle kynge of the

Mark.15.c

Mark.15. Luc.23.c

Mark.15.b Joh.19.a

Iewes.

Iewes. And smote hys heade wyth a
rede, and spytted vpon hym, and kne-
Iohan.19.b lynge, worshypped hym. * And after
they had mocked hym, they stripped
hym oute of the purple, and put on
hys owne clothes, & leade hym forth
that they myght crucify hym. * And
Mach.27.b they compelled one Simon of Lyre-
Luce.23.c ne that passed by, commynge from
the felde, the father of Alexander and
Rufus, that he should beare his crosse.
And they leade hym to the place Gol-
gotha, which interpreted is, ỳ place
of skulles: & they gaue hym to drynke
wyne myrte wyth myrrhe, & he toke
Psal.21.b. it not. * And crucifyenge hym they
Mach.27.b parted hys garmentes, castyng lotte
Iohan.19.c vpon them, what euery one should
take. It was the thyrde houre, & they
crucifyed hym. And the title of hys
cause was wrytte: Kyng of ỳ Iewes.
And they crucify with him two mur
therers: the one at hys ryght hande, &
the other at the leste hande. And the
scripture is fulfylled, whyche sayeth:
Esay.53.b. * And he was counted wyth the euell
Marc.14.f doers. ‡ And they that went by blas-
‡mat.27.a phemed him, waggyng theyr heades,
Luce.23.b and sayenge: Fy on the that destroy-
est the temple of God, and buyldest
it agayn in thre dayes: Saue thyself
commynge downe from the crosse.
Lyke wyse the hygh prestes wyth the
scribes mockyng, sayde to eche other:
he hath saued other, hymselfe can he
not saue. Christe the kynge of Israel,
let hym nowe come downe from the
crosse, that we maye se and beleue.
They that were crucifyed with hym
Mach.27.c reuyled hym also. * And whan the
Luce.23.b syxte houre was come, ther was dark
nesse

dæorum. Et percutiebant caput
eius arundine, & conspuebant
eum, & ponentes genua, adora-
bant eum. Et postq̃ illuserunt ei,
exuerunt illum purpura, & indu-
erunt eum uestimentis suis, & e-
ducunt illum ut crucifigerent e-
um. Et angariauerunt prætere-
untem quempiã Simonem Cy-
renæum uenientem de uilla, pa-
trem Alexãdri & Rufi, ut tolle-
ret crucem eius. Et perducunt il-
lum in Golgotha locũ: quod est
interpretatũ, caluariæ locus: Et
dabant ei bibere myrrhatum ui-
num, & non accepit. Et crucifigẽ
tes eum, diuiserunt uestimenta
eius, mittentes sortem super eis,
quis quid tolleret. Erat autem
hora tertia, & crucifixerũt eum.
Et erat titulus causæ eius inscrip
tus: Rex Iudæorũ. Et cum eo cru
cifigunt duos latrones: unum a
dextris, & alium a sinistris eius.
Et impleta est scriptura, quæ di-
cit: Et cum iniquis reputatus est.
Et prætereuntes blasphemabãt
eum, mouentes capita sua, & di-
centes: Vah qui destruis templũ
dei, & in tribus diebus reædifi-
cas! Saluum fac temetipsum de-
scendens de cruce. Similiter &
summi sacerdotes illudentes,
ad alterutrum cum scribis dice-
bant: Alios saluos fecit, seipsum
non potest saluum facere. Chri-
stus rex Israel, descendat nunc
de cruce, ut uideamus & crede-
mus. Et qui cum eo crucifixi erãt
conuiciabantur ei. Et facta ho-
ra sexta, tenebræ factæ sunt

per

per totam terram usque in horam nonam Et hora nona exclamauit IESVS uoce magna dicens: Eloi, Eloi, lamma zabathani, quod est interpretatum, Deus meus, deus meus, ut quid dereliquisti me? Et quidam de circumstantibus audientes, dicebant: Ecce Eliam uocat. Currens autem unus, & implens spongiam aceto, circumponensque calamo, potum dabat ei, dicēs: Sinite, Videamus si ueniat Elias ad deponendum eum. IESVS autem emissa uoce magna, expirauit. Et uelum templi scissum est in duo, a summo usque deorsum. Videns autem Centurio qui ex aduerso stabat, quia sic clamans expirasset, ait: Vere, hic homo filius dei erat. Erant autem & mulieres de longe aspicientes, inter quas erat Maria Magdalene, et Maria Iacobi minoris, & Ioseph mater, & Salome: Et cum esset i Galilæa, sequebantur eum, et ministrabāt ei, & aliæ multæ quæ simul cum eo ascenderant Hierosolymam. Et cum iam sero esset factum, (quia erat parasceue, quod est ante sabbatum) uenit Ioseph ab Arimathæa nobilis decurio, qui & ipse erat expectans regnum dei, et audacter introiuit ad Pilatum, et petiit corpus IESV. Pilatus autem mirabatur, si iam obiisset. Et accersito Centurione, interrogauit eū, si iam mortuus esset. Et cū cognouisset a cēturione, donauit corpus IESV Ioseph.

Ioseph.

nesse ouer ꝑ whole earth. And at the nynth hour dyd Jesus crye out with a loude voyce, sayeng: ✱Eloi, eloi, lāma zabathani? the which interpreted is, My God, My God, why hast thou forsaken me? And some of them that stode there about hearyngе it, sayd: Behold he calleth Elias. ✱But one runnynge, and fyllyng a sponge wyth vynegre, and puttyng it about a rede, gaue hym to drynke, sayenge: Let ye hym alone, let vs se whether Elias wyl come to take hym downe. But Jesus cryenge loude, gaue vp the goost. And the vayle of the temple was rent in two, from aboue tyll beneth. ✱But ꝑ Centurio which stode ouer agaynst hym, as he was seyng that Jesus had geuen vp the goost cryeng so, he sayde: Truly this man was the sonne of God. ✱Ther were also women afarre of beholdynge, amonge whome was Mary the Magdalene, and Mary of James ꝑ lesser, and the mother of Joseph, & Salome: And whan he was in Galile, ✱they followed hym, and ministred vnto hym, & many other, which came also vp to Jerusalē wt him. ✱Whā it was now become euen (because it was the daye of preparyng, which is before ꝑ sabbat) there came one Joseph of Arimathea, a noble senatour, which also was lokynge for the kyngdome of God, & boldly went in vnto Pilate, and axed ꝑ body of Jesu. But Pilate marueyled, that he was dead alreadp, & Centurio beynge called, he axed hym, yf he were deade alreadp. And whā he had knowlege of ꝑ Centurio, he gaue vnto Joseph ꝑ body of Jesu.

Mat. 11.a

Mat. 27.c
Johan. 19.c

Mat. 27.f.
Luce. 23.c.

Johan. 19.a

Luce 8.a

Mat. 27.g
Luce. 23.c
Johan. 19.d

Wyth

But Joseph boughte a lynnen cloth, and tahynge hym downe, wounde hym therin, and layd hym in a graue that was hewen out of the roche, and he rolled a stone to the mouth of the
Math.27.g sepulchre. * Mary Magdalene and Mary Joseph beheldē where he should be layde. ✠

The.xvi.Chapter. ✠

A
Math.28.a Luce.24.a Johan.20.a
ND * whan the sabbat was past Mary Magdalene, & Mary James, & Salome bought spices, that they cō mynge myght anoynte Jesu. And on one daye of the sabbates, very early, whan ỳ Sonne was now ryssen, they come to the graue, & they sayd to eche other: Who shal remoue vs the stone from the doze of the graue? And lokynge, they sawe the stone rolled awaye: ffor it was a very great one. And they goyng into the graue, they sawe a yonge man syttynge at the tyght hande, clothed wyth a whyte longe garment, & they were abashed.
Math.28.a Luce.24.a * Who sayeth vnto them: Be not afrayed, ye seke Jesus of Nazareth ỳ was crucifyed, he is ryssen, he is not here: Beholde the place where they had layed hym. But go ye, tell his disciples & Peter, ỳ he shall go before you into Galile: * there shall ye se hym
Actu.1.a. Mat.24.d as he sayde vnto you. ✠ But they goynge forthe, fled awaye from the graue: ffor a tremblynge and feare was come vpon them, and they sayd nothynge to ony man, for they were
B Mat.28.a. Luce 24.a Ioan.20.a afrayed. ✠ * But Jesus ryssyng early on the fyrste daye of the sabbat, ‡ he appeared fyrst vnto Mary Magdalene, oute of the whyche he had caste

seuen

Ioseph autem mercatus est syndonem, & deponens eū inuoluit syndone, & posuit eum in monumento, quod erat excisum de petra, & aduoluit lapidē ad ostium monumenti. Maria Magdalene & Maria Ioseph aspiciebant ubi poneretur.

CAPVT. XVI.

ET cum transisset sabbatum, Maria Magdalene, & Maria Iacobi, & Salome emerunt aromata, ut uenientes ungerent IESVM. Et ualde mane una sabbatorum, ueniunt ad monumentum orto iam sole, & dicebant ad inuicem: Quis reuoluet nobis lapidem ab ostio monumenti? Et respicientes, uiderunt reuolutum lapidem: Erat quippe magnus ualde. Et introeuntes in monumentum, uiderunt iuuenem sedentem in dextris, coopertum stola candida, & obstupuerunt. Qui dicit illis: Nolite expauescere, IESVM quaeritis Nazarenum crucifixum, surrexit, non est hic: ecce locus ubi posuerunt eum. Sedite, dicite discipulis eius & Petro, quod praecedet uos in Galilæam: ibi eum uidebitis, sicut dixit uobis. At illæ exeuntes, fugerunt de monumento: Inuaserat enim eas tremor & pauor, & nemini quicquā dixerunt, timebant enim. Surgens autem IESVS mane prima sabbati, apparuit primo Mariæ Magdalene, de qua eiecerat

septem

septem dæmonia. Illa uadens, nunciauit his qui cum eo fuerat, lugentibus & flentibus. Et illi audientes quia uiueret, & uisus esset ab ea, non crediderunt. Post hæc autem, duobus ex his ambulantibus ostensus est in alia effigie euntibus in uillam: & illi euntes nunciauerunt cæteris, nec illis crediderunt. Nouissime autē recumbentibus illis undecim, apparuit, & exprobrauit incredulitatem eorum, & duritiam cordis, quia his qui uiderant eum resurrexisse, non crediderunt. Et dixit eis: Euntes in mundum uniuersum, prædicate euangelium omni creaturæ. Qui crediderit, & baptizatus fuerit, saluus erit: qui uero non crediderit, condemnabitur. Signa autem eos qui crediderint, hæc sequētur: In nomine meo dæmonia eicient, linguis loquentur nouis, serpentes tollent: Et si mortiferum quid biberint, nō eis nocebit: Super ægros manus imponent, & bene habebūt. Et dominus quidē IESVS postquam locutus est eis, assumptus est in cœlum, & sedet a dextris dei. Illi autem profecti, prædicauerunt ubique, domino cooperante, & sermonem cōfirmante sequentibus signis.

seuen deuels. She goyng, tolde it vnto them mournynge & weppynge that had bē wyth hym. And they hearyng that he lyued & was sene of her, dyd not beleue it. * But after thys was he shewed in another figure vnto two of these goynge vpon the felde: & they goynge tolde it to the other, nother dyd they beleue them. † ‡ * But at the laste he appeared to the eleuen, syttynge at the table, and vpbraded them they? vnbelefe, and ? hardnesse of harte, because they beleued not them, that had sene that he was ryse. And he sayde vnto them: Ye goynge in all the worlde, preach ? gospel vnto euery creature. Who so shall beleue, & shall be baptysed, shalbe saued: but who so shall not beleue, shalbe dāned. But vnto them that shall beleue shall these tokens followe: * In my name shall they caste oute Deuels, ‡ they shall speake wyth newe tunges, * they shall dryue awaye serpentes: And yf they drynke ony deadly thyng, it shal not hurt them: * They shall laye [their] handes vpon the sycke, and they shalbe wel. * And the LORDE Jesus truely, after that he had spoke vnto them, he was taken vp into heaue, & sytteth at the ryght hand of God. But they goyng they? waye preached euery where, * the LORDE worlyng with them, and cōfirmyng the worde wyth tokens followynge. †

Luce. 24. b.

Marc. 13. c
Johan. 20. c

Actu. 5. b.
3. 4. 16. c 19. 8
‡ Actu. 2. a.

Luc. 10. b
Actu. 28 a

Actu. 14. b, and. 28. a

Luce. 24. b
Actu. 1. b.
and. 7. g.

Hebr. 2. a.

¶ Finis euangelii secundum Marcum.

(*)

℄ The ende of the gospell after Marke.

(*)

¶ The holy Gospell of Jesu Christe after Luke.

The Prologe.

FOr as muche as many haue endeuoured to set in order the wordes of the actes, that are come to passe amonge vs, lyke as they delyuered them vnto vs, that at fyrst saw them theyrselues, and were ministres of the worde: I thought it good also (after that I had gotten the knowelege of all from the begynnyng) to wryte them diligently vnto the in order (good Theophile,) that thou mayest knowe the truthe of those wordes, wherof thou arte enfourmed.

The fyrste Chapter.

THer was in the dayes of Herode kynge of the Iewes a preste, by name Zachary, of ỳ * course of Abia, and hys wyfe of ỳ doughters of Aaron, and hyr name Elizabeth. They were both ryghteous before God, and walkynge wythout blame in all the commaundementes and iustifications of the LORDE. And they had no chylde, because that Elizabeth was baren, and they both wellgone forth in theyr dayes. And it came to passe, whan Zachary executed ỳ prestlode before God, in the order of hys course, (after ỳ costume of the prestlode,) * by lot he wente forth

1. Par. 25. b

Exod. 30. b
Hebr. 9. a

¶ SANCTVM IESV CHRISTI Euangelium secundum Lucam

PRAEFATIO.

QVoniam quidem multi conati sũt ordinare narrationẽ quæ in nobis completæ sunt rerum, sicut tradiderunt nobis qui ab initio ipsi uiderũt, & ministri fuerunt sermonis: uisum est & mihi assequuto omnia a principio, diligenter ex ordine tibi scribere optime Theophile, ut cognoscas eorum uerborum, de quibus eruditus es ueritatem.

CAPVT PRIMVM.

FVit in diebus Herodis regis Iudeæ sacerdos quidã nomie Zacharias de uice Abia, & uxor eius de filiabus Aarõ, et nomẽ illius Elizabeth. Erant autem iusti ambo ante Deum, & incedentes in omnibus mandatis et iustificationibus domini sine querela. Et non erat illis filius, eo quod esset Elizabeth sterilis, & ambo processissent in diebus suis. Factũ est aũt cũ sacerdotio fungeretur Zacharias, in ordine uicis suæ ante deũ (secũdũ consuetudinẽ sacerdotii) sorte exiit ut

vt incensum poneret, ingressus in templum domini: & omnis multitudo populi erat orans foris hora incensi. Apparuit autem illi angelus domini, stans a dextris altaris incensi. Et Zacharias turbatus est videns, & timor irruit super eum. Ait autem ad illum angelus: Ne timeas Zacharia, quoniam exaudita est deprecatio tua, & vxor tua Elizabeth pariet tibi filium, & vocabis nomen eius Ioannem, & erit gaudium tibi & exultatio: & multi in natiuitate eius gaudebunt. erit enim magnus coram Domino. Vinum & siceram non bibet, & spiritu sancto replebitur adhuc ex vtero matris suæ. Et multos filiorum Israel conuertet ad Dominum Deum ipsorum, & ipse præcedet ante illum in spiritu & virtute Eliæ, vt conuertat corda patrum in filios, & incredulos ad prudentiam iustorum, parare Domino plebem perfectam. Et dixit Zacharias ad angelum: Vnde hoc sciam? ego enim sum senex, & vxor mea processit in diebus suis. Et respondens angelus, dixit ei: Ego sum Gabriel, qui asto ante Deum, & missus sum loqui ad te, & hæc tibi euangelizare. Et ecce eris tacens & non poteris loqui, usque in diem quo hæc fiant, pro eo quod non credidisti verbis meis, quæ implebuntur in tempore.

forth to laye in the incense, entrynge into the temple of the LORDE: and al the multitude of the people was prayenge wythout at the houre of incense. And the angell of the LORDE appeared vnto hym, standynge at the ryght hande of the altare of incense. And Zachary seyng [hym] was abashed, and a feare came vpon hym. But the angell sayd vnto hym: feare not Zachary, for thy prayer is herd, and thy wyfe Elizabeth shall bringe forth vnto the a sonne, and thou shalt call hys name Jhon, and thou shalt haue ioye and gladnesse: and many shall haue ioye at hys nattuite: for he shalbe greate before the LORDE. Wyne and stronge drynke shall he not drynke, and he shalbe fylled wyth the holy gooste, yet in hys mothers wombe. And he shall turne many of the chyldren of Israell vnto the LORDE they: God, & he shall go before hym in the spirete & power *of Elias, that he maye turne the hartes of the fathers vnto the chyldren, & the vnbeleuynge to the wysedome of the ryghteous, to make ready a perfecte people vnto the LORDE. And Zachary sayd vnto the angell: Wherby shall I knowe thys? *for I am olde, and my wyfe is gone forth in hyr dayes. And the angel answeryng, sayd vnto hym: I am Gabriell, that stande before God, & am sente to speake vnto the, & to shew these glad tydynges vnto the. And behold, thou shalt be dome & not able to speake, vntyl the daye, wher in these thynges shall come to passe, beause thou *beleuedest not my wordes that shalbe fulfylled at theyr tyme.

Malac. 4. Matth. 11. Luc. 1.

Gene. 17. & 18. Iudi. 13.

4. Reg. 7. 2

tyme. And ꝑ people was waytyng for Zachary, and maruayled that he tarved in the tẽple. But he beyng gone out could not speake vnto them, and they perceaued ꝑ he had sene a visiõ in the tẽple. And he was beckenyng vnto them, and he abode domme. And it chaunched as the dayes of his offyce were fynysshed, he departed into his house. And after those dayes Elyzabeth his wyfe dyd conceaue, and hyd herselfe fyue monethes, sayeng: This wyse hath the LORD done vnto me in the dayes in the whiche he hath loked to take awaye my rebuke among men. † *And in the sixte moneth is the angell Gabryell sent from God in the citie of Galile, whose name is Nazareth, vnto the virgyne spoused vnto a man, whose name was Joseph. of the house of Dauid: and the name of the virgyne [was] Mary. And the angell beynge gone in vnto her, sayd: Hayle ful of grace, the LORD is with the, blessed art thou amonge wemen. The whiche whan she hadde herde, she was troubled at his worde, and thought, what maner of salutacio this shulde be. And ꝑ angell sayd vnto her: Feare not Mary, for thou hast foũde grace by God. *Behalde thou shalt conceaue in thy wombe, and shalte bryng forthe a sonne, *And thou shalt call his name IESVS: the same shalbe great, & shal be called the sõne of the moost hyghest, and the LORD god shall geue hym the seate of Dauid his father, *and he shall reygne for euer in the house of Jacob; ‡ and ther shalbe no ende of his kyngdõ. And Mary sayd vnto

Luc. 1.c

Mat. 1.c

Esay. 7.c

Mat. 1.c
Luc. 1.c

Esay. 9.b
Dan. 7.b
Mich. 4.b
Heb. 1.b

suo. Et erat plebs expectãs Zachariã, & mirabãtur quod tardaret ipse in templo. Egressus autem non poterat loqui ad illos, & cognouerunt quod visionem vidisset in templo. Et ipse erat innuens illis, & permansit mutus. Et factum est, ut impleti sunt dies officii eius; abiit in domum suam. Post hos autem dies concepit Elizabeth vxor eius, & occultabat se mensibus quinque, dicens: Quia sic fecit mihi dominus in diebus quibus respexit auferre opprobrium meum inter homines. In mense autem sexto, missus est angelus Gabriel a deo in ciuitatem Galilææ, cui nomen Nazareth, ad uirginem desponsatam viro, cui nomen erat Ioseph, de domo Dauid: & nomen virginis Maria. Et ingressus angelus ad eam, dixit: Aue gratia plena, dominus tecum, benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone eius, & cogitabat qualis esset ista salutatio. Et ait angelus ei: Ne timeas Maria, inuenisti enim gratiam apud deum: Ecce concipies in vtero, & paries filium, & vocabis nomen eius Iesum: hic erit magnus, & filius altissimi vocabitur: & dabit illi dominus deus sedem Dauid patris eius, & regnabit in domo Iacob in æternum, & regni eius non erit finis. Dixit autẽ Maria ad angelũ:

Quomodo

Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus dixit ei: Spiritus sanctus superueniet in te, & virtus altissimi obumbrabit tibi. Ideoque & quod nascetur ex te sanctum, vocabitur filius Dei. Et ecce Elizabeth cognata tua, & ipsa concepit filium in senectute sua, & hic mensis sextus est illi quę vocatur sterilis: quia non erit impossibile apud deum omne uerbum. Dixit autem Maria: Ecce, ancilla domini, fiat mihi secundum verbum tuum. Et discessit ab illa angelus. Exurgens autem Maria in diebus illis, abiit in montana cum festinatione in ciuitatem Iuda, & intrauit in domum Zachariæ, & salutauit Elizabeth. Et factum est vt audiuit salutationem Mariæ Elizabeth, exultauit infans in vtero eius, & repleta est spiritu sancto Elizabeth, & exclamauit voce magna, & dixit: Benedicta tu inter mulieres, & benedictus fructus ventris tui. Et vnde hoc mihi, vt veniat mater domini mei ad me? Ecce enim ut facta est vox salutationis tuæ in auribus meis, exultauit in gaudio infans in vtero meo: & beata quæ credidisti, quoniam perficientur ea quę dicta sunt tibi a Domino. Et ait Maria: Magnificat anima mea dominum. Et exultauit spiritus meus, in Deo salutari meo. Quia respexit humilitatem ancillæ suæ, ecce enim ex hoc beatam me dicét oēs generatiōes.

vnto the aungell: how shall this be, seyng I know no man? And ꝑ angell answeryng, sayd vnto her: The holy gooſt shall come from above in the & the power of the mooſt hyghest shall ouershadowe ꝑ. And therfore the holy that shalbe borne of the, shalbe called the sōne of God. And beholde, Elyzabeth thy cosyn, she also hath conceaued a sonne in hyr olde age, and this is the syxte moneth of her that is called barren: ✻ for euery thynge shall not be impossible with God. But Mary sayd: Beholde [here am I] the hādmaydē of ꝑ LORDE, be it vnto me, as thou hast sayd. ✻ And ꝑ angell departed frō her. ✝ ✝ And Mary ryssynge in those dayes, went into ꝑ mountaynes with haist into the citie of Iewry, & entred into the house of Zachary, & saluted Elyzabeth. And it befell as Elyzabeth herde the salutacion of Mary, ꝑ chylde lept in her wombe, & Elyzabeth was spilled with ꝑ holy gooſt, & cryed out with loude voyce & sayde: Blessed art ꝑ among women, & blessed is the frute of thy wōbe. And whēce cōmeth that vnto me, that ꝑ mother of my LORDE shuld come vnto me? For beholde, as the voyce of thy salutacion happened in myne eares, the babe lept for ioye in my wombe: and happy arte thou that hast beleued, for ꝑ thinges shall be fulfilled, which were tolde ꝑ frō the LORD. And Mary sayd: ✻ My soule magnifyeth ꝑ LORD. And my spyrete reioyced in God my sauioure. ✝ Because he hath beholde ꝑ lowe degre of his hādmaidē, for beholde frombence forth shal al generaciōs cal me blessed.

Quia

for he that is myghty hath done greate thynges vnto me, and holy is his name. And his mercy [endureth] from progeny to progeny, vpõ them that feare hym. He hath wrought strength in hys arme, he hath scattered the proude in the imaginacion of
1. Reg. 2. a. Eccli. 10. c. their harte. * He hath set downe the myghty from the seate, and hath exalted them of lowe degre. He hath fylled the hongry wyth good thynges, and let the ryche go empty. He hath taken vp Israel hys seruaunt, beyng remembred of hys mercy. Euen as
Gene. 22. c. he hath sayd vnto our fathers * Abraham, and hys sede for euer. And Mary remayned wyth her aboute thre monethes, and returned agayne into
℣ hyr house. ℣ And Elizabethes tyme to bringe forth is fulfylled, and she brought forth a sonne. And hyr neghbours & kynsfolkes herde that God had magnifyed hys mercy wyth her, and they reioyced wyth her. And it fortuned vpon the eyght daye, they
Gene. 17. b. Leui. 12. a came * to circumcyse the chylde, and they called hym by the name of hys father Zachary. And hys mother answeryng, sayde: Not so, but he shalbe called Jhon. And they sayde vnto her: Ther is nomã in thy kynred that is called by that name. And they made sygnes vnto hys father, howe he wolde haue hym called. And he axyng for writyng tables, wrote, sayenge: Jhon is hys name. And they dyd all maruayle. But hys mouth was forthwyth opened, and hys tunge, and he spake, blessynge God. And ther happened a feare vpõ all their neyghbours, and vpon all the

Quia fecit mihi magna qui potens est, & sanctum nomen eius. Et misericordia eius a progenie in progenies, timentibus eum. Fecit potentiam in brachio suo, dispersit superbos mente cordis sui. Deposuit potentes de sede, et exaltauit humiles. Esurientes impleuit bonis, et diuites dimisit inanes. Suscepit Israel puerum suum, recordatus misericordiæ suæ. Sicut locutus est ad patres nostros, Abraham, & semini eius in secula. Mansit autem Maria cum illa quasi mensibus tribus, & reuersa est in domum suam. Elizabeth autem impletum est tẽpus pariendi, & peperit filium. Et audierunt uicini & cognati eius, quia magnificauit dominus misericordiam suam cum illa, & congratulabantur ei. Et factum est in die octauo, venerunt circuncidere puerum, & vocabant eum nomine patris sui Zachariam. Et respondens mater eius, dixit: Nequaquam, sed vocabitur Ioannes. Et dixerunt ad illam: Quia nemo est in cognatione tua qui vocetur hoc nomine. Innuebant autem patri eius quem vellet vocari eum. Et postulans pugillarem, scripsit dicens: Ioannes est nomen eius. Et mirati sunt vniuersi. Apertum est autem ilico os eius, & lingua eius, & loquebatur benedicens deum. Et factus est timor super omnes uicinos eorum, & super

omnia

omnia montana Iudææ diuulgabantur omnia uerba hæc, & posuerunt omnes qui audierant in corde suo, dicentes: Quis putas puer iste erit? Etenim manus domini erat cum illo. Et Zacharias pater eius repletus est spiritu sancto, & prophetauit, dicens: Benedictus dominus deus Israel, quia uisitauit & fecit redemptionem plebis suæ. Et erexit cornu salutis nobis, in domo Dauid pueri sui. Sicut locutus est per os sanctorum qui a seculo sunt prophetarum eius: Salutem ex inimicis nostris, et de manu omnium qui oderunt nos. Ad faciendam misericordiã cũ patribus nostris, et memorari testamenti sui sancti. Iusiurandũ quod iurauit ad Abraham patrẽ nostrũ daturũ se nobis. Vt sine timore de manu inimicorum, nostrorũ liberati seruiamus illi. In sãctitate et iustitia corã ipso, oĩbus diebus nr̃is. Et tu puer propheta altissimi uocaberis: præibis eñ ante faciẽ dñi parare uias eius. Ad dãdã scientiã salutis plebi eius, in remissionẽ peccatorũ eorũ. Per uiscera misericordiæ Dei nostri, in quibus uisitauit nos oriẽs ex alto. Illuminare his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in uiam pacis. Puer autẽ crescebat, & confortabatur spiritu, et erat in desertis usq; in diem ostensionis suæ ad Israel.

all the hyll contryes of Jewry were al these wordes noysed. And all they that herde [them] layed them vp in their harte, sayenge: What trowe ye wyll this chylde be? For the hande of the LORDE was with hym. And Zachary his father was fylled with thy holy goost, and prophecyed, sayenge: Blessed be the LORDE God of Israell, for he hath visyted and made a redempcion of his people. And hath set vp vnto vs * an horne of saluacion, in the house of Dauid his seruaunte. As he hath spoken by the mouth of his prophetes, whiche were sence the world begã: [namely] The saluacion from oure enemyes, and from the hande of all them that hated vs. To do mercy with oure fathers, and to thynke vpon his holy * conuenaunte. The othe that he dyd sweare vnto oure father Abraham for to geue vs. * That we delyuered out of the hãde of our enemyes, may serue hym without feare, in holynesse and ryghteousnesse before hym, all our dayes. And thou chylde shalt be called a prophet of the moost hyghest: for thou shalt go before the face of the LORDE, to prepare his waye, to geue the knowlege of saluaciõ vnto hys people: for ꝑ remyssiõ of their synnes. Thorow the tender mercy of our God, in the which ꝑ day spryngeth frõ on hygh hath visited vs. To lygh ten the ꝑ sytte in darknesse & in ꝑ shadow of death, to gyde our fete in the waye of peace. And ꝑ chylde grew & was strengthed in spryte, & was in ꝑ wylderneſſe tyll ꝑ tyme of his shewynge to Israell. ¶ The. ii. Chap.

Psal. 132. b.
Gene. 22. c.
Esay. 53. b
Hebr. 9. c.

CAPVT. II.

Factum

A ND it befell in thoſe dayes [that] there went oute a cõmaundement from Auguſtus the Emperoure that the whole worlde ſhulde be taxed. Thys taxynge was fyrſte made of Cyrinus the debite of Syria. And they wente all to be taxed, euery one in hys cytie. And Joſeph alſo wente op from Galile, out of the cytie Nazareth into Jewry to the cytie of Dauid, ✶which is called Bethlee, 1. Kegs. 17. 16. a. 10. b because that he was of the houſe and lynage of Dauid, that he myghte be taxed wyth Mary hys ſpouſed wyfe Math. 1. c beynge wyth chylde. ✶And it foryned whyle they were there, that the dayes that ſhe ſhulde bringe forthe were fulfylled: And ſhe brought forth hyr fyrſt begotten ſonne, & ſhe wrapped hym in clothes, and layd hym in a maunger: for they had no rowme B in the inne. And ther were ſhepeherdes in the ſame region watchynge & keppng the nyghtwatches ouer theyr 1. Tim. 3. b. flocke. And beholde, ✶ the angell of the LORDE ſtode by them, and the bryghtneſſe of God dyd ſhyne round aboute them, and they were abaſhed for great feare. And the angell ſayd: ffeare not. Beholde, I bringe you glad tydynges of greate ioye, the whyche ſhalbe vnto all people: for vnto you is thys daye borne a ſaueoure, in the cytie of Dauid, whyche is Chriſte the LORDE. And thys ſhalbe a token vnto you: Ye ſhall fynde the babe wounde in clothes, & layed in a maunger. And ſodenly was wyth the angell a multitude of the heauenly hooſt, prayſynge God and

FActum eſt autem in diebus illis, exiit edictũ a Cæſare Auguſto, ut deſcriberetur uniuerſus orbis. Hæc deſcriptio prima facta eſt a præſide Syriæ Cyrino. Et ibant omnes ut profiterentur, ſinguli in ſuam ciuitatem. Aſcendit autem et Ioſeph a Galilæa de ciuitate Nazareth in Iudæam ciuitatem Dauid, quæ uocatur Bethleem, eo quod eſſet de domo & familia Dauid, ut profiteretur cum Maria deſponſata ſibi vxore prægnante. Factum eſt autem cum eſſet ibi, impleti ſunt dies ut pareret: Et peperit filium ſuum primogenitum, & pannis eum inuoluit, et reclinauit eum in præſepio: quia non erat eis locus in diuerſorio. Et paſtores erant in regione eadem uigilantes et cuſtodientes uigilias noctis ſuper gregem ſuum. Et ecce angelus Domini ſtetit iuxta illos, et claritas dei circumfulſit illos, et timuerunt timore magno. Et dixit angelus: Nolite timere. Ecce, euangelizo uobis gaudium magnum, quod erit omni populo: quia natus eſt uobis hodie Saluator, qui eſt Chriſtus Dominus, in ciuitate Dauid. Et hoc uobis ſignum: Inuenietis infantem pannis inuolutum, et poſitum in præſepio. Et ſubito facta eſt cum angelo multitudo militiæ cœleſtis, laudantium Deum et dicentium,

amt Gloria in altissimis Deo, et in terra pax, hominibus bonæ uoluntatis. Et factum est, ut discesserunt ab eis angeli in cœlum, pastores loquebantur ad inuicem: Transeamus usq; ad Bethleem, et uideamus hoc uerbum quod factum est, quod fecit Dominus, et ostendit nobis. Et uenerunt festinantes, et inuenerunt Mariam, et Ioseph, et infantem positum in præsepio. Videntes autem cognouerunt de uerbo quod dictum erat illis de puero hoc. Et omnes qui audierant, mirati sũt, et de his quæ dicta erant a pastoribus ad ipsos. Maria autem conseruabat omnia uerba hæc, conferens in corde suo. Et reuersi sunt pastores glorificantes et laudantes Deum in omnibus que audierãt et uiderant, sicut dictum est ad illos. Et postquã consũmati sunt dies octo, ut circũcideretur puer, uocatum est nomen eius IESVS, quod uocatum est ab angelo priusquam in utero conciperetur. Et postquam impleti sunt dies purgationis eorum, secundum legem Mosi, tulerunt illum in Hierusalem, ut sisterent eum Domino, sicut scriptum est in lege Domini: Quia õne masculinum adaperiens uuluam: sanctum Domino uocabitur: et ut darent hostiã secundũ quod dictum est in lege Domini, par turturũ, aut duos pullos colũbarũ. Et ecce homo erat in Hierusalẽ, cui nomen Simeõ, et homo iste iustus

and sayenge: Glory be vnto God in the mooste hyghest, and in earth peace vnto men of a good wyll. ✠ And it ℒ foꝛtuned, as the angels wente from them into heauen, ✠ the shepeherdes spake to eche other: Let vs go ouer vntyll Bethleem, and let vs se ꝑ thyng that is happened, the whyche the LORDE hath done, & hath shewed it vnto vs. And they came hastynge, & founde Mary, and Joseph, and the chylde layed in the maunger. And they seynge, remembꝛed the thynge that was tolde them of thys chylde. And all they that herde it, maruayled of the thynges that were tolde them of the shepeherdes. But Mary hepte all these sayenges, ponderynge [them] in hyꝛ harte. And the shepeherdes returned gloꝛifienge and ꝓaysynge God in all that they had herde and sene, as it was tolde them. ✠ ✠ And after that eyght dayes were fulfylled, that the chylde shulde be circũcised, hys name was called Jesus, ✠ the whych was called of the angell, before he was cõceaued in ꝑ wõbe. ✠ ✠ And after that ꝑ dayes of theyꝛ puꝛifienge were fulfylled, ✠ after ꝑ lawe of Moses, they ‡ bꝛought hym into Jerusalem, that they myght ꝓsente hym vnto the LORDE, as it is wꝛytten in the lawe of the LORDE: that ✠ Euery manchylde ꝑ fyꝛst is borne, shalbecalled halowed vnto ꝑ LORDE: & that they myght geue the offeryng, accoꝛdynge as it is sayde in the lawe of the LORDE, a pare of turtel dones, oꝛ two yonge pygeons. And beholde, ther was a man in Jerusalem, whose name was Simeon, and thys

Gene. 17. b.
Luce. 1. c.
Leui. 12. b.
1. Reg. 1. b
Exod. 13. b.
Num. 3. c.

man was ryghteous and fearynge [God,] waytynge for the consolacyō of Israell, & the holy goost was with in hym. And he had receaued an answere of the holy goost, þ he shuld not se death, without he had fyrste sene
℣ the anoynted of the LORDE. And he came in the temple by the spyrte. And whan his elders brought in the chylde Jesus, that they shulde do for
Leuit. 12.b hym after the costume of* the lawe, he toke hym also in his armes, & blessed God, & sayd: LORD now lettest thou thy seruaunt departe in peace, accordyng to thy worde: ffor myne eyes haue sene thy sauynge health, the which þ hast prepared before the
Esay. 49.b face of all people.* A lyghte for the
Actu. 13.c lyghtenynge of þ heythen, & a prayse of thy people Israell. ✝ And his father & hys mother were maruaylyng at þ thynges that were sayd of hym. And Symeon blessed them, and sayd vnto Mary his mother: Beholde, this [chylde] is set to the fall and ryssynge agayne of many in Israel, & to a sygne, which shalbe spoken against. And the swearde shal pearse thorow thyne owne soule, that þ thoughtes
℣ of many hartes may be opened. And ther was a prophetysse, Anna the doughter of Phanuell of the tribe of Aser: the same was wel aged, and had lyued seuen yeare frō hir virginite wyth husbād. And þ same was wedowe vntyll foure score & foure yeare, the which departed not from the temple, seruyng [God] nyght & day with fastynges & prayers. And the same cōmynge forth þ same houre, praysed þ LORD, & spake of hym vnto all them that

iustus & timoratus, expectans consolationem Israel, & spiritus sanctus erat in eo. Et responsum acceperat a spiritu sancto, non uisurum se mortem, nisi prius uideret Christum domini. Et uenit in spiritu in templum. Et cum inducerent puerum Iesum parentes eius, ut facerent secundum consuetudinem legis pro eo, et ipse accepit eum in ulnas suas, & benedixit deum, & dixit: Nunc dimittis seruum tuum domine, secundum uerbum tuum in pace: Quia uiderunt oculi mei salutare tuum, quod parasti ante faciem omnium populorum. Lumen ad reuelationem gentium, & gloriam plebis tuæ Israel. Et erant pater eius & mater eius mirantes super his quæ dicebantur de illo. Et benedixit illis Simeon, & dixit ad Mariam matrem eius: Ecce positus est hic in ruinam, & in resurrectionem multorum in Israel, & in signum cui contradicetur: Et tuam ipsius animam pertransibit gladius ut reuelētur ex multis cordibus cogitationes. Et erat Anna prophetissa, filia Phanuel de tribu Aser: hęc processerat in diebus multis, & uixerat cum uiro suo annis septem a uirginitate sua. Et hęc uidua usque ad annos octoginta quatuor, quæ non discedebat de tēplo, ieiuniis & obsecrationibus seruiens nocte ac die. Et hęc ipsa hora superueniēs, cōfitebatur dño, & loqbatur de illo omnibus

qui

qui expectabant redemptionē Iſrael. Et ut perfecerunt omnia ſecundū legem domini, reuerſi ſunt in Galilæam ciuitatem ſuam Nazareth. Puer autem creſcebat & confortabatur ſpiritu, plenus ſapientia, & gratia deſerat in illo. Et ibant parentes eius per omnes annos in Hieruſalem in die ſolemni Paſchæ. Et cum factus eſſet ānorum duodecim, aſcendentibus illis Hieroſolymam ſecundum conſuetudinem diei feſti, cōſummatiſque diebus cum redirent, remanſit puer IESVS in Hieruſalem, & non cognouerunt parentes eius. Exiſtimantes autem illum eſſe in comitatu, uenerunt iter diei, & requirebant eum inter cognatos & notos. Et non inuenientes, regreſſi ſunt in Hieruſalem, requirentes eum. Et factū eſt poſt triduū, inuenerunt illum in templo ſedentem in medio doctorum, audientem illos, & interrogantem eos. Stupebant autem omnes qui eum audiebāt ſuper prudentia & reſpōſis eius. Et uidentes admirati ſunt. Et dixit mater eius ad illū: Fili, quid feciſti nobis ſic? Ecce pater tuus & ego dolentes querebamus te. Et ait ad illos: Quid eſt quod me quærebatis? neſciebatis quia i his quæ patris mei ſunt oportet me eſſe? Et ipſi nō itellexerūt uerbū quod locutus eſt ad eos. Et deſcendit cum eis, et uenit Nazareth, et erat ſubditus illis. Et mater eius cō ſeruabat oia uerba hæc in corde ſuo.

that wayted for the redēpciō of Iſraell. And whā they had performed all thynges accordyng to the lawe of the LORDE, they returned agayne into Galile, into their cytie Nazareth. And ϸ chylde grewe & waxed ſtronge in ſpyrete, full of wyſdō, and the grace of God was in him. ¶ And his elders went euery yeare to Jeruſalē, at the feaſte daye of Eaſter. ¶ And whan he was twolue yeare olde, as they went vp to Jeruſalem * after ϸ coſtume of the feaſte, and whan ϸ dayes were fynyſhed, as they returned agayne, the chylde Jeſus remained at Jeruſalem, and his elders knew it not. But they thynkyng hym to be in the cōpanye came one dayes iourneye, and ſought hym amonge the kynſfolkes and acquayntaūces. And not fyndyng him, they went agayne to Jeruſalem, ſeekyng hym. And it fortuned that after thre dayes, they fande hym in the temple, ſyttynge in the myddeſt of the doctors, hearynge them, & appoſynge them. * And all they that herde hym were aſtōyed at his wyſdome and answers. And they ſeynge [hym,] maruayled. And his mother ſayd vnto hym: My ſonne, why haſte thou done ſo vnto vs? Beholde, thy father and I ſorowyng ſought the. And he ſayd vnto them: * What is it that ye ſought me? Knewe ye not that I muſte be in thoſe [thynges] that be my fathers? * And they vnderſtode not the ſayenge that he ſpake vnto them. And he wente downe wyth them, and came to Nazareth, and was obedient vnto them. * And hys mother kepte theſe ſayenges in hyr harte.

Exodi. 23.b and. 34.c Leuit. 23.a

Marth. 7.c Marci. 1.b Luce. 4.b

Johan. 2.a

Luce. 9.c and. 18.b.

Gene. 37.b

1.Reg.2.c harte. * And Jesus increased in wysedome, and age, and grace, wyth God and men. ✝

The.iii. Chapter. ✝

A IN the fyfteneth yeare of ꝑ Empyre of Tiberius the Emperoure, Pontius Pilate beynge lewtenaunte
Luce.23.a in Jewry, * and Herode one of the foure princes in Galile, and Philippe hys brother one of the four princes in Jturea and the region Trachonitis, and Lysanias one of the foure princes in Abiline, vnder Annas and Caiphas the chefe of the prestes, dyd the worde of the LORDE happen vpon Jhon the sonne of Zacharyas in the wylderneſſe. * And he
Matth.3.a Marc.1.a. Joh.1.b. came in all the coastes of Jordane, preachynge the baptyme of penaunce for the remiſſion of synnes, as it is wrytte in the boke of the sayenges of
Esay.40.a Esaye the prophete, [sayeng:] * The voyce of a cryer in the deserte: Prepare the waye of the LORDE, make hys pathes strayght. Euery valley shalbe fylled, and euery mountayne and hyll shalbe brought lower: and the croked shalbe made straight, and the rough shalbe turned into smooth wayes: and all fleshe shall se the sauynge
B health of God. * Therfore sayde he
Matth.3.a vnto the people that went oute to be baptysed of hym: Ye generation of vipers, who shewed you to flye frō the wrath to come? Worke therfore frutes worthy of penaunce, ¶ begynne not to saye: We haue Abraham to our father. For I saye vnto you, that God is able of these stones to rayse vp chyldre vnto Abraham. For euen

nowe

suo. Et IESVS proficiebat sapientia, & ætate, & gratia, apud deum & homines.

CAPVT .III.

ANno autem quintodecimo imperii Tiberii Cesaris, procurāte Pōtio Pilato Iudeam, Tetrarcha autē Galileæ Herode, Philippo autem fratre eius Tetrarcha Itureæ et Trachonitidis regionis, & Lysania Abilinæ Tetrarcha, sub principibus sacerdotum Anna et Caipha factum est uerbum Domini super Ioannem Zachariæ filium in deserto. Et uenit in omnem regionem Iordanis predicans baptismum pœnitentiæ in remissionem peccatorū, sicut scriptū est in libro sermonum Isaiæ prophetæ. Vox clamantis in deserto: Parate uiam domini, rectas facite semitas eius. Omnis uallis implebitur, & omnis mons & collis humiliabitur: & erunt praua in directa, & aspera in uias planas: & uidebit omnis caro salutare dei. Dicebat ergo ad turbas quæ exibant ut baptizarentur ab ipso: Genimina uiperarum, quis ostendit uobis fugere a uētura ira? Facite ergo fructus dignos pœnitentiæ, & ne cœperitis dicere: patrem habemus Abraham. Dico enim uobis quia potēs est deus de lapidibus istis suscitare filios Abrahæ. Iam enim

enim secutis ad radicē arboris posita est. Omnis ergo arbor nō faciens fructum bonum excidetur, & in ignem mittetur. Et interrogabant eum turbæ dicētes: Quid ergo faciemus? Respōdēs autē, dicebat illis. Qui habet duas tunicas det non habēti: & qui habet escas, similiter faciat. Venerūt aūt & publicani ut baptizarentur, & dixerunt ad illū: Magister quid faciemus? At ille dixit ad eos: Nihil amplius quā quod constitutum est uōbis, faciatis. Interrogabant autē eum & milites, dicentes: Quid faciemus et nos? Et ait illis: Neminem concutiatis, neq; calūniam faciatis, et contenti estote stipendiis uestris. Existimāte autem populo: et cogitātibus omnibus in cordibus suis de Ioanne, ne forte ipse esset Christus, respōdit Ioannes, dicēs omnibus. Ego quidē aqua baptizo uos, uenit autem fortior me post me, cuius nō sū dignus soluere corrigiā calciamētorum eius, ipse uos baptizabit in spū sancto & igne, cuius uentilabrū in manu eius, & purgabit aream suā, & cōgregabit triticū in horreū suū: paleas aūt cōburet igni inextinguibili. Multa quidē & alia exhortans euāgelizabat populo. Herodes aūt Tetrarcha cū corriperetur ab illo de Herodiade uxore fratris sui, & de oībus malis quæ fecit Herodes: adiecit et hoc super oia, et inclusit Ioannē in carcerē. Factū est aūt cū baptizaretur ois populus, & IESV

now is the axe layde to the roote of the tree. * Euery tre therfore not bryngeth forth good frute, shalbe hewen downe, & caste into the fyre. And the people axed hym, sayenge: * What shall we do than? He answeryng sayd vnto them: He that hath two coates, let hym geue vnto hym that hath none: and he that hath meate, let hym do lyhewyse. The publicans came also, that they myght be baptysed, and they sayde vnto hym: Master, what shall we do? But he sayd vnto them: Do nomore than is appoynted you. And the souldyours axed hym also, sayenge: And what shall we do? And he sayde vnto them: Do violence vnto noman, nor do wronge, and be content wyth youre wages. The people L surmysynge and thynkynge euery one in their hartes of Jhon whether happely he were Christ, dyd Jhon answere, sayenge vnto them all: * I verely baptyse you wyth water, but after me shall one come stronger thā I, whose lachet of hys shues I ame not worthy to lowse, * he shall baptyse you wyth the holy goost & fyre: ‡ whose fanne is in hys hande, & he shall pourge hys floure, & he shall gather the wheate into hys barne: but the chaffe shall he burne wyth vnquencheable fyre. And many other thynges exhortynge preached he vnto the people. * But Herode one of the foure princes, whā he was rebuked of hym of Herodias hys brothers wyfe, and of all the euels that Herode dyd, he added thys also aboue all, and shut Jhon in preson. * And it fortuned as all the people was baptysed, and Jesus

Mat. 3.a and 7.b.

Acts. 2.b

Luke. 3.a

Mat. 3.b Marci. 1.a. Johan. 1.c

Esech. 36.b and c.

‡ Mat. 3.b.

Mat. 14.a

Mat. 3.b Marci. 1.a. Johan. 1.b

ſus beynge baptyſed and prayeng, the heauen was opened, and the holy gooſt came downe in a bodyly ſhape lyke a doue vpon hym, and a voyce happened from heauen: Thou arte my beloued ſonne, in the haue I a delyte. And Jeſus hymſelfe was begynnynge nearehande thyrty yeare olde, as it was ſuppoſed of Joſeph,

SV baptizato & orante, aperti eſt cœlum, & deſcendit ſpiritus ſanctus corporali ſpecie ſicut columba in ipſum, & uox de cœlo facta eſt: Tu es filius meus dilectus, in te complacuit mihi. Et ipſe IESVS erat incipiẽs quaſi annorum triginta, ut putabatur filius Ioſeph,

Math. 13.g Marci. 6. a Luce. 4 c Johan. 1.a

Whych was the ſonne of Heli,
Whych was the ſonne of Mathat,
Whych was the ſonne of Leui,
Whych was the ſonne of Melchi,
Whych was the ſonne of Janne,
Whych was the ſonne of Joſeph,
Whych was the ſonne of Mathathias,
Whych was the ſonne of Amos,
Whych was the ſonne of Naum,
Whych was the ſonne of Heſli,
Whych was the ſonne of Nagge,
Whych was the ſonne of Maath,
Whych was the ſonne of Mathathias,
Whych was the ſonne of Semei,
Whych was the ſonne of Joſeph,
Whych was the ſonne of Juda,
Whych was the ſonne of Joanna,
Whych was the ſonne of Rheſa,
Whych was the ſonne of Zorobabel,
Whych was the ſonne of Salathiel,
Whych was the ſonne of Neri,
Whych was the ſonne of Melchi,
Whych was the ſonne of Addi,
Whych was the ſonne of Coſam,
Which was the ſonne of Helmadam,
Whych was the ſonne of Her,
Whych was the ſonne of Jeſo,
Whych was the ſonne of Heliezer,
Whych was the ſonne of Joram,
Whych was the ſonne of Mattha,
Whych was the ſonne of Leui,
Whych was the ſonne of Symeon,

Qui fuit Heli,
Qui fuit Mathat,
Qui fuit Leui,
Qui fuit Melchi,
Qui fuit Ianne,
Qui fuit Ioſeph,
Qui fuit Mathathiæ
Qui fuit Amos,
Qui fuit Naum,
Qui fuit Heſli,
Qui fuit Nagge,
Qui fuit Maath,
Qui fuit Mathathiæ,
Qui fuit Semei,
Qui fuit Ioſeph,
Qui fuit Iuda,
Qui fuit Ioanna,
Qui fuit Rheſa,
Qui fuit Zorobabel,
Qui fuit Salathiel,
Qui fuit Neri,
Qui fuit Melchi,
Qui fuit Addi,
Qui fuit Coſam,
Qui fuit Helmadam,
Qui fuit Her,
Qui fuit Ieſo,
Qui fuit Heliezer,
Qui fuit Ioram,
Qui fuit Mattha,
Qui fuit Leui,
Qui fuit Simeon,

Whych

Qui

CAPVT. III.

Qui fuit Iuda,
Qui fuit Ioseph,
Qui fuit Ionam,
Qui fuit Eliachim,
Qui fuit Melcha,
Qui fuit Menna,
Qui fuit Mattatha,
Qui fuit Nathan,
Qui fuit Dauid,
Qui fuit Ieſſe,
Qui fuit Obed,
Qui fuit Booz,
Qui fuit Salmon,
Qui fuit Naaſſon,
Qui fuit Aminadab,
Qui fuit Aram,
Qui fuit Eſtrom,
Qui fuit Phares,
Qui fuit Iudæ,
Qui fuit Iacob,
Qui fuit Iſaac,
Qui fuit Abrahæ,
Qui fuit Thare,
Qui fuit Nachor,
Qui fuit Saruch,
Qui fuit Ragau,
Qui fuit Phalech,
Qui fuit Heber,
Qui fuit Sale,
Qui fuit Chainan,
Qui fuit Arphaxat,
Qui fuit Sem,
Qui fuit Noe,
Qui fuit Lamech,
Qui fuit Mathuſala,
Qui fuit Enoch,
Qui fuit Iareth,
Qui fuit Malalehel,
Qui fuit Cainan,
Qui fuit Enos,
Qui fuit Seth,

Qui

Which was the ſonne of Iuda,
Which was the ſonne of Ioſeph,
Which was the ſonne of Jonam,
Which was the ſonne of Eliachim,
Which was the ſonne of Melcha,
Which was the ſonne of Menna,
Which was the ſonne of Mattatha,
Which was the ſonne of Nathan,
Which was the ſonne of Dauid,
Which was the ſonne of Jeſſe,
Which was the ſonne of Obed,
Which was the ſonne of Boos,
Which was the ſonne of Salmon,
Which was the ſonne of Naaſſon,
Which was the ſone of Aminadab,
Which was the ſonne of Aram,
Which was the ſonne of Eſtrom,
Which was the ſonne of Phares,
Which was the ſonne of Juda,
Which was the ſonne of Jacob,
Which was the ſonne of Iſaac,
Which was the ſonne of Abraham,
Which was the ſonne of Thare,
Which was the ſonne of Nachor,
Which was the ſonne of Saruch,
Which was the ſonne of Ragau,
Which was the ſonne of Phaleth,
Which was the ſonne of Heber,
Which was the ſonne of Sale,
Which was the ſonne of Chainan,
Which was the ſonne of Arphaxat,
Which was the ſonne of Sem,
Which was the ſonne of Noe,
Which was the ſonne of Lamech,
Which was ꝓ ſonne of Mathuſala,
Which was the ſonne of Enoch,
Which was the ſonne of Jareth,
Which was ꝓ ſonne of Malaleel,
Which was the ſonne of Cainan,
Which was the ſonne of Enos,
Which was the ſonne of Seth,

Which

Which was the sonne of Adam.
Which was the sonne of God.

The.iiii.Chapter.

A IEsus full of the holy goost dyd come agayne frō Iordane, and * was dryuen in spyrite in the deserte forty dayes, and was tempted of the deuel. * And he dyd eate nothynge in those dayes, and whan they were fynyshed, he hungred afterwarde. And ỳ deuell sayd vnto hym: Yf thou be the sonne of God, commaunde this stone that it be brende. And Iesus answered to hym: It is written: * Man lyueth not by bread only, but by euery word of God. And the deuell brought hym on a hygh mountayne, and shewed hym all the kyngdomes of the earthes compasse, in the twynklynge of an eye, and sayd vnto hym: I wyll geue the all this power and the glory therof, for they be geuen vnto me, and I geue thē vnto whome I wyll. Yf thou therfore fallynge downe wylt worshyppe before me, they shal al be thyn. and Iesus answerynge, sayde vnto him: It is written * Thou shalt worshyp thy LORD God, and hym only shalt thou serue. And he brought hym to Ierusalem, and set hym vpon the pinacle of the temple, and sayde vnto hym: Yf thou art the sone of God, cast thyselfe downe here. For it is written: * he hath geuē his aungels charge of the, that they kepe the, and ỳ they shall beare the vp in [their] handes, lest happely thou dash thy foote agaynst a stone. And Iesus answering sayde vnto hym: It is sayde: * Thou shalt not tempte thy LORDE God

And

Matth.4. & Marc.12.b

Exod.34.b
3 Reg.19.b

Deut.8.b

Deut.6.c and 10.b

Psal.90.b

Deut.6.c

Qui fuit Adam,
Qui fuit Dei,

CAPVT. IIII.

IESVS autem plenus spiritu sancto, regressus est a Iordane, & agebatur in spiritu in deserto diebus quadraginta, & tentabatur a diabolo. Et nihil manducauit in diebus illis, & consummatis illis, postea esurijt. Dixit autem illi diabolus: Si filius Dei es, dic lapidi huic ut panis fiat. Et respondit ad illum IESVS: Scriptum est enim: Quia non in pane solo uiuit homo, sed in omni uerbo dei Et duxit illum diabolus in montem excelsum, & ostendit illi omnia regna orbis terræ in momento temporis, et ait illi: Tibi dabo potestatem hanc uniuersam & gloriam illorum, quia mihi tradita sunt, & cui uolo do illa. Tu ergo procidens si adoraueris coram me, erunt tua omnia. Et respondens IESVS, dixit illi: Scriptum est: Dominum deum tuum adorabis, & illi soli seruies. Et duxit illū in Hierusalē, & statuit eum super pinnā templi, & dixit illi: Si filius dei es, mitte te hic deorsū. Scriptū est enim: Quod angelis suis mādaut de te, ut cō seruent te, & quia in manibus tollent te, ne forte offendas ad lapidem pedem tuū. Et respondēs IESVS, ait illi: Dictum est: non tentabis Dominum Deum tuum.

Et

Et consummata omni tentatione, diabolus recessit ab illo, usque ad tempus. Et regressus est IESVS in uirtute spiritus in Galileam, & fama exiit per uniuersam regionem de illo. Et ipse docebat in synagogis eorum, & magnificabatur ab omnibus. Et uenit Nazareth, ubi erat nutritus, & intrauit secundum consuetudinem suam die sabbati in synagogam, & surrexit legere. Et traditus est illi liber Isaiæ prophetæ. Et ut reuoluit librum, inuenit locum, ubi scriptum erat: Spiritus Domini super me, propter quod unxit me, euangelizare pauperibus misit me, sanare cõtritos corde, prædicare captiuis remissionem & cæcis uisum dimittere confractos in remissionem, prædicare annum domini acceptum, & diem retributionis. Et cum pliceuisset librum, reddidit ministro, et sedit: et omnium in synagoga oculi erant intendentes in eum. Cœpit autem dicere ad illos: Quia hodie impleta est hæc scriptura in auribus uestris. Et omnes testimonium illi dabant, & mirabantur in uerbis gratiæ, quæ procedebant de ore ipsius, & dicebant: Nonne hic est filius Ioseph? Et ait illis: Vtique dicetis mihi hanc similitudinem: Medice, cura teipsum. Quanta audiuimus facta in Capernaum, fac & hic in patria tua. Ait autẽ:

And all the tẽptacion beyng fynyshed, the deuell departed from hym for a tyme. ✝✝ And Jesus returned into Galile by the power of the spirite, and the fame of hym went thorowe out all the same regiõ. And he taught in they? synagoges, and was magnifyed of euery man. * And he came to Nazareth where he was norysshed, & he entred into the synagoge vpon the sabbat as his maner was, and he rose to read. * And the boke of the prophet Esaye was taken him. And as he had turned ouer the boke, he fande the place, where it was wrytten: * The spirite of the LORDE is vpon me, wherfore he hath anoynted me, to preache glad tydynges vnto the poore hath he sente me, to heale the broken harted, to preache deliuerance to the presoners, and syght vnto the blynde, to set at libertie them that are brused, to preache the acceptable yeare of the LORDE, and the day of rewarde. And whan he had closed the boke, he toke it agayne vnto the minystre, and set hym downe: and the eyes of all them that were in the synagoge, were fastened vpon hym. And he began to saye vnto them. This daye is this scripture fulfylled in youre eares. * And euery man gaue hym witnesse, and wondred at the wordes of grace, whiche proceded of his mouth, ✝ and sayde: * Is not this the sonne of Joseph? And he sayde vnto them: Ye shall in dede saye thys prouerbe vnto me, O physycyan, heale thyselfe. As greate thynges as we haue herde to be done in Capernaum, do also here in thy contrey. And he sayde: Verely,

Mark.4.b Mark.1.b Matth.11.c Mark.6.a 2.Esai.3.a Esay.61.a Matth.13.c Mark.6.a Job.6.a

Amẽ

Mark 13.g Mat. 6.a Joan. 4.e ‡1.Re.17.a Jac.5.f. ✶Verely I say vnto you, that no prophete is accepte in hys contry. I saye vnto you for a truth: ‡ Ther were many wedowes in Israel in ꝑ dayes of Elias, whan the heauen was shut thre yeare and syxe monethes, whan ther was a great dearth vpon all the earthe: & to none of them was Elias sent, saue vnto a woman a wedowe in Sarepta of Sidon. ✶ And ther were many lepers in Israell in the tyme of Heliseus the prophete, and none of them was clensed, saue Naaman the Syrian. And all they in the synagoge, hearynge ꝑt, were fylled wyth wrath. And they rose & thrust hym oute of the cytie, & led hym vnto the toppe of the hyll, whereon they cytie was buylt, that they myght cast hym downe headlynges. But he passynge, wente thorow the myddeste of them ✝ ✝ ✶ And he came downe into Capernaum, a cytie of Galile, and taught them there on the sabbates, & they were astõyed at hys doctrine: ✶for his preachyng was with power. ‡ And in ꝑ synagoge ther was a mã hauynge a foule deuell, and hecryed oute wyth loude voyce, sayenge: Let [me] alone, what vnto vs and to the Jesu of Nazareth? Arte thou come to destroye vs? I knowe that thou arte the holy one of God. And Jesus rebuked hym, sayenge: holde thy peace, & go forth of hym. And whan the deuel had throwen hym in the myddes, he went out of hym, and hurt hym not. And ther came a feare ouer thẽ all, & they spake to ech other, sayeng: What thynge is thys? for by authorite and power doth he commaunde the foule spretes

4.Reg.5.f.

Matth.4.b Mar.1.b. Joan.2.b.

Matth.7.c Luce.2.g ‡ marci.1.f

Amen dico nobis: Quia nemo propheta acceptus est in patria sua. In ueritate dico vobis: Multæ viduæ erãt in diebus Eliæ in Israel, quãdo clausũ est cœlũ ãnis tribus & mẽsibus sex, cũ facta esset fames magna in ồni terra: & ad nullam illarum missus est Elias, nisi in Sarepta Sidonis ad mulierem viduam. Et multi leprosi erant in Israel sub Eliseo propheta, & nemo eorum mundatus est, nisi Naaman Syrus. Et repleti sunt omnes in synagoga ira, hæc audientes. Et surrexerunt, & eiecerunt illum extra ciuitatem, & duxerunt illum usque ad supercilium mõtis, super quem ciuitas illorum erat ædificata, vt præcipitarent eum. Ipse autem transiens, per medium illorum ibat. Et descendit in Capernaum ciuitatem Galilææ, ibique docebat illos sabbatis, & stupebant in doctrina eius, quia in potestate erat sermo ipsius. Et in synagoga erat homo habens dæmonium immundum, & exclamauit uoce magna, dicẽs: Sine, quid nobis & tibi Iesu Nazarene? Veniſti perdere nos? Scio te quia sis sanctus Dei. Et increpauit illum IESVS, dicẽs: Obmutesce, & exi ab eo. Et cum proiecisset illum dæmonium in medium, exiit ab illo, nihilque illum nocuit. Et factus est pauor in omnibus, & colloquebantur ad inuicem, dicentes: Quod est hoc uerbum? quia in potestate & uirtute imperat immundis

spiri-

spiritibus, & exeunt. Et diuulgabatur fama de illo in omnem locum regionis. Surgens autem IESVS de synagoga, introiit in domum Simonis. Socrus autem Simonis tenebatur magnis febribus, & rogauerunt illum pro ea. Et stans super illam imperauit febri, & dimisit illam. Et continuo surgens, ministrabat illis. Cum autem sol occidisset, omnes qui habebant infirmos uariis languoribus, ducebant illos ad eum. At ille singulis manus imponens, curabat eos. Exibant autem demonia a multis clamantia & dicentia: Quia tu es filius Dei. Et increpans non sinebat ea loqui: quia sciebant ipsum esse Christum. Facta autem die, egressus ibat in desertum locum: & turbæ requirebant eum, & uenerunt usq; ad ipsum, & detinebant illum, ne discederet ab eis. Quibus ille ait: Quia & aliis ciuitatibus oportet me euãgelizare regnum Dei: quia ideo missus sum. Et erat prædicans in synagogis Galilææ.

CAPVT. V.

Factum est autem, cum turbæ irruerẽt in eum, ut audirent uerbũ Dei, & ipse stabat secus stagnum Genesareth. Et uidit duas naues stantes secus stagnum: piscatores autem descenderant, & lauabant retia. Ascendens autem in unam nauem

spretes, and they departe. And the fame of hym was noysed thorowe euery place of the region. ✝ ✝ ✶ And Jesus ryspnge oute of the synagoge, he entred into the house of Simon. But Simons mother in lawe was taken wyth greate feuers, and they besought hym for her. And standyng ouer her, he commaunded the feuer, and it lefte her. And she ryspnge forthwyth myntstred vnto them. Mark. 1. b. Luc. 4. c.

✶ And whan the Sonne was gone downe, all they that had syche of diuerse diseases, they brought them to hym. And layenge [hys] handes vpõ euery one of them, he healed them. Luc. 4. b.

✶ And the deuels wente oute of many cryenge and sayenge: Thou arte the sonne of God. And he rebukynge [them,] suffered them not to speake: for they knewe hym to be Christe. Whan it was become daye, he departynge gone forth, wente into a deserte place: and the people sought hym, and came vntyll hym, and helde hym, lest he shulde go from them. Unto whom he sayde: I muste preache the kyngdome of God vnto other cyties also: for therefto am I sente. And he was preachynge in the synagogis of Galile.

The. v. Chapter. ✝

It ✶ came to passe whan ✝ people preassed vpon hym, that they myght heare the worde of God, & he stode by the lake of Genesareth. And he sawe two shyppes standynge by the lake: but ✝ fyshers were gone downe, and dyd washe [their] nettes. And he gopnge vp into one of the Mark. 4. c. Mark. 1. b.

shyppes, the whych was Symons, he prayed hym to thrust a lytle from the lande. And sytt̄ynge he taught the people oute of the lytle shyppe. And as he lefte of to speake, he sayde vnto Simon: Launch oute into the depe, and let shyppe youre nettes to make a draught. And Simon answeryng, sayde vnto hym: Mayster, we labourynge all the nyght haue caught nothynge, but vpon thy worde wyll I lowse the nette. And whan they had done that, they incloſed a greate multitude of fyshes. Theyr nette dyd breake, and they made sygnes to theyr fellowes that were in ꝑ other shyppe, that they shuld come and helpe them. And they came, and fylled bothe the lytle shyppes, insomuche that they sanke nearehande. The whych whan Simon Peter sawe, he fell downe at Jesus knees, sayeng: Go fro me LORDE, for I am a synfull man. For he was astonnyed, and all they that were wyth hym, at the draughte of the fyshes that they toke: lyhewyse also [were] James and Jhon, the chyldren of Zebede, whyche were Symons fellowes. And Jesus sayde vnto Simon: Feare not, from hencefoythe nowe shalte thou be takynge of men. And the shyppes beynge broughte to lande, * all thynges beynge lefte, they followed hym. I-

Matth. 4. c

Matth. 8. a. Mar. 1. d

* And it fortuned as he was in one of the cyties, and beholde a man full of leproſy, and he seynge Jesus, and fallynge downe vpon hys face, besought hym, sayenge: LORDE, yf thou wylte, thou canste clense me And he stretchynge oute [hys] hande.

touched,

uim quæ erat Simonis, rogauit eum a terra reducere pusillum. Et sedens docebat de nauicula turbas. Vt ceſſauit autem loqui, dixit ad Simonem: Duc in altum, & laxate retia uestra in captu̇ram. Et respondens Simon, dixit illi: Præceptor, per totam noctem laborantes nihil cœpimus, in uerbo autem tuo laxabo rete. Et cum hoc feciſſent, cōcluserunt piscium multitudinem copioſam. Rumpebatur autem rete eorum, & annuerunt ſociis qui erant in alia naui, ut uenirēt et adiuuarent eos. Et uenerunt, et impleuerunt ambas naiculas, ita ut pene mergerentur. Quod cum uideret Simon Petrus, procidit ad genua IESV, dicens: Exi a me domine, quia homo peccator ſum. Stupor enim circumdederat eum, & omnes qui cum illo erant in captura piscium quam ceperant: Similiter autem Iacobum et Ioannem filios Zebedei qui erant ſocii Simonis. Et ait ad Simonē IESVS: Noli timere, ex hoc iam homines eris capiens. Et ſubductis ad terram nauibus, relictis omnibus, ſecuti ſunt eum. Et factū eſt cum eſſet in una ciuitatum, et ecce uir plenus lepra, & uidens IESVM, & procidens in faciem ſuam, roganit eum, dicens: Domine: ſi uis potes me mundare. Et extendens manū

tetigit

tetigit eum, dicens: Volo, mundare. Et confestim lepra discessit ab illo. Et ipse præcepit illi, ut nemini diceret: sed uade ostende te sacerdoti, & offer pro emundatione tua, sicut præcepit Moses, in testimonium illis. Perambulabat autē magis sermo de illo, & conueniebant turbæ multæ ut audirent, & curarentur ab infirmitatibus suis. Ipse autē secedebat in desertū, & orabat. Et factum est in una dierum, & ipse sedebat docens, et erant pharisæi sedentes & legis doctores, qui uenerūt ex ōni castello Galilęę, & Iudęæ, & Hierusalē, & uirtus Domini erat ad sanandū eos. Et ecce uiri portantes in lecto hominem, qui erat paralyticus, & quærębant eum inferre, & ponere ante eum: et non inuenientes qua parte illū inferrent præ turba, ascenderūt supra tectum, & per tegulas submiserunt eum cum lecto in medium ante IESVM. Quorum fidē ut uidit, dixit: Homo, remittuntur tibi peccata tua. Et cæperunt cogitare scribæ et pharisęi, dicentes: Quis est hic qui loquitur blasphemias. Quis potest dimittere peccata, niſi solus deus? Vt cognouit autem IESVS cogitationes eorum, respondens, dixit ad illos: Quid cogitatis in cordibus uestris? Quid est facilius dicere. Dimittuntur tibi peccata, an dicere: Surge, et ambula? Vt autem sciatis quia filius hominis habet

touched hym, sayinge: I wyll, be clensed. And immediatly the lepro̅sy departed from hym. And he cō̄maunded hym that he shulde tell it vnto nom̄, but go, shewe thyselfe vnto the prestes, and offer for thy clensynge as * Moses hath commaunded, for a wytnesse vnto them. And the noyse of hym went farther abrode, & there came muche people that they myght heare [hym,] and be healed of theyr diseases, but he went a̅yde into the wylderneſſe & prayed. † * And it be fell vpon one of the dayes & he sat teachynge, and there were Pharises and doctours of the lawe sittyng, whiche were come oute of euery towne of Galile, and Jewry, and Jerusalem, and the power of the LORDE was [vpon hym] to heale them. And beholde [certayne] men bryngynge in a bed a man that had the paisye, and they sought to bryng hym in, and to laye before hym: and not fyndynge wherche waye they myght bryng hym in for the people, they clymmed vp vpon the roofe, and thorow the tyles they let hym downe wyth ỹ bedde in the myddes before Jesus. Whose fayth as he dyd se, he sayd: Man, thy synnes are forgeuen the. And the scribes & pharises began to thynke, sayenge: What is he thys that speaketh blasphemy? * Who can forgeue synnes saue only God? But whā Jesus knewe theyr thoughtes, he answeringe sayd vnto them: What thynke ye in yowr hartes? What is easyer to saye: Thy synnes are forgeuē the, or to saye: Ryse vp & walke? * But ỹ ye may knowe that the sonne of man

Leui. 14. a.

Ꝛ
matth. 9. d. marc. 2. a.

Esay. 43. b. 44. b.

matth. 9. d. marc. 2. d. Luce. 5. d

hath power in earthe to forgeue synnes, he sayd vnto the sycke of the palsye: I saye vnto the: Aryse, take vp thy bed, and go into thy house. And strayghte waye he rysynge before them [all,] toke vp hys bedde where in he laye, and wente into hys house prayssynge God. And they were all astonnyed, and prayssed God, and were fylled wyth feare, sayenge:

We haue sene maruaylous thynges
Matth.9.a. Marci.2.b Luce.15.a. to daye. ✝ *And after thys he wente forth, and sawe a publicane by name Leui, syttynge at the receate of custome, and he sayde vnto hym: Followe me. And all thynges brynge lefte, rysynge, he followed hym. And Leui made hym a great feaste in hys house, and ther was a great multitude of publicanes and other that were wyth them at the table. And they: scribes and Pharises murmured, sayng vnto hys disciples: *Why
Luce.7.b and.15.a. do ye eate and drynke wyth the publicanes and synners? And Jesus answerynge sayde vnto them: They that be wholenede no phisician, but
1.Tim.1.c. they ỳ be sycke. *For I am not come to call the ryghteous, but synners to repentaunce. *But they sayde vnto
Matth.9.b. Mar.2.b. hym: Wherfore do the disciples of Jhon faste ofte, and praye, and [the disciples] of the pharises lykewyse: but thyne do eate and drynke? Vnto whome he sayde: Can ye make the chyldren of the brydegrome to faste, so longe as the brydegrome is wyth them? But the dayes shall come, and whan the brydegrome shalbe taket frō thē, thā shall they fast in those dayes. And he sayde also a similitude vnto them:

habet potestatem in terra dimittendi peccata, ait paralytico: Tibi dico: surge, tolle lectum tuum & uade in domum tuam. Et confestim consurgens coram illis, tulit lectum in quo iacebat, & abiit in domum suam magnificans Deum. Et stupor apprehendit omnes, & magnificabant Deum, & repleti sunt timore, dicentes: quia uidimus mirabilia hodie. Et post hæc exiit, & uidit publicanū noie Leui, sedentē ad telonium, & ait illi: Sequere me. Et relictis omnibus, surgens, secutus est eum. Et fecit ei conuiuium magnum Leui in domo sua, & erat turba multa publicanorum & aliorum qui cum illis erāt discumbentes. Et murmurabant Pharisæi & scribæ eorum, dicentes ad discipulos eius: Quare cum publicanis & peccatoribus manducatis & bibitis? Et respondens IESVS, dixit ad illos: Non egent qui sani sunt medico, sed qui male habent. Non enim ueni uocare iustos, sed peccatores ad pœnitentiam. At illi dixerunt ad eum: Quare discipuli Ioannis ieiunant frequenter, & obsecrationes faciunt, similiter & pharisæorum: tui autem edunt & bibunt? Quibus ipse ait: Nunquid potestis filios sponsi dum cum illis est sponsus facere ieiunare? Venient autem dies, & cum ablatus fuerit ab illis sponsus, tunc ieiunabunt in illis diebus. Dicebat autem & similitudinē ad illos.

Quia,

Quia nemo commissuram a uestimento nouo immittit in uestimentum uetus: alioquí et nouũ rumpit, et ueteri non conuenit commissura a nouo. Et nemo mittit uinum nouum in utres ueteres, alioquin rumpet uinum nouum utres, et uinum effundetur, et utres peribunt, sed uinum nouum in utres nouos mittendum est, et utraque conseruantur. Et nemo bibens uetus, statim uult nouum, dicit enim: uetus melius est.

CAPVT .VI.

Factum est autem in sabbato secundo primo, cum transiret per sata, uellebant discipuli eius spicas, et manducabant confricantes manibus. Quidam autem pharisęorum dicebant illis: Quid facitis quod non licet in sabbatis? Et respondens IESVS ad eos, dixit: Nec hoc legistis quod fecit Dauid, cum esuisset ipse, et qui cum illo erant: quomodo intrauit in domum Dei, et panes propositionis sumpsit, et manducauit, et dedit his qui cum ipso erant, quos non licebat manducare, nisi tantum sacerdotibus? Et dicebat illis: Quia dominus est filius hominis etiam sabbati. Factum est autem in alio sabbato, ut intraret in synagogam, et doceret. Et erat ibi homo, et manus eius dextra erat arida. Obseruabãt aũt scribę & pharisęi, si in sabbato curaret, vt inue-

Noman putteth a pece of a new garment into an olde garment: for els he breaketh both the newe, and the pece of the newe agreeth not wyth ỹ olde. And noman putteth newe wyne into olde bottels, or els shal the new wyne burst the bottels, and the wyne shall runne oute, and the bottels shall perysshe: but newe wyne must be put into newe bottels, and they are both saued. And noman drynkynge the olde, wyll straycht waye haue the new, for he sayeth: The olde is better.

The.vi. Chapter.

And it fortuned vpon an after principall sabbat, whã he went thorowe the corne feilde, hys disciples plucked vp the eares of the corne, and dyd eate [them,] rubbynge them wyth they? handes. But some of the Pharises sayde vnto them: What do ye that is not lawfull on the sabbates? And Jesus answerynge, sayde vnto them: haue ye not redde it ✶ that Dauid dyd, whan he was anhungered, and they that were wyth hym: howe he entred into the house of God, and tooke ✶ the shewebreades, and dyd eate [them,] and gaue vnto them that were wyth hym, whyche were not lawfull to eate, saue onely to the prestes? And he sayde vnto them: The sonne of man is lorde also of the sabbat. ✣ ✶ And it fortuned vpon another sabbat daye, that he entred into the Synagoge and taught, and ther was there a man, and hys ryghte hande was wytherred. And the scribes and Pharises watched, whether he wolde heale on the Sabbat, that

A Matth.12.a Marci.2.c

1. Reg.21.b

Exod.25.a

✣ Matth.12.b Marci.3.a

they myght fynde wherof to accuse hym. But he knew their thoughtes, and sayde vnto the man that had the wythered hande: Aryse, and stande in the myddes. And he ryssynge stode vp. And Jesus sayde vnto them: I axe at you: Is is lawfull to do good vpõ the Sabbat, or euell? to saue lyfe, or to destroye? And them all loked vpon rounde about, he sayd vnto the man: Stretche oute thyne hande. And he
2. Reg. 4. b stretched it out, *and his hande was restored. But they were fylled wyth madnesse, and spake vnto eche other what they myght do vnto Jesu. ✠

B *And it fortuned in those dayes, that
matth. 14. c. marci. 6. c he wente vp into a mountayne to praye, and he was abydynge al myght
matth. 10. a. mar. 3. b. and. 6. a. Luce. 9. a. Actu. 1. b. in the prayer to God. *And whan it was waren daye, he called hys disciples, & he dyd chose twelue of them, whome he called Apostles: Simon, whome he surnamed Peter, and Andrew hys brother, James, and Jhon, Philippe, and Bartholomew, Matthew, and Thomas, James ℔ sonne of Alpheus, and Simon, whyche is called Zelotes, and Jude the sonne of James, and Judas Iscariot, whyche was the traytoure. ✠ And cõmynge downe wyth them, he stode vpon a playne felded place, and the company
matth. 4. c mar. 3. a. of the disciples, *and a greate multitude of people from all Jewry and Jerusalem, and from the see coaste, and from Tyre and Sidon, whych were come that they myght heare hym, & myght be healed of their diseases: And they that were vexed of vncleane spretes, were healed. And all the people sought to touche hym: for ther-

inuenirent unde accusarent eũ. Ipse uero sciebat cogitationes eorum, et ait homini qui habebat manum aridam: Surge: et sta in medium. Et surgens stetit. Ait autem ad illos IESVS: Interrogo uos: Si licet sabbatis benefacere, an male: animam saluam facere, an perdere? Et circumspectis omnibus, dixit homini: Extende manum tuam. Et extendit, & restituta est manus eius. Ipsi autem repleti sunt insipientia, & colloquebantur ad inuicem quidnam facerent IESV. Factum est autem in illis diebus, exiit in montem orare, & erat pernoctans in oratione dei. Et cum dies factus esset, uocauit discipulos suos, & elegit duodecim ex ipsis, quos Apostolos nominauit: Simonem quem cognominauit Petrum, & Andream fratrem eius, Iacobum, et Ioannem, Philippum et Bartholomæum, Matthæum, et Thomam, Iacobum Alphæi, & Simonem qui uocatur Zelotes, & Iudam Iacobi, & Iudam Iscariotem, qui fuit proditor. Et descẽdens cum illis, stetit in loco campestri, et turba discipulorũ eius, et multitudo copiosa plebis ab omni Iudæa, et Hierusalem, et maritima, et Tyri, et Sidonis, qui uenerant ut audirent eum, et sanarentur a lãguoribus suis. Et qui uexabãtur a spiritibus immundis, curabantur. Et omnis turba quærebat eũ tangere: quia

uirtus

tirtus de illo exibat, et sanabat omnes. Et ipse eleuatis oculis in discipulos suos, dicebat: Beati pauperes, quia uestrum est regnũ dei. Beati qui nunc esuritis, quia saturabimini. Beati qui nũc fletis, quia ridebitis. Beati eritis cum uos oderint homines, & cũ separauerint uos, et exprobraueriut, et eiecerint nomen uestrum tanquam malum propter filium hominis. Gaudete in illa die et exultate, ecce enim merces uestra multa est in cœlo. Secundum hæc enim faciebãt prophetis patres eorum. Verumtamen uæ uobis diuitibus, qui habetis consolationem uestram. Væ uobis qui saturati estis, quia esurietis. Væ uobis qui ridetis nunc, quia lugebitis et flebitis. Væ cum benedixerint uobis omnes homines: secundũ hęc enim faciebant pseudoprophetis patres eorum. Sed uobis dico, qui auditis: Diligite inimicos uestros, benefacite his qui uos oderunt, benedicite maledicentibus uobis, et orate pro calumniãtibus uos. Et qui te percutit in maxillã unã, præbe illi & alterum. Et ab eo qui aufert tibi uestimentũ, etiã tunicã noli prohibere. Omni autẽ petenti te, tribue, & qui aufert quę tua sũt, ne repetas. Et prout uultis ut faciãt uobis homines, & uos facite illis similiter. Et si diligitis eos q uos diligũt: q uobis ẽ gratã nã & pctõres diligẽtes se diligũt. Et si bñfeceritis his qui uobis benefaciũt,

ther went power from hym, and he healed them all. * And he hys eyes lyft vpon hys disciples, sayde: Blessed are ye poore, for yours is ꝓ kyngdome of God. Blessed are ye that nowe hunger, for ye shalbe satisfyed. Blessed are ye that wepe nowe, for ye shall laugh. Blessed shall ye be whan men shall hate you, and whan they shall separate you and reuyle you, & caste awaye youre name as euell, for the sonne of mans sake. Reioyce ye in that daye and be glad, for lo, your rewarde is plenteous in heauen. ‖ For after this wyse dyd they? fathers vnto ꝓ prophetes. * Neuertheles wo vnto you ryche, whych haue your cõsolacion [here.] Wo vnto you that be full, for ye shall hunger. Wo vnto you that laughe nowe, for ye shall wayle and wepe. Wo vnto you whã all men bleesse you: for after this wyse dyd they? fathers vnto the false prophetes. But I saye vnto you ꝓ heare: Loue youre enemyes, do well vnto them that hate you, bleesse them that curse you, and praye for them that wrongfully trouble you. And who so smyteth the on the one cheke, offer hym the other also. * And of him that taketh awaye thy garmente, forbyd not the coate also. And vnto euery one that axeth the, geue: and he that taketh awaye the thynges that thyne be, axe hym them not agayne. * And as ye wyll that men do vnto you, do ye so vnto them lyke wyse. ‡ And yf ye loue them that loue you, what thanke haue ye? for synners loue they? louers also. And yf ye shall do good vnto them that do you good,

L. Luc. 6.a. Matth. 5.a. Luc. 6.b. Matth. 5.a. Tobie. 4.b. Eccli. 31.b. Matth. 7.a. ‡ Matth. 5.a.

what thanke haue ye? for synners do
that also. And yf ye lende vnto them,
of whome ye hope to receaue agayne,
what thanke haue ye? for synners
lende vnto synners that they may re-
ceaue somuch agayne. Neuertheles-se
loue ye your enemyes, do well & lēde,
hoppyng nothynge agayne for it, and
your reward shall be great, & ye shal-
be the chyldren of the mooste hygheste:
for he is kynde vpō the vnthankful &
Math.18.c euell. † * Be ye therfore mercyfull,
as youre father also is mercyfull.
Math. 7.a * Judge not, & ye shal not be iudged:
condemne not, & ye shall not be con-
demned. Forgeue, and ye shalbe forge
Luc. 11.c uen. * Geue, and you shalbe geuen.
A good measure, & preassed downe, &
shaken together, and ouerflowynge
shall they geue into youre bosome.
Matth.7.a. * For wyth the same measure that
Marc.4.c. ye shall mete, shall it be measured
Math.5.b. you agayne. * And he sayde a simili-
tude vnto them: Can ỳ blynde leade
the blynde? do not they both fal in the
Math.10.c dyche? * The disciple is not aboue
Johan.13.b the mayster: but euery one shall be
perfecte, yf he be as hys mayster.
Math. 7.a * But why seyste thou a moat in thy
brothers eye, and consydereſt not the
beame that is in thyne owne eye? Or
how canst thou say vnto thy brother:
Brother, let alone, I shall caste the
moate oute of thyne eye, [and] thou
thyselfe seyste not a beame in thyne
owne eye? Thou yppocrite, caste oute
fyrste the beame oute of thyne owne
eye, & thā shalt ỳ se ỳ thou mayst pull
out ỳ moat out of thy brothers eye. †
* For it is no good tre that bryn-
Math. 7.b geth for the euell frutes: nether is it
and. 12.d

quę uobis est gratia? siquidem &
peccatores hoc faciūt. Et si mu-
tuū dederitis his a quibus spera-
tis recipere, quæ gratia ē uobis?
nā peccatores peccatoribus fœ-
nerātur, ut recipiāt æqualia. Ve-
runtamen diligite inimicos ue-
stros, benefacite et mutuum da-
te, nihil inde sperantes, & erit
merces uestra multa, et eritis fi-
lii altissimi: quia ipse benignus
est super ingratos et malos. Esto
te ergo misericordes, sicut & pa
ter uester misericors est. Nolite
iudicare, & non iudicabimini:
nolite condemnare, et non con-
demnabimini. Dimittite, et di-
mittemini. Date, et dabitur uo-
bis. Mensuram bonam et confer
tam, et coagitatam, et superfluē
tem dabunt in sinum uestrū. Ea-
dem quippe mensura qua mensi
fueritis, remetietur uobis. Dice-
bat autem illis & similitudinem:
Nunquid potest cœcus cœcum
ducere? nonne ambo in foueam
cadunt? Non est discipulus su-
per magistrum: perfectus autem
omnis erit, si sit sicut magister
eius. Quid autem uides festucā
in oculo fratris tui, trabem autē
quæ in oculo tuo est, non consy-
deras? Aut quomodo potes di-
cere fratri tuo: Frater, sine, eii-
ciam festucā de oculo tuo, ipse
in oculo tuo trabem non uides?
Hypocrita, eiice primū trabem
de oculo tuo, et tunc perspicies,
ut educas festucā de oculo fra-
tris tui. Non est enim arbor bo-
na, quæ facit fructus malos: nec

arbor

arbor mala faciens fructum bonum. Vnaquæq; enim arbor de fructu suo cognoscitur. Neq; enim de spinis colligunt ficus, neq; de rubo uindemiant uuam. Bonus homo de bono thesauro cordis sui profert bonum, et malus homo de malo thesauro profert malum. Ex abundantia enim cordis os loquitur. Quid autẽ uocatis me Dñe Domine, & non facitis quæ dico? Omnis qui uenit ad me, et audit sermones meos, et facit eos, ostendam uobis cui similis sit: Similis est homini ædificanti domum, qui fodit in altum, et posuit fundamentum supra petram: inundatione autem facta, illisum est flumen domui illi, et non potuit eam mouere, fundata enim erat supra petram. Qui autem audit et non facit, similis est homini ædificanti domum suam supra terram sine fundamentis, in quam illisus est fluuius, et continuo cecidit, et facta est ruina domus illius magna.

an euell tre that bryngeth forth good frute. Euery tre is knowen by hys frute. For [men] gather not frygges of thornes, nother do they gather a grape of the bush. A good man out of the good treasure of hys harte bryngeth forth that whyche is good, and an euell man out of the euell treasure bryngeth forth euell. * For of the abundaunce of the harte dothe the mouth speake. * But why call ye me LORDE LORDE, and do not those thynges that I saye? * Who so euer commeth vnto me, and heareth my wordes, and doeth them, I shall shewe you whome he is lyke: he is lyke vnto a man buyldynge a house, whyche dygged depe, and layed the foundacion vpon a roche: but the water beyng ryssen, the floude bet vpon that house, & it could not moue it, for it was buylded vpõ a roche. But who so heareth, and doth [them] not, he is lyke vnto a man buyldynge hys house vpon a grounde wythout foundacions, agaynst the whyche the floude bet, and it fell anone, and the fal of that house became great.

matth. 12. b.
mala. 1. a
matth. 7. b. and. 25. a
matth. 7. c
Iacob. 1. c

CAPVT. .VII.

The. vii. Chapter.

CVm autem implesset omnia uerba sua in aures plebis, intrauit Capernaum. Centurionis autem cuiusdam seruus male habens erat moriturus, qui illi erat, preciosus. Et cum audisset de IESV, misit ad eũ seniores Iudeorũ, rogans eũ ut ueniret & saluaret seruũ eius. At illi cũ uenissẽt ad IESVM, rogabant sollicite, dicentes ei:

WHan he had ended all hys wordes in the peoples eares, he entred into Capernaum. And a certayne Centurions seruaunte, whome he loued, beynge sycke, was dyenge. And whan he herde of Jesu, he sente vnto hym the elders of the Jewes, prayenge hym that he wolde come, and saue hys seruaunte. But whan they were come to Jesu, they besoughte hym instantlye, sayenge vnto hym

matth. 8. a
Iohan. 4. c

Quia

she is worthy that thou do this vnto him, for he loueth our people, and he hath buylded vs a synagoge. And Iesus went with them. And when he was not farre from the house, the Centurio sente frendes vnto him, sayenge: LORDE, be not troubled, for I am not worthy, that thou entre vnder my roofe, wherfore I thought myselfe vnworthy also to come vnto the, but speake the worde, and my seruaunt shalbe healed. For I am a mā also vnder power, hauyng souldyers vnder me, and I saye vnto this: go, and he goeth: and vnto another: com, and he commeth: and vnto my seruaunt: do that: and he doth it. The whyche Iesus hearynge, he maruayled, and beynge turned, he sayde vnto the people that followed him: Verely I say vnto you: I haue not founde so great fayth, no not in Israell. And they beynge returned home that were sente, they fande the seruaunte that had ben sycke, whole. ✣ And it fortuned afterwarde that Iesus went vnto a cytie called Naim, and his disciples went with him, and much people. But when they came neare to the gate of the cytie, beholde, ther was caryed oute a dead, the onely sonne vnto his mother, (and she was a wedowe,) and muche people of the cytie with her. The whyche when the LORDE sawe, beynge moued with compassion vpon her, he sayde vnto her: Wepe not. And he came nye and touched the coffyn. And they that dyd beare [him,] stode stylle. And he sayd: ponge man, I saye vnto the, Aryse. * And the dead sat vp,

Quia dignus est ut illi hoc prestes, diligit enim gentem nostram et synagogam ipse ædificauit nobis. IESVS autem ibat cum illis. Et cum iam non longe esset a domo, misit ad eum Centurio amicos, dicens: Domine, noli uexari; Non enim sum dignus ut sub tectum meum intres, propter quod et meipsum non sum dignum arbitratus, ut uenirem ad te, sed dic uerbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huictuade, et uadit: et alio: ueni, et uenit: & seruo meo: fac hoc, et facit. Quo audito IESVS miratus est, et conuersus, sequentibus se turbis dixit: Amen dico uobis: nec in Israel tantam fidem inueni. Et reuersi qui missi fuerant domum, inuenerunt seruum qui languerat sanum Et factum est deinceps ibat IESVS in ciuitatē, quæ uocatur Naim, et ibant cū eo discipuli eius, et turba copiosa. Cum autem appropinquaret portæ ciuitatis, ecce defunctus efferebatur, filius unicus matri suæ, (et hæc uidua erat) et turba ciuitatis multa cum illa. Quam cum uidisset Dominus, misericordia motus super eam, dixit illi: Noli flere. Et accessit, et tetigit loculum. Hi autem qui portabant, stetērūt. Et ait: Adolescens tibi dico, surge. Et resedit q erat mortuus, & cœpit

9. Reg. 17. c
4. Reg. 4. f
Actu. 9. f.
and. 10. b

and

& cœpit loqui. Et dedit illum matri suæ. Accepit autem omnes timor, & magnificabant Deum, dicentes: Quia propheta magnus surrexit in nobis, & quia Deus uisitauit plebem suam. Et exiit hic sermo in uniuersam Iudæam de eo, & omnem circa regionem. Et nunciauerunt Ioanni discipuli eius de omnibus his. Et conuocauit duos de discipulis suis Ioannes, et misit ad IESVM, dicens: Tu es qui uenturus es? an alium expectamus? Cum autem uenissent ad eum uiri, dixerunt: Ioannes Baptista misit nos ad te, dicens: Tu es qui uenturus es? an alium expectamus? In ipsa autem hora curauit multos a languoribus suis, & plagis, et spiritibus malis, & cœcis multis donauit uisum. Et respondens, dixit illis: Euntes renunciate Ioanni quæ audistis et uidistis, quia cœci uident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes euangelizantur: et beatus est quicũq; non fuerit scandalizatus in me. Et cum discessissent nuncii Ioannis, cœpit de Ioanne dicere ad turbas: Quid existis in desertum uidere? arundinem uento agitatam? Sed quid existis uidere? hominem mollibus uestimentis indutum? Ecce qui in ueste preciosa sunt et deliciis, in domibus regũ sunt. Sed quid existis uidere? prophetam?

and beganne to speake. And he toke hym to hys mother. And ther came a feare vpon them all, and they magnifyed God, sayenge: * A greate prophete is ryssen vp amonge vs, & God hath visited hys people. † ✣ And thys sayenge of hym went thorowe all Jewry, and all the regyon there aboute. And the disciples of Jhon shewed vnto hym of all these thynges. Johan. 4.f and.6.b

* And Jhon called to hym two of his disciples, and sente them vnto Jesus, sayenge: Arte thou he whyche arte to come? or shall we loke for another? But whan the men were come vnto hym, they sayde: Jhon the baptyste sente vs vnto the, sayenge: Arte thou he that shall come? or shall we loke for another? And in the same houre healed he many of they? sychenesses, and plages, and wycked spretes, & he gaue syght to many blynde. And he answeringe, sayd vnto them: Ye goynge shewe Jhon what ye haue herde and seue, that * the blynde se, the halte go, the lepers are clensed, the deafe heare, the deade aryse, * the Gospell is preached vnto the poore: and blessed is he who so is not offended at me. * And whan the messaungers of Jhon were departed, he beganne to saye vnto the people of Jhon: What are ye gone forthe in the wylderneesse to se? A rede shaken wyth the wynde? But what are ye gone forthe for to se? A man clothed wyth softe rayment? Beholde, they that are in pricious rayment and pleasures, are in kynges houses. But what are ye gone forthe for to se? a prophete? Mach.n.a Esay.35.a Esay.61.a Mach.n.a

Yea

Yee I saye vnto you, and more than a prophete. Thys is he of whome it
mala.3.a. is wrytten: *Beholde, I sende myne
mar.1.a. angell before thy face, whyche shall prepare thy waye before the. For I saye vnto you: A greater prophete than Jhon the Baptyste, is ther not amonge wemens chyldren: but he that is lesser in the kyngdome of God, is greater than he. † And all the people hearynge [it,] & the publicanes iustifyed God, beynge baptysed wyth the baptyme of Jhon. But the Pharises and the lawers despysed the counsell of God agaynst themselues, not beynge baptysed of hym. But the LORDE sayd: *Where vnto shall I saye
D
matth. 11.c. the men of thys generacion to be lyke? and whome are they lyke? They are lyke chyldren syttynge in the market, speakyng to eche other, & sayenge: We haue pyped vnto you, & ye haue not daunsed. We haue mourned, and ye wepte not. For Jhon the baptyste
matth.3.a *came nother eatyng bread nor drynkyng wyne, and ye saye: he hath the deuell. The sonne of man is come eatynge and drynkynge, and ye saye: Beholde, a gluttonous man, & wyne bybber, a frende of publicans and synners. And wysedome is iustifyed of
matth.26.a. all hyr chyldren. † *And one of the
mar.14.a. Pharises desyred hym, that he wolde eate wyth hym. And he beynge gone into the Pharises house, sat downe at meate. And beholde ther was a woman in the cytie whyche was a synner, as she knewe that Jesus dyd sytte at meate in the Pharises house, she brought an alabaster boxe of oyntemente, and standynge behynde by

Verũ dico uobis, & plusquam prophetam. Hic est de quo scriptum est: Ecce mitto angelum meum ante faciem tuam, qui præparabit uiam tuam ante te. Dico enim uobis: Maior inter natos mulierum propheta Ioanne baptista nemo est: qui autem minor est in regno dei, maior est illo. Et omnis populus audiens & publicani iustificauerunt deum, baptizati baptismo Ioannis. Pharisæi autem et legis periti consilium dei spreuerunt in semetipsos, non baptizati ab eo. Ait autem dominus: Cui ergo similes dicã homines generationis huius? & cui similes sunt? Similes sunt pueris sedentibus in foro, & loquentibus ad inuicem, et dicentibus: Cantauimus uobis tibiis, et non saltastis: lamentauimus, & non plorastis. Venit autem Ioannes Baptista, neq; manducans panem, neque bibens uinum, et dicitis, Dæmonium habet. Venit filius hominis manducans et bibens, & dicitis: Ecce, homo deuorator, & bibens uinum, amicus publicanorum, et peccatorum. Et iustificata est sapientia ab omnibus filiis suis. Rogabant autem illum quidam de pharisæis ut manducaret cum illo. Et ingressus domũ pharisæi, discubuit. Et ecce mulier quæ erat in ciuitate peccatrix, ut cognouit q̃ IESVS, accubuit i domo pharisæi, attulit alabastrũ unguẽti, & stans retro

secus

secus pedes eius, lachrymis cœpit rigare pedes eius, & capillis capitis sui tergebat, & osculabatur pedes eius, & unguento ungebat. Videns autem pharisæus qui uocauerat eum, ait intra se, dicens: Hic si esset propheta, sciret utique quæ & qualis mulier est, quæ tangit eum: quia peccatrix est. Et respondens IESVS, dixit ad illum: Simon, habeo tibi aliquid dicere. At ille ait: Magister, dic. Duo debitores erant cuidam fœneratori, unus autem debebat denarios quingentos, & alius quinquaginta. Non habentibus uero illis unde redderent, donauit utrisq;. Quis ergo eum plus diliget? Et respondens Simon, dixit, Aestimo quia is cui plus donauit. At ille dixit: Recte iudicasti. Et conuersus ad mulierem, dixit Simoni: Vides hanc mulierē? Intraui in domū tuam, aquam pedibus meis non dedisti: hæc autem lachrymis rigauit pedes meos, & capillis suis tersit. Osculum mihi non dedisti, hæc autem ex quo intrauit, non cessauit osculari pedes meos. Oleo caput meum non unxisti, hæc autem unguento unxit pedes meos Propter quod dico tibi. Remittuntur ei peccata multa, quoniam dilexit multum. Cui autem minus dimittitur, minus diligit. Dixit autem ad illam: Remittuntur tibi peccata. Et cœperunt qui simul accumbebant

by hys fete, she beganne to wette hys fete wyth teares, and wyth the heres of hyr heade, she dryed them, and kyssed hys fete, and anoynted them wyth oyntmente. * But the Pharise that hadde bydden hym seynge it, he spake wythin hymselfe, sayenge: Yf thys were a prophete, he shulde surely knowe who and what woma̅ thys is, whyche toucheth hym: for she is a synner. And Jesus answeryng sayde vnto hym: Simon, I haue somwhat to saye vnto the. But he sayde: Master, saye on. A certayne lender hadde two detters, the one dyd owe [hym] fyue hundreth pens, and the other fyfty. But they not haupnge wherewyth to gene agayne, he forgaue vnto bothe. Who wyll therfore loue hym mooste? And Simon answeryng, sayde: I suppose that he whom he forgaue mooste. But he sayde: Thou haste iudged ryght. And beynge turned to the woman, he sayde vnto Simon: Seyste thou thys woman? I entred into thy house, [and] thou gauyste my fete no water: but she hath wetted my fete wyth teares, and dryed them wyth hyr heres. Thou haste genen me no kysse: but she sence she came in ceassed not to kysse my fete. Thou hast not anoynted my heade wyth oyle: but she hath anoynted my fete wyth oyntmente. Wherfore I saye vnto the: Many synnes are forgeuen her, for she loued muche. But whome soeuer is lesse forgeuen, [the same] loueth lesse. And he sayde vnto her: [Thy] synnes are forgeuen the. And they that sat wyth hym at borde began

Luce.15.b

begannne to saye wythin themselues: Who is thys that forgeueth synnes also? And he sayde vnto the woman: Thy fayth hath made the safe: Go thy waye in peace.

The. viii. Chapter.

A Nd it forwned afterwarde, and he wēte thorow cyties and townes, preachynge and shewynge the kyngedome of God, and the twelue wyth
Luce. 23.a. hym, * and some women, which were healed of wycked spretes and diseases: * Mary that was called Magdalene, oute of the whyche he caste seuen deuels, and Joanna the wyfe of Chusa Herodes stewarde, and Susanna, and many other whyche ministred vnto hym of theyr substaunce.

Luce. 24.a.

matth. 13.a. marci. 4.a. + * When muche people came together, and hasted vnto hym from the cyties, he spake by a similitude: Ther wente oute he that soweth to sowe hys sede: and whyle he soweth, some fell by the way syde, and it was troden, and the byrdes of the ayre dyd eate it. And some fell vpon a stone, and it beynge growen vp, wythered: for it had no moystnesse. And some fell amonge thornes, and the thornes beynge growen vp wyth it, choked it. And some fell vpon good grounde, and it beynge growen vp, gaue frute an hundreth folde. He sayenge thys, cryed: Who so hath eares to heare, let hym heare. * And hys disciples
matth. 13.b. marci. 4.a. axed hym: what similitude this were? To whome he sayd: Vnto you it is geuen to knowe the mystery of the kyngdom of God, but vnto the other
Esay. 6.b in parables, that * they seynge, se not, and

bant, dicere intra se: Quis est hic, qui etiam peccata dimittit? Dixit autem ad mulierem: Fides tua te saluam fecit, uade in pace.

CAPT. VIII.

ET factū est deinceps, & ipse iter faciebat per ciuitates & castella, prædicans & euangelizās regnū Dei, et duodecim cū illo, et mulieres aliquæ, quæ erāt curatæ a spiritibus malignis et infirmitatibus: Maria, quæ uocabatur Magdalene, de qua septē dæmonia eiecerat, et Ioāna uxor Chusæ procuratoris Herodis, & Susanna, et aliæ multæ, quæ ministrabant ei de facultatibus suis. Cum autē turba plurima conueniret, et de ciuitatibus properarent ad eum, dixit per similitudinem: Exiit qui seminat seminare semen suum: & dū seminat, aliud cecidit secus uiam, et cōculcatum est, et uolucres cœli comederūt illud. Et aliud cecidit supra petram, et natū aruit, quia nō habebat humorē. Et aliud cecidit inter spinas, et simul exortæ spinæ, suffocauerunt illud. Et aliud cecidit in terram bonam, & ortum, fecit fructum centuplum. Hæc dicēs, clamabat: Qui habet aures audiendi, audiat. Interrogabāt autem eum discipuli eius, quæ esset hæc parabola. Quibus ipse dixit: Vobis datum est nosse mysterium regni Dei, cæteris autē in parabolis, ut uidētes nō uideāt, & au

& audientes non intelligant, Est autem hæc parabola: Semẽ est verbum Dei. Qui autem secus uiam, hi sunt qui audiunt, deinde uenit diabolus &, tollit uerbum de corde eorum, ne credentes salui fiant. Nam qui supra petram, qui cum audierint, cum gaudio suscipiunt uerbum, & hi radices non habent, quia ad tempus credunt, & in tempore tentationis recedunt. Quod autem in spinas cecidit, hi sunt qui audierunt, & a sollicitudinibus, & diuitiis, & uoluptatibus uitæ euntes suffocantur, et non referunt fructũ. Quod autẽ in bonam terram, hi sunt qui in corde bono & optimo audientes uerbum, retinẽt, & fructũ afferũt in patientia. Nemo autem lucernã accendens, operit eam uase, aut subtus lectũ ponit, sed supra cãdelabrũ ponit, ut intrãtes uideant lumen. Non est enim occultum, quod non manifestetur: neque absconditum quod non cognoscatur, & in palam ueniat. Videte ergo quid audiatis. Qui enim habet, dabitur illi: & quicunque non habet, etiam quod putat se habere, auferetur ab illo. Venerunt autem ad illum mater et fratres eius, & non poterant adire eum præ turba. Et nunciatum est illi: Mater tua et fratres tui stant foris, uolentes te uidere. Qui respondens, dixit ad eos: Mater mea et fratres mei hi sunt, qui uerbum Dei audiunt & faciunt. Factũ est autem

and heatynge do not vnderstande. But thys is the parable: The sede is ꝑ worde of God. But they that [are] by ꝑ way syde, are they that heare, afterwarde cõmeth ꝑ deuell, and taketh away ꝑ worde out of theyr harte, lest they beleuyng be saued. But they vpõ the stone [are they,] whych whã they haue herde, they receaue the worde wyth ioye, and they haue no rootes, because they beleue for a tyme, and in tyme of tentacion, they go backe. But it that fell amonge thornes, are they that haue herde, & they goynge are choked of the cares, and ryches, and pleasures of thys lyfe, and bryng no frute. But it that fell in the good grounde, are they that in a good and beste harte heatynge the worde, kepe it, & brynge forth frute in patience. ¶ * Noman lyghtynge a candle, coureth it wyth a vessell, or putteth it vnder a table, but setteth it vpon a candelstycke, that the commers in maye se lyght. * For ther is nothynge hyd that shall not be manifest: nother secrete, that shall not be knowen and come openly. Take hede therfore what ye heare. * For who so hath, vnto hym shalbe geuen: and who so hath not, that also that he thynketh to haue, shalbe taken from hym. Ther came vnto hym hys mother and bretheren, and coulde not come to hym for the people. And it was shewed hym: Thy mother and thy bretheren stande wythout, wyllynge to se the. Whyche answeryng sayd vnto them: My mother and my bretheren are these, whyche heare the worde, and do it. ¶ * And it fortuned

matth. 5. b. marci. 4. b. Luce. 11. c

matth. 10. b. marci. 4. b.

matth. 5. b. and. 25. c marci. 4. c. Luce. 19. c.

matth. 8. c marci. 4. b

on one of the dayes, that he and hys disciples went vp into a lytle shyppe, and he sayd vnto thē: Let vs go ouer the lake. And they wente vp. And as they sayled, he slepte, and ther came downe a stormе of wynde in ꝓ lake, and they were fylled [wyth water] and were in ieopardy. And they comynge neare, waked hym vp, sayenge: Maister, we perysshe. But he rysyng vp rebuked the wynde, and the tempest of water, and it ceassed, and it waxed calme. But he sayd vnto thē: Where is youre fayth? The whyche beynge afrayed, maruayled, sayenge eche to other: What trowe ye thys be, for he commaundeth the wyndes and the see, and they obey hym? ℣

Matth. 8. b Marci. 5. c * And they sayled vnto the region of the Gerasenites, whyche is ouer agaynste Galile. And whan he was gone out of the shyppe vpon the lāde, ther met hym a man, whyche had a deuell longe tyme, and was not clothed wyth ony rayment, nother tarryed he in a house, but in graues. The same whan he sawe Jesus, he fell downe before hym, and cryenge oute wyth loude voyce, sayde: What is it vnto me and ꝓ thou Jesu sonne of the moost hyghest? I beseche the tormente me not. For he commaunded the foule spyrite, that he shulde go out of the mā. For he dyd catch hym many tymes, and he was bounde wyth cheynes, and was kepte wyth fetters, & the bondes beynge burst in sunder, he was dryuen in the deserte. And Jesus axed hym, sayenge: What is thy name? But he sayde: Legio, for ther were many deuels entred into

tem in una dierum, & ipse ascendit in nauiculam & discipuli eius, & ait ad discipulos: Transfretemus trans stagnum. Et ascēderūt. Et nauigantibus illis, obdormiuit, & descendit procella uenti in stagnū & cōplebātur, & periclitabātur. Accedētes autē, suscitauerunt eum, dicentes: Præceptor, perimus. At ille surgens, increpauit uentum & tempestatem aquæ, & cessauit, & facta est trāquillitas. Dixit autem illis: Vbi est fides uestra? Qui timentes mirati sunt, ad inuicem dicentes: Quis putas hic est, quia uentis & mari imperat, & obediunt ei. Et nauigauerunt ad regionē Gerasenorum, quæ est cōtra Galilæam. Et cum de naui egressus esset ad terram, occurrit illi uir quidam, qui habebat dæmoniū iam temporibus multis, & uestimento non induebatur, neque in domo manebat, sed in monumentis. Is cum uidisset IESVM, procidit ante illum, & exclamans uoce magna, dixit: Quid mihi & tibi est IESV fili Dei altissimi? obsecro te ne me torqueas. Præcipiebat enim spiritui immundo, ut exiret ab homine. Multis enim temporibus arripiebat illum, & uinciebatur catenis, & compedibus custoditus, & ruptis uinculis, agebatur a dæmonio in deserto. Interrogauit autem illum IESVS, dicens: Quod est tibi nomen? At ille dixit: Legio, quia intrauerunt dæmonia multa

in

in eum et rogauerunt illum, ne imperaret illis, ut in abyssum irent. Erat autem ibi grex porcorum multorum, pascentium in monte, et rogabant eum ut permitteret eis in illos ingredi: & permisit illis. Exierunt ergo demonia ab homine et intrauerunt in porcos, & impetu abiit grex perpræceps in stagnum, et suffocatus est. Quod ut uiderunt factum qui pascebant, fugerunt in ciuitatem et in uillas. Exierunt autem uidere quod factum est, et uenerunt ad IESVM: & inuenerunt hominem sedentem a quo dæmonia exierant, uestitum ac sana mente ad pedes eius, et timuerunt. Nunciauerunt autem illis & qui uiderant, quomodo sanus factus fuisset a legione. Et rogauerunt illum omnis multitudo regionis Gerasenorum, ut discederet ab ipsis: quia magno timore tenebantur. Ipse autem ascendens nauim, reuersus est. Et rogauit illum uir a quo dæmonia exierant, ut cum eo esset. Dimisit autem eum IESVS, dicens: Redi in domum tuam, & narra quanta tibi fecit Deus. Et abiit peruniuersam ciuitatem, prædicans quanta illi fecisset IESVS. Factum est autem cum rediisset IESVS, excepit illū turba: erant autē ōnes expectātes eū. Et ecce uenit uir cui nomē Iairus & ipse

into hym. And they prayed hym that he wolde not commaunde them that they shulde go into the depe. * But ther was there a heerd of many swyne fedyng in the mountayne, and they prayed hym, that he wolde suffre thē to entre into them: and he gaue them leue. Than departed the deuels oute of the mā, and entred into the swyne, and wyth a rushe wente the heerde headlynges into the lake, and was drowned. The whyche whan they that fedde them sawe to be done, they fled and shewed it into the cytie and in villages. And they wente oute to se what was done, and came to Jesus: and they fande the man oute of whome the deuels were departed, syttynge clothed at hys fete, and in hys ryght mynde, and they feared. And they that had sene it, tolde also howe he was made whole of the Legion. And all the multitude of the contry of the Gerasenites besoughte hym, that he wolde departe from them: for they were taken wyth greate feare: * And he goynge vp into the shyppe, turned agayne. And the man oute of whome the deuels were departed prayed hym, that he myght be wyth hym. But Jesus lefte hym, sayenge: Go agayne into thy house, and shewe howe greate thynges God hath done vnto the. And he wente thorowe the whole cytie, preachynge howe greate thynges Jesus had done vnto hym. * And it fortuned, whan Jesus came agayne, the people receaued hym: for they all wayted for hym. And beholde, ther came a man whose name was Iairus, and

Mark 5.b. Luce. 5.b.

Luce. 5.c.

Matth. 9.c. Luce. 5.c.

M.i. he

he was a ruler of the synagoge, and he fell at Jesus fete, prayenge hym, that he wolde entre into hys house, for he had an onely doughter neare-hande twelue peare of age, and she laye adyenge. And it fortuned as he wente, that he was thronged of the people. And a woman that had a bloude yssue twelue peares, whyche had spente all hyr substaunce vpon phisicians, nother coulde she be healed of ony man: came behynde, and touched the hemme of hys garment, and straycht way straunched the yssue of hyr bloude. And Jesus sayde: Who is it that touched me? And whan euery man denyed it, syd Peter and they that were with hym say: Mayster, the people thronge the, and trouble the, and sayeste thou: Who touched me? And Jesus sayde: Some body hathe touched me, for I perceaue a power to be gone fro me. And the woman seynge that she was not hyd, she came tremblynge and fell downe at hys fete, and shewed before all the people, for what cause she touched hym, and howe she was continently healed. But he sayde vnto her: Doughter, thy fayth hath made the whole, go thy way in peace. * As he was yet speakynge, ther cam one from the ruler of the Synagoge, sayenge vnto hym: Thy doughter is dead, trouble hym not. But that worde beynge herde, Jesus answered vnto the father of the damsell: Feare not, beleue onely, and she shall be safe. And whan he came to the house, he suffred not ony man to entre wyth hym, saue Peter, & James, and

Matth. 9. c. Mar. 5. D

ipse princeps synagogæ erat, et cecidit ad pedes IESV, rogãs eum, ut intraret in domum eius, quia unica filia erat ei fere annorum duodecim, et hæc moriebatur. Et cõtigit dum iret, a turbis comprimebatur. Et mulier quædam erat in fluxu sanguinis ab annis duodecim, quæ in medicos erogauerat omnem substantiam suam, nec ab ullo potuit curari: accessit retro, et tetigit fimbriam uestimenti eius, et confestim stetit fluxus sanguinis eius. Et ait IESVS: Quis est qui me tetigit? Negantibus autẽ omnibus, dixit Petrus, & qui cũ illo erant: Præceptor, turbæ te comprimunt et affligũt, et dicis: Quis me tetigit? Et dixit IESVS: Tetigit me aliquis: nam et ego noui uirtutem de me exisse. Videns autem mulier quia non latuit, tremens uenit & procidit ante pedes eius, et ob quã causam tetigerit eum, indicauit coram omni populo, et quemadmodum confestim sanata sit. At ipse dixit ei: Filia, fides tua te saluam fecit, uade in pace. Adhuc illo loquente, uenit quidam a principe synagogæ, dicens ei: Quia mortua est filia tua, noli uexare illum. IESVS autem audito hoc uerbo, respõdit patri puellæ: Noli timere, crede tantum, et salua erit. Et cum uenisset domum, non permisit, intrare secum quenquam, nisi Petrum, et Iacobum, &

& Ioannem, et patrem, et matrē puellæ, Flebant autem omnes et plangebant illam. At ille dixit: Nolite flere, Nō est mortua puella, sed dormit. Et deridebāt eum, sciētes quod mortua esset. Ipse autem tenens manum eius, clamauit, dicens: Puella, surge. Et reuersus est spiritus eius, et surrexit continuo. Et iussit illi dare māducare. Et stupuerūt parētes eius, quibus præcepit, ne alicui dicerent, quod factū erat.

CAPVT IX.

COnuocatis autem IESVS duodecim Apostolis, dedit illis uirtutem et potestatem super omnia dæmonia, & ut languores curarēt. Et misit illos prędicare regnum Dei, et sanare infirmos, & ait ad illos: Nihil tuleritis in uia, neque uirgam, neque perā, neq; panē, neq; pecuniā, neque duas tunicas habeatis. Et in quācūq; domū intraueritis, ibi manete, et inde non exeatis. Et quicunq; non receperit uos, exeuntes de ciuitate illa, etiam puluerem pedum uestrorum excutite in testimonium supra illos. Egressi autem, circumibant per castella, euangelizantes et curantes ubique. Audiuit autem Herodes Tetrarcha omnia quæ fiebant ab eo, et hæsitabat, eo q̄ diceretur a quibusdam: Quia Ioannes surrexit a mortuis: a quibusdam uero, quia Elias apparuit: ab aliis autem, quia propheta unus de antiquis surrexit.

Et ait

and Jhon, and the father and mother of the damsell. And they all wept and bewayled her. But he sayde: Wepe not, the damsell is not dead, but * sleepeth. And they laughed him to scorne, knowynge well that she was dead. But he holdyng hyr hande, cryed out sayenge: Damsell, aryse. And hyr spyrite came agayne, and she rose continently. And he bad to geue her to eate. And hyr elders were astonnyed, vnto whome he commaunded, that they shulde tell vnto noman it that was done. Joan. 11.b

The.ix. Chapter.

THe * twelue apostles beyng A
called together, Jesus gaue them power & authozite ouer all deuels, and that they shulde heale disases. And he sente them to preache the kyngdome of God, and to heale the syche, and he sayde vnto them: * Take nothynge wyth you by the waye, nother staffe, nother wallet, nother bread, nother mony, nother haue ye two coates. And in what so euer house ye entre, remayne there, & go not from thence. * And who so receaueth you not, ye goynge oute of the same cytie, shake of euen the dust from youre fete, in wytnesse ouer them. And they goyng forth, wente about the townes, preachynge and healynge euery where. * And Herode one of the foure princes herde of all thynges that were done by hym, and he douted, because it was sayde of some: Jhon is rysen from the deade: but of some, that Elias is appeared: and of other, that one of the olde propheres is rysen.

Math.10.b Mar.3.b and.6.a. Luce.6.b

Mar.6.a Luce.10.a

Math.10.b Mar.6.b Actu.13.c

math.14.a marc.6.b.

M.ii. And

And Herode sayde: Jhon haue I beheaded, but who is he thys of whome I heare such thynges? And he sought
B to se hym. * And the apostles beynge
Mat.14.b. Marc.6.b. Johan.6.a come agayne, shewed hym what so euer they had done. And them taken wyth hym, he wente asyde into a deserte place of [the cytie] Bethsaida. The whych whan the people knewe, they followed hym, and he receaued them, and spake vnto them of ꝑ kyng dome of God, and them that hadde nede of cure, healed he. But the daye had begonne to wende awaye: And the twelue commynge neare, sayde vnto hym: Let go the people, that they goynge in the townes and villages that are here about, may lodge and fynde meates, for we are here in a deserte place. But he sayde vnto them: Geue ye them to eate. But they sayde: we haue nomore but fyue loaues, and two fyshes, wythout we shall go and bye meates for all thys people: for ther were nearehande fyue thousande men. And he sayde vnto hys disciples: Cause them to sytte downe by fyftyes in a company. And they dyd so, and they all were set. And the fyue loaues beynge taken and the two fyshes, he loked vp vnto heauen, and blessed them, and brake [them,] and gaue thē vnto hys disciples, that they shulde set them before the people. And they dyd all eate, and were satisfyed. And ther were taken vp of that remayned to them, twelue basshettes
L of broken peces. * And it fortuned
Mat.16.a. Mar.8.b. whan he was alone prayenge, hys disciples were also wyth hym, and he axed them, sayenge: Whom do the people

Et ait Herodes: Ioannem ego decollaui, quis est autem iste de quo ego talia audio? Et quærebat uidere eum. Et reuersi Apostoli narrauerunt illi quæcunque fecerunt. Et assumptis illis, secessit seorsum in locum desertum, qui est est Bethsaidæ. Quod cum cognouissent turbæ, secutæ sunt illum, et excepit eos, et loquebatur illis de regno Dei, et eos qui cura indigebant, sanabat. Dies autem cœperat declinare. Et accedentes duodecim, dixerunt illi: Dimitte turbas, ut euntes in castella uillasque quæ circa sũt, diuertãt et inueniãt escas, quia hic in loco deserto sumus. Ait autẽ ad illos: Vos date illis manducare. At illi dixerunt: Non sunt nobis plus quã quinque panes, et duo pisces, nisi forte nos eamus et emamus in omnem hanc turbã escas. Erant autẽ fere uiri quinque milia. Ait autem ad discipulos suos: Facite illos discumbere per conuiuia quinquagenos. Et ita fecerunt. Et discubuerũt omnes. Acceptis autẽ quinque panibus et duobus piscibus, suspexit in cœlum, et benedixit illis, et fregit, et distribuit discipulis suis, ut ponerent ante turbas. Et manducauerunt omnes, et saturati sunt. Et sublatũ est quod superfuit illis, fragmentorũ cophini duodecim. Et factum est cum solus esset orans, erant cum illo et discipuli, et interrogauit illos, dicens: Quem me dicunt

esse

esse turbæ? At illi respondẽũt, & dixerunt: Ioannem Baptistã, alii autem Eliam, alii uero quia unus propheta de prioribus surrexit. Dixit autem illis: Vos autẽ quẽ me esse dicitis? Respondẽs Simõ Petrus, dixit: Christũ Dei. At ille increpans illos, præcepit ne cui dicerent hoc, dicẽs: Quia oportet filiũ hominis multa pati, & reprobari a senioribus, & principibus sacerdotũ, & scribis, & occidi, et tertia die resurgere. Dicebat autẽ ad omnes: Si quis vult post me venire, abneget semetipsũ, et tollat crucẽ suã quotidie, & sequatur me. Qui enim uoluerit animã suam saluam facere, perdet illam: nam qui perdiderit animã suam propter me, saluã faciet illã. Quid enim proficit homini, si lucretur uniuersũ mundũ, seipsum autem perdat, & detrimentũ sui faciat? Nã qui me erubuerit & meos sermones, hũc filius hominis erubescet cũ uenerit i maiestate sua, & patris, & sanctorũ angelorũ. Dico autem uobis uere, sunt aliqui hic stantes, qui non gustabunt mortẽ, donec uideãt regnũ Dei. Factum est autẽ post hæc uerba fere dies octo, et assumpsit Petrum, & Iacobũ, & Ioannem, & ascẽdit in montem ut oraret. Et factũ est dũ oraret, species vultus eius altera, & uestitus eius albus & refulgens. Et ecce duo uiri loquebantur cum illo: erant autem Moses & Elias, uisi in maiestate, et dicebant excessum

people saye me to be? But they answered and sayd: Jhon baptyste, some Elias, but some [saye] that one of the olde prophetes is rysen. And he sayde vnto them: But whome do ye saye me to be? Simon Peter answerynge sayd: * The Chryst of God. But he rebukynge them, charged them that they shulde tell it vnto noman, sayenge: * That the sonne of man muste suffre many thynges, and be reproued of the elders, and hygh prestes, & scribes, and be put to death, & to ryse agayne the thyrde daye. And he sayde vnto all: * Who so wyll come after me, let hym denye hymselfe, and take vp hys crosse dayly, and followe me. * For who so wyll saue hys lyfe, shall lose it: but who so shall lose hys lyfe for my sake, shall saue it. For what doth it profyte a mã, yf he dyd wynne the whole worlde, but lose hymselfe, & runne in damage of hymselfe? * For he that is ashamed of me & my wordes, the same shall the sonne of man make ashamed whan he shall come in hys maieste, and of the father, and of the holy angels. * But truely I saye vnto you, ther be some standyng here, whyche shall not tayste of death, tyll they se the kyngdome of God. * And it happened nearehande eyght dayes after these wordes, & he toke to hym Peter, and James, and Jhon, & went vp into a mountayne to praye. And it happened whã he prayed, * ỹ fashion of hys countenaũce was chaunged, & hys apparell whyte & shynynge. And beholde, two men spake wyth hym: they were Moses and Elias, whyche wer sene in maiesty, & they tolde hym

Johan. 6.g
math. 16.c
and. 10.b
marc. 8.b
9.b.10.b
Luce. 18.b
marc. 8.c
Luce. 17.b
math. 10.b
marci 8.c.
Luce. 12.a
math. 16.b
marc. 8.a
D
Math. 17.a
Marci. 9.a
2. Pet. 1.b

M. iii. hys

hys departynge, whych he shulde fulfyll at Jerusalem. But Peter & they that were wyth hym, were heuye of slepe. And awakyng, they sawe hys maiesty, and the two men that stode wyth hym. * And it foztuned whan they departed from hym. Peter sayd vnto Jesu: Mayster, it is good foz vs to be here, and let vs make thze tabernacles, one foz þ, one foz Moses, and one foz Elias, not knowynge what he sayde. And he speakyng thys, ther came a cloude, and ouershadowed them, and as they entred into the cloud, they feared. And ther happened a voyce oute of the cloude, sayenge: Thys is my welbeloued sonne, * heare hym. And whan the voyce happened, Jesus was founde alone. And they kepte they? peace, & sayd no thynge to ony man in those dayes of the thynges that they had sene. * And it chaunced on the nexte daye, as they came downe from the moũte, muche people met hym. And beholde, a man of the company cryed oute, sayenge: Mayster I beseke þ loke vpõ my sõne, foz he is myn only sonne, & beholde, a spzete taketh hym, & sodenly he cryeth out, and he knocketh and teareth hym wyth fome, & tearynge hym he doth scarcely depart: and I prayed thy disciples to cast him out, and they could not. And Jesus answeryng sayde: O vnfaythfull & croked generacõ, howe longe shal I be wyth you, and suffre you? Bzynge hether thy sonne. And whan he came neare, the deuell dyd rente and teare hym. And Jesus rebuked the foule spzete, and healed the chylde, & toke hym agayne to hys father.

matth. 17. a
marc. 9. a.

deut. 18. c

matth. 17. b.
marc. 9. b

cessum eius quem completurus erat in Hierusalem. Petrus uero et qui cum illo erant, grauati erant somno. Et euigilantes, uiderunt maiestatem eius, & duos uiros qui stabant cum illo. Et factum est cum discederent ab illo, ait Petrus ad IESVM: Preceptor, bonum est nos hic esse, & faciamus tria tabernacula, unum tibi, & unum Mosi, et unum Eliæ, nesciens quid diceret. Hęc autem illo loquente facta est nubes, et obumbrauit eos, & timuerunt intrantibus illis in nubem. Et uox facta est de nube, dicens: Hic est filius meus dilectus, IPSVM AVDITE. Et dum fieret uox, inuentus est IESVS solus. Et ipsi tacuerunt, & nemini dixerunt in illis diebus quicquã ex his quæ uiderant. Factum est autem in sequenti die, descendentibus illis de monte, occurrit illi turba multa. Et ecce uir de turba exclamauit, dicẽs: Magister, obsecro te, respice in filium meum, quia unicus est mihi, et ecce, spiritus apprehẽdit eum, et subito clamat, et elidit et dissipat eum cum spuma, et uix discedit dilanians eum, et rogaui discipulos tuos ut eicerẽt illud, et non potuerũt. Respondens autem IESVS, dixit: O generatio infidelis et peruersa, usquequo ero apud uos, et patiar uos? Adduc huc filiũ tuũ. Et cũ accederet, elisit illũ dæmoniũ & dissipauit. Et increpauit IESVS spiritũ immundũ, & sanauit puerũ, & reddidit

& reddidit illũ patri eius Stupebãt autem omnes in magnitudine Dei, omnibus mirãtibus in oĩbus quę faciebat, dixit ad discipulos suos: Ponite uos in cordibus uestris sermones istos. Filius enim hois futurũ est ut tradatur in manus hominum. At illi ignorabãt uerbũ istud, et erat relatũ ante eos, ut nõ sentirent illud, et timebant eũ interrogare de uerbo. Intrauit autẽ cogitatio in eos, quis eorũ maior esset. At IESVS uidens cogitationes cordis illorũ, apprehẽdit puerũ, & statuit illum secus se, et ait illis: Quicunque susceperit puerũ istum in nomine meo, me recipit: et quicunque me receperit, recipit eum qui me misit. Nam qui minor est inter uos omnes, hic maior est. Respondens autem Ioannes, dixit: Præceptor, uidimus quẽdam in nomine tuo eicientem dæmonia, et prohibuimus eum, quia non sequitur nobiscũ. Et ait ad illos IESVS: Nolite prohibere: qui enim non est aduersum uos, pro uobis est. Factum est autem, dum complerentur dies assumptionis eius, et ipse faciem suam firmauit ut iret in Hierusalẽ. Et misit nuncios ante conspectũ suũ & eũtes intrauerunt in ciuitatẽ Samaritanorum, ut pararent illi. Et nõ receperũt eum, quia facies eius erat euntis in Hierusalẽ. Cum uidissẽt aũt discipuli eius, Iacobus et Ioannes, dixerunt: Domine, uis dicamus, ut ignis descen

father. * And they were all astonnyed at the greatnesse of God. And whyle they all maruayled at all thynges that he dyd, he sayde vnto hys disciples: Laye ye vp these wordes in your hartes: * The sonne of man shalbe trayed into ỹ hãdes of mẽ. But they perceaued not thys sayenge, & it was hyd before them, that they shulde not vnderstand it, and they feared to axe hym of that sayenge. * And ther entred a thought into them, whyche of them shulde be greater. But Jesus seynge the thought of theyr harte, he tooke a chylde, and set hym by hymselfe, and sayde vnto them: * Who so receaueth thys chylde in my name, receaueth me: and whe so shall receaue me, he receaueth hym that sente me. * For he that is the leest among you all, the same is the greateste. Jhon answerynge, sayde: Mayster, we sawe one castyng out deuels in thy name, and we forbad hym, because he followeth not wyth vs. And Jesus sayd vnto them: Forbyd [hym] not: for who so is not agaynst you, is wyth you. And it fortuned whan the dayes of hys takynge vp were fulfylled, and he fyxed hys face that he wolde go to Jerusalem. And he sente messaungers before hys syghte, and they goynge, entred into a towne of the Samaritanes, that they shulde prepare [lodgynge] vnto hym. And they receaued hym not, because hys face was as of one goynge to Jerusalem. But whan hys disciples, James, and Jhon sawe it, they sayde: LORDE, wylt thou that we commaunde, that fyre come

Marc. 1. c
Luce. 4. d
E
Math. 16. c and. 10. b.
Marc 8. d and. 9. d
Luce. 1. c and. 18. d
Math. 18. a
Marc. 9. d.
Luce. 22. b
Math. 10. c
Marc. 9. d.
Luce 10. b
Johan. 13. c
Math. 10. d
Mar. 9. d and. 10. a
Luce. 22. b.
F

downe from heauē, & consume them? And he beynge turned, rebuked them, sayeng: Ye knowe not of whose spyrete ye be. The sonne of man came not to destroye soules, but to saue. And they wente into another towne.

Math. 8.c + ✱ And it chaunced them walkyng by the waye, that one sayd vnto hym: I wyll follow the where so euer thou shalt go. Jesus sayeth vnto him: The foxes haue holes, and the byrdes of the ayre nestes, but the sonne of man hath not where on to laye hys heade.

Math. 8.c. ✱ And he sayd vnto another: ffollow me. But he sayd: LORDE, suffre me fyrste to go and to bury my father.

Leui. 21.b And Jesus sayde vnto hym: ✱ Let the dead bury the dead, but go thou and preache þ kyngdom of God. And another sayd: LORDE, I wyll follow þ,

1. Reg. 19.d but ✱ suffre me fyrst to byd them fare well that be at home. Jesus sayd vnto

2. Pet. 2.d. hym: ✱ Noman layeng hys hande to the plough, and lokyng backe, is mete for the kyngdome of God. +

The .x. Chapter. +

AFter thys appoynted the LORD other two and seuenty also, and sente them two & two before hym into euery cytie & place, where he hymselfe was cōmyng, & sayd vnto them:

Marci. 9.b. ✱ The harueste verely is great, but þ labourers [are] fewe. Praye therfore the LORDE of the harueste that he sende labourers into hys harueste.

Math. 10.b ✱ Go your way, beholde, I sende you

Math. 10.a as lambes amōge wolues. ✱ Bear no

Marci. 6.a wallet, nor scrippe, nor shues, & ‡ sa-

Luc. 9.a

‡ 4. Reg. 4.D lute noman by the waye. Into what house so euer ye ētre, fyrst say: Peace be

scendat de cœlo, et consumat illos? Et conuersus, increpauit illos, dicens. Nescitis cuius spiritus estis. Filius hominis non uenit animas perdere, sed saluare. Et abierunt in aliud castellum. Factum est autem ambulātibus illis in uia, dixit quidam ad illū: Sequar te quocunq; ieris. Dicit IESVS: Vulpes foueas habent, & uolucres cœli nidos, filius autē hominis non habet ubi caput suum reclinet. Ait autem ad alterū: Sequere me. Ille autem dixit: Domine, permitte me primum ire, et sepelire patrem meū. Dixitq; ei IESVS: Sine ut mortui sepeliant mortuos suos: tu autē uade, et annūcia regnum Dei. Et ait alter: Sequar te Domine, sed permitte mihi primū renūciare his qui domi sunt. Ait ad illū IESVS: Nemo mittēs manum ad aratrum, & aspiciens retro, aptus est regno Dei.

CAPVT X.

POst hæc autem designauit Dominus et alios septuaginta duos, et misit illos binos ante faciē suā in omnem ciuitatem et locū, quo ipse erat uenturus, et dicebat illis: Messis quidem multa, operarii aūt pauci. Rogate ergo Dñm messis, ut mittat operarios in messē suā. Ite, ecce, ego mitto uos sicut agnos inter lupos. Nolite portare sacculū, neq; perā, neq; calciamēta, & neminē p uiā salutaueritis. In quācūq; domū itraueritis primū dicite: Pax huic

huic domui. Et si ibi fuerit filius pacis, requiescet super illū pax uestra: sin autem, reuertetur ad uos. In eadē autē domo manete, edētes et bibētes quæ apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quancūq; ciuitatē intraueritis, & susceperint uos, māducate quæ apponūtur uobis, & curate infirmos qui in illa sūt, & dicite illis: Appropinquauit in uos regnū Dei. In quancūq; autē ciuitatem intraueritis, et nō susceperint uos, exeūtes in plateas eius, dicite. Etiam puluerē qui adhæsit nobis de ciuitate uestra, extergimus in uos: tamen hoc scitote, quia appropinquauit regnum Dei. Dico uobis, quia Sodomis in illa die remissius erit, quam illi ciuitati. Væ tibi Chorozaim, uę tibi Bethsaida, quia si in Tyro et Sidone factæ fuissent uirtutes, quæ factæ sunt in uobis, olim in cilicio et cinere sedentes pœniterent. Veruntamen Tyro & Sidoni remissius erit in iudicio, quam uobis. Et tu Capernaum usq; ad cœlum exaltata, usque ad infernum demergeris. Qui uos audit, me audit: & qui uos spernit, me spernit. Qui autem me spernit, spernit eum qui misit me. Reuersi sunt autem septuaginta duo cum gaudio, dicentes: Domine, etiam dæmonia nobis subiiciuntur in nomine tuo. Et ait illis: Videbam satanam sicut fulgur de cœlo cadentem.

be vnto thys house. And yf there be ꝑ chylde of peace, your peace shall reste vpon hym: yf not, it shall returne vnto you agayne: But tary in the same house, eatyng and drynkynge such as they haue: for a labourer is worthy of hys reward. ¶ Go not from house to house. And into what so euer cytie ye shall entre, & they receaue you, eate such thynges as be set afore you, and heale the sycke that be therin, and saye vnto them: The kyngdome of God is come nye vpon you. * But into what so euer cytie ye shall entre, and they shall not receaue you, ye goynge out into the stretes of the same, saye: The dust of your cytie also that cleaueth vnto vs, do we wype of agaynst you: Neuertheles se sure of thys, that the kyngdome of God is come nye. I saye vnto you: It shalbe easyer for Sodome in that daye, than vnto that cytie. * Wo vnto the Chorozaim, wo vnto the Bethsaida, for yf the miracles had ben done in Tyre & Sidon that haue bene done amonge you, they had done penaūce long ago, syttyng in sackcloth & ashes. Neuertheles it shalbe easyer for Tyre & Sidon at the iudgemēt, then vnto you. And thou Capernaum beyng exalted vntyll heauē, vntyl hell shalt thou be thrust downe. * He that heareth you, heareth me: & he that despyseth you, despyseth me: but who so despyseth me, despyseth hym that sent me. And the two & seuenty came agayne wyth ioye, sayenge: LORDE the deuels are also subdued vnto vs in thy name. And he sayd vnto thē: * I sawe Satā fal downe frō heauē lyke lyghtenyng.

matth 10.b. marc.6.b. Luce.9.a Actu.13.a and. 18.a

B matth.11.b

matth.10.a mar.9.b Johan.13.c

Apo.12.a

Ecce Beholde,

Marc. 16.c
Acts. 28.a.

Beholde, * I haue geuen you power to treade vpon serpentes & scorpions, and vpon all the power of the enemy, and nothynge shall hurt you. Neuertheles reioyce not in that, that the spretes are subdued vnto you: but reioyce that * youre names are wrytte in the heauens. ‡ At the same houre he reioyced in the holy goost, & sayde: I prayse the father, LORD of heauē and earthe, that thou haste hyd these thynges from the wyse and prudent, & hast opened the vnto the lytleones. Euen so father, for so pleased it before the. * All thynges are geuen me of my father, ‡ and noma knoweth who be the sonne, saue the father: and who be the father, saue the sonne, and to whome the sonne wyll shewe it. * And beynge turned vnto hys disciples, he sayde: + Blessed are the eyen whych se that ye do se. For I saye vnto you, that many prophetes & kynges wolde haue sene the thynges that ye do se, & they haue not sene them, & to heare that ye do heare, & haue not herde them. * And beholde, ther rose a lawer, temptynge hym, and sayenge: Mayster, wyth doynge of what shall I possesse lyfe euerlastynge? But he sayde vnto hym: What is wrytten in the lawe? howe doest thou reade? he answerynge, sayde: * Thou shalt loue the LORDE thy God wyth all thy harte, wyth all thy soule, & wyth all thy strengthe, and wyth all thy mynde, and * thy neyghboure as thy selfe. And he sayd vnto hym: Thou haste answered ryght, do that, & thou shalte lyue. + But he wyllynge to iustifye hymselfe, sayde vnto Jesus:

Phili. 4.a.
Apoc. 17.b.
‡ Mat. 11.e
Math. 28.c
Johan. 13.a
‡ mar. 11.e.
Johan. 7.c.
8.b.9.10.b.
Mat. 13.c.
Math. 22.b
Marci. 12.c
Deute. 6.b.
Leuit. 19.c
Roma. 13.b

Ecce dedi uobis potestatem calcandi supra serpentes et scorpiones, et super omnem uirtutem inimici, et nihil uobis nocebit. Veruntamen in hoc nolite gaudere, quia spiritus uobis subiiciuntur: gaudete autem quod nomina uestra scripta sūt in cœlis. In ipsa hora exultauit in spiritu sancto, et dixit: Cōfiteor tibi pater, Domine cœli et terræ, quod abscondisti hæc a sapiētibus & prudentibus, et reuelasti ea paruulis. Etiam pater, quoniam sic placuit ante te. Omnia mihi tradita sunt a patre meo, & nemo scit quis sit filius, nisi pater: et quis sit pater, nisi filius, et cui uoluerit filius reuelare Et conuersus ad discipulos suos, dixit: Beati oculi qui uident quæ uos uidetis. Dico enim uobis, quod multi prophetæ et reges uoluerunt uidere que uos uidetis, et non uiderunt: et audire quæ auditis, et non audierunt. Et ecce quidam legisperitus surrexit, tentans illum, et dicens: Magister, quid faciendo uitam æternam possidebo? At ille dixit ad eum: In lege quid scriptum est? quomodo legis: Ille respondens dixit: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus uiribus tuis, & ex omni mente tua: et proximum tuum sicut teipsum. Dixitque illi: Recte respondisti, hoc fac & uiues. Ille autem uolens iustificare seipsum, dixit ad IESVM:

And

Et

Et quis est meus proximus? Suspiciens autem IESVS, dixit: Homo quidam descendebat ab Hierusalem in Hiericho, et incidit in latrones, qui etiam despoliauerunt eum: et plagis impositis, abierunt semiuiuo relicto. Accidit autem ut sacerdos quidam descenderet eadē uia, et uiso illo, præteriuit. Similiter et leuita, cum esset secus locum, et uideret eum, pertransiit. Samaritanus autem quidam iter faciens, uenit secus et uidens eum, misericordia motus est. Et appropians, alligauit uulnera eius, infundēs oleum et uinum: et imponens illum in iumentum suum, duxit in stabulum, & curā eius egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe, & quodcunque supererogaueris, ego cum rediero, reddam tibi. Quis horum trium uidetur tibi fuisse proximus illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiā in illū. Et ait illi IESVS: Vade, & tu fac similiter. Factū est autē dū irēt, et ipse intrauit in quoddam castellum, et mulier quædā Martha nomine, excepit illum in domum suam. Et huic erat soror nomine Maria, quæ etiam sedens secus pedes Domini, audiebat uerbum illius. Martha autem satagebat circa frequens ministerium, quæ stetit, et ait: Domine, nō est tibi curę ꝙ soror mea relinquit me solam ministrare

And who is my neyghboure? And Iesus lokynge vp, sayde: ✣ A certayne man went downe from Ierusalem into Hiericho, and fell among murtherers, whyche also spoyled hym: and after they had layed stryppes on hym, they went awaye, hym beynge lefte halfe deade. And it chaunced that a preste went downe that same waye, and seynge hym, he went by. Lykewyse also a Leuite, whan he was by the place, and sawe hym, he went by. But a Samaritane pourynge, came by [hym,] and seynge hym, he was moued wyth pytie. And commynge neare, he bounde vp hys woundes, pourynge oyle and wyne in them, and layenge hym vpon hys beast, he brought hym in an vnne, and tended hym. And the nexte daye he toke oute two pens, and gaue them vnto the hooste, and sayde: Take hede to hym, & what so euer thou layest out moze, whan I come agayne, I shall restoze it the. Whyche of these thze thynkeste thou to haue bene neyghboure vnto hym, that fell amonge the murtherers? And he sayde: he that shewed mercye to hym. And Iesus sayde vnto hym: Go thy waye and do thou lykewyse. ✣ ✣ It foztuned as they went, that he entred into a certayne towne, and a certayne woman, Martha by name, receaued hym into hyz house: and she had a syster, by name Mary, the whyche also ✶ sattynge at the LORDES fete herde hys wozde. But Martha busyed her seife greatly about muche seruyce, the whyche stode, and sayde: LORDE, carest thou not that my syster letteth me

D

Deute. 33. D

serue

ſerue alone? Tell her therfore that ſhe helpe me. And the LORDE anſwerynge, ſayde vnto her: Martha, Martha thou arte carefull, and combred about many thynges: * but one thynge is nedefull. Mary hath choſen the beſt parte, the whych ſhall not be taken from her. ✣

*Pſal.126.a.

The.xi.Chapter. ✣

AND it fortuned as he was in a place prayenge, whan he lefte of, one of hys diſciples ſayd vnto hym: LORDE, teache vs to praye, as Jhon taught hys diſciples. And he ſayd vnto them: * Whan ye praye, ſaye: Father, hallowed be thy name. Thy kyngdome come. Thy wyll be done. Geue vs thys daye oure daylye breade. And forgeue vs our dettes, for we alſo forgeue vnto euery one that oweth vnto vs. And leade vs not into tentacion. ✣ And he ſayde vnto them: ✣ Whych of you ſhall haue a frende, and ſhall go vnto hym at mydnyght, and ſhall ſaye vnto hym: Frende, lende me thre loaues, for a frende of myne is come vnto me oute of the waye, and I haue not that I may ſet before hym: and he wythin anſwerynge do ſaye: Trouble me not, the dore is nowe ſhut, and my chyldren are wyth me in my chamber, I can not ryſe and geue the. And yf he continue knockynge, I ſaye vnto you: Though he ryſynge geue hym not, becauſe he is hys frende, yet ſhall he ryſe becauſe of hys vnſhamefaſtneſſe, and ſhall geue hym ſo many as he hath nede. * And I ſaye vnto you: Aſke, and it ſhalbe geuen you:

*Matth.6.a.

*Deu. 8.b. matth.7.a Johñ.14.b. 15.b. 16.c

ſtrare? Dic ergo illi, ut me adiuuet. Et reſpondens, dixit illi Dominus: Martha, Martha ſollicita es, & turbaris erga plurima: porro unum eſt neceſſarium. Maria optimam partem elegit, quæ nō auferetur ab ea.

CAPVT XI.

ET factum eſt, cū eſſet in quodā loco orās, ut ceſſauit, dixit unus ex diſcipulis eius ad eū: Domine, doce nos orare, ſicut docuit Ioānes diſcipulos ſuos. Et ait illis: Cū oratis, dicite: Pater, ſanctificetur nomē tuum. Adueniat regnum tuū. Fiat uoluntas tua. Panem noſtrum quotidianum da nobis hodie. Et dimitte nobis debita noſtra, ſiquidem et nos dimittimus omni debenti nobis. Et ne nos inducas in tentationem. Et ait ad illos: Quis ueſtrum habebit amicum, & ibit ad illū media nocte, & dicet illi: Amice, cōmoda mihi tres panes, quoniā amicus meus uenit de uia ad me, et non habeo quod ponam ante illum: & ille deintus reſpondens, dicat: Noli mihi moleſtus eſſe, iam oſtium clauſū eſt, et pueri mei mecum ſunt in cubili, non poſſum ſurgere, & dare tibi. Et ſi ille perſeuerauerit pulſans, dico uobis: Etſi nō dabit illi ſurgēs, eo quod amicus eius ſit, propter improbitatem tamen eius ſurget, et dabit illi quotquot habet neceſſarios. Et ego dico uobis: Petite, et dabitur uobis: Querite,

Quærite, et inuenietis: Pulsate, & aperietur uobis. Omnis enim qui petit, accipit: qui quærit, inuenit: et pulsanti, aperietur. Quis autem ex uobis patrem petit panem, nunquid lapidem dabit illi? Aut piscem, nunquid pro pisce serpentem dabit illi? Aut si petierit ouum, nunquid porriget illi scorpionem? Si ergo uos cum sitis mali, nostis bona data dare filiis uestris: quanto magis pater uester cœlestis dabit spiritum bonum petentibus se? Et erat eiiciens dæmonium, et illud erat mutum. Et cum eiicisset dæmonium, locutus est mutus, et admiratæ sunt turbæ. Quidam autem ex eis dixerunt: In Beelzebub principe dæmoniorum eiicit dæmonia. Et alii tentantes, signum de cœlo quærebant ab eo. Ipse autem ut uidit cogitationes eorũ, dixit eis: Omne regnum in se diuisum desolabitur, et domus supra domum cadet. Si autem et satanas in seipsum diuisus est, quomodo stabit regnum eius? quia dicitis in Beelzebub me eiicere dæmonia. Si autem ego in Beelzebub eiicio dæmonia, filii uestri in quo eiiciunt? Ideo ipsi iudices uestri erunt. Porro si in digito Dei eiicio dæmonia, profecto peruenit in uos regnũ Dei. Cum fortis armatus custodit atrium suum, in pace sunt ea quæ possidet. Si autem fortior illo superueniens uicerit eum,

Seke, and ye shall fynde: knock, & vn to you shalbe opened. For euery one that axeth, receaueth: and he that seketh, fyndeth: & vnto hym that knocketh, it shalbe opened. Who is it of you that [yf he] axe hys father bread, wyll he geue hym a stone? Or [yf he axe] a fysh, wyll he in steade of a fysh geue hym a serpente? Or yf he shall axe an egge, wyl he reache hym a scorpion? Yf ye than whan ye be euel can geue good gyftes vnto youre chyldren: howe muche more shall youre father of heauen geue the good spyrete vnto them that axe hym? ✝ ✣ ✻ And he was castynge out a deuel, and it was domme. And whan he had caste oute the deuel, the domme dyd speake, and the people maruayled. ✻ But some of them sayd: By Beelzebub ꝑ prince of deuels dothe he caste oute deuels. And other token, requyred of hym a token from heauen. But whan he sawe the thoughtes of theyr hartes, he sayd vnto them: Euery kyngdome diuided in it selfe, shalbe desolate, and house shall fall vpon house. But yf Satan be diuided in hymselfe, howe shall than hys kyngdome stande? Beynge ye saye me to cast out deuels by Beelzebub. And yf I dryue oute deuels by Beelzebub, by whome do yourechyldren caste oute? Therfore shall they be youre iudges. But yf I cast out deuels by the fynger of God, than verely is the kyngdome of God come vpon you. ✻ Whan a stronge man beynge harnessed kepeth hys house, those thynges that he possesseth are in rest. ✻ But yf one stroger than he fallyng vpon hym, ouercome hym,

math. 9. b and. 11. c

mar. 3. b.

Luce. 2. b.

hym, he shall take awaye all hys weapens in the whyche he trusted, and shall distribute hys spoyles. He that is not wyth me, is agaynst me: and he that gathereth not wyth me, scatterеth abrode. * When the vncleane spyrete is gone oute of a man, he walketh thorow drye places, seking rest: and not fyndynge, he sayeth: I wyll returne agayne into my house, from whence I wente oute. And whan he commeth, he fyndeth it swepte & garnyshed. Than goeth he, and taketh wyth hym seuen other spyretes, worse than hymselfe, and they beynge entred, dwell there, and the laste thynges of that man become worse than the fyrste. ✝ And it fortimed whan he sayd that, a certayne womā of the people lyftynge vp hyr voyce, sayde vnto hym: Blessed is the wombe that hath borne the, and the brestes that thou haste sucked. But he sayde: Yee blessed are they that heare the worde of God and kepe it. ✝ And the people runnynge together, he began to saye: * Thys generatiō is a wycked generacion, it seketh a token, and ther shal no token be geuen hym, saue the token of the prophete Jonas. * For lyke as Jonas was a token vnto the Niniuites, euen so shal also the sonne of mā be vnto this generacion. * The quene of the South shall ryse at the iudgemente wyth the men of thys generacion, and shall condemne them: for she came from the endes of the earthe to heare the wysedome of Solomon, and behold [one] more than Salomon is here. The men of Niniue shall ryse at the iudgement

matth.12.c

matth.12.d
marci.8.c

Jone.2.a
and.3.b

3. Reg.10.a
2. Para.9.a

eum, uniuersa arma eius auferet, in quibus confidebat, et spolia eius distribuet. Qui non est mecum, contra me est: et qui non colligit mecum, dispergit. Cum immundus spiritus exierit ab homine, perambulat per loca inaquosa, quærens requiem: et non inueniens, dicit: Reuertar in domum meam unde exiui. Et cum uenerit, inuenit eam scopis mundatam. Tunc uadit, et assumit septem alios spiritus secum, nequiores se, et ingressi habitant ibi, et fiunt nouissima hominis illius peiora prioribus. Factum est autem cum hæc diceret, extollens uocem quædam mulier de turba, dixit illi: Beatus uenter qui te portauit, et ubera quæ suxisti. At ille dixit: Quinimo, beati qui audiunt uerbum Dei, et custodiunt illud. Turbis autem concurrentibus, cœpit dicere: Generatio hæc, generatio nequam est, signum quærit, et signum non dabitur ei, nisi signum Ionæ prophetæ. Nam sicut fuit Ionas signum Niniuitis: ita erit et filius hominis generationi isti. Regina Austri surget in iudicio cum uiris generationis huius, et condemnabit illos: quia uenit a finibus terræ audire sapientiam Salomonis, et ecce plus quā Salomon hic. Viri Niniuitæ surgēt in iudicio

cio cum generatione hac, et condemnabunt illam, quia pœnitentiam egerunt in prædicatione Ionæ: et ecce pluſquam Ionas hic. Nemo lucernam accẽdit, & in abſcõdito ponit, neque ſub modio: ſed ſupra cãdelabrũ, ut qui ingrediũtur lumen uideãt. Lucerna corporis tui, eſt oculus tuus. Si oculus tuus fuerit ſimplex, totũ corpus tuũ lucidũ erit. Si aũt nequã fuerit, etiã corpus tuũ tenebroſũ erit. Vide ergo ne lumen quod in te eſt, tenebræ ſint. Si ergo corpus tuũ totũ lucidũ fuerit, nõ habẽs aliquã partem tenebrarum, erit lucidum totum, et ſicut lucerna fulgoris illuminabit te. Et cum loqueretur, rogauit illum quidam phariſæus ut prandere apud ſe. IESVS autẽ ingreſſus, recubuit. Phariſæus autẽ cœpit intra ſe reputans dicere, quare nõ baptizatus eſſet ante prandium. Et ait Dominus ad illũ: Nunc uos phariſæi quod deforis eſt calicis & catini mundatis, quod autem intus eſt ueſtrum: plenum eſt rapina et iniquitate. Stulti, nõne qui fecit quod foris ẽ, etiã id quod deintus ẽ, fecit? Verũtamẽ quod ſupereſt, date eleemoſynam, et ecce oia mũda ſũt uobis. Sed væ uobis phariſæi qui decimatis mentã, et rutã, et omne olus, & prẽteritis iudiciũ & charitatẽ dei. Hæc autem oportuit facere, & illa nõ omittere. Vę uobis phariſęis, quia diligitis primas cathedras i ſynagogis, et ſalutationes in foro,

ment wyth thys generacion, and ſhal cõdemne it, becauſe they dyd penaũce at the preachynge of Jonas, and behold, [one] more than Jonas is here. * Noman lyghteth a candle, & ſetteth it in ſ darke, nother vnder a buſhell: but vpon a candelſtyche, that they that come in maye ſe lyght. * The lyght of thy bodye is thyne eye. Yf thyne eye be ſyngle, all thy body ſhall be ſhynynge: but yf it be wycked, all thy body ſhalbe darke. Bewarre therfore that the lyght that is in the, be not darkeneſſe. Yf thy body than be all full of lyght, haueynge no parte of darkeneſſe, it ſhall all be ſhynynge, and ſhall lyghten the lyke the lyghte of the lyghtenynge. And whan he dyd ſpeake, a certayne Phariſe beſought hym that he wolde dyne wyth hym. And Jeſus beynge gone in, ſat at borde. But the Phariſe beganne thynkynge in hymſelfe to ſaye, why he was not waſhen before dyner. And the LORDE ſayde vnto hym: * Nowe do ye Phariſes clenſe the outſyde of the cuppe and platter, but your inſyde is full of robbery & wyckedneſſe. Ye fooles, hath not he that made it that is wythin, made it alſo that is wythout? * Neuertheleſſe of it that is ouer, geue almeſſe, and behold, all thinges are cleane vnto you. * But wo vnto you phariſes, whyche tyth mynte, and rue, and all maner of herbes, and paſſe by iudgemente & the loue of God. But theſe oughte to haue ben done, and not to leaue the other behynde. * Wo vnto you phariſes, for ye loue the fyrſte ſeates in the ſynagoges, and the ſalutacions in the

Mat. 5. b. Marc. 4. b. Luce. 8. b.
Mat. 6. c.
D
Mat. 23. c
Eſay. 58. b.
Mat. 23. c
Mat. 23. c. Marc. 12. b. Luce. 20. c.

in the market. Wo vnto you scribes and phariſes, ye ypocrites, for ye be as graues that appeare not, and men walkynge ouer [them] knowe it not. And one of the lawers answerynge, sayde vnto hym: Mayster, sayenge thys thou putteste vs to rebuke also. mat.23.a. But he sayde: And * wo vnto you lawers, for ye charge men wyth burthens, the whych they can not beare, and ye touche not the burthens wyth one of youre fynger. * Wo vnto you mat.23.d. that buylde the tombes of the prophetes, but your fathers haue slayne thē. Doutlesse ye beare wytnesse that ye consent vnto the workes of your fathers: for they verely haue slayne thē, mat.23.a. but ye buyld they? tombes. And * ther fore sayde the wysedome of God: I shall sende vnto them prophetes and apostles, and of them shall they slay and perserute, that of thys generacio maye be requyred the bloude of al the prophetes, whych hath ben shed from the creacion of the worlde, from Gene.4.b. * the bloude of Abell, vntyll the 2.Pa.24.b * bloude of Zachary whych perysshed betwene the alcare and the tempie. Yee I saye vnto you, it shalbe requyred of thys generacion. mark.13.b. * Wo vnto you lawers, whych haue taken away the kepe of knowlege, ye youre selues entred not, and them that dyd entre, haue ye forbydden. Whan he sayde thys vnto them, the Phariſes and lawers beganne earnestly to lye vpō hym, and to stoppe hys mouth wyth many thynges, layenge wayte for hym, and seakynge to catche somwhat oute of hys mouth, that they myght accuse hym.

in foro. Ve uobis scribæ & phariſæi, hypocritæ, quia estis ut monumenta quæ non parent, et homines ambulantes supra nesciunt. Respondens autem quidam ex legisperitis, ait illi: Magister, hæc dicens etiam contumeliam nobis facis. At ille ait: Et uobis legisperitis uæ, quia oneratis homines oneribus quæ portare non possunt, et ipsi uno digito uestro non tangitis sarcinas. Væ uobis qui ædificatis monumenta prophetarum, patres autem uestri occiderunt illos. Profecdo testificamini quod consentitis operibus patrum uestrorum, quoniam ipsi quidem eos occiderunt, uos autem ædificatis eorum sepulchra Propterea et sapientia Dei dixit: Mittam ad illos Prophetas et Apostolos, et ex illis occident et persequentur, ut inquiratur sanguis omnium Prophetarum, qui effusus est a constitutione mundi a generatione ista, a sanguine Abel usque ad sanguinem Zachariæ, qui periit inter altare & ædem. Ita dico uobis, requiretur ab hac generatione. Væ uobis legisperitis, qui tulistis clauem scientiæ: ipsi non introistis, et eos qui introibant, prohibuistis. Cū hæc ad illos diceret, coperunt phariſæi et legisperiti grauiter insistere, et os eius oprimere de multis, insidiātes ei, et quærentes aliquid capere ex ore eius, ut accusarent eum.

The CAP

CAPVT. XII.

MVltis autem turbis cõcurrentibus, ita ut se inuicem conculcarent, cœpit dicere ad discipulos suos: Attendite à fermento phariseorum, quod est hypocrisis. Nihil enim opertum est, quod non reuelabitur: neque absconditum, quod non sciatur. Quoniam quæ in tenebris dixistis, in lumine dicentur: & quod in aure locuti estis in cubilibus, prædicabitur in tectis. Dico autem uobis amicis meis, Ne terreamini ab his qui occidunt corpus, et post hæc non habent amplius quid faciant. Ostendam autem uobis quem timeatis: Timete eum qui postquam occiderit, habet potestatem mittere in gehennam: ita dico uobis, hunc timete. Nõne quinque passeres uæneunt dipondio? et unus ex illis non est in oblatione coram Deo. Sed & capilli capitis uestri omnes numerati sunt. Nolite ergo timere, multis passeribus pluris estis. Dico aũt uobis: Omnis quicunq; cõfessus fuerit me coram hominibus, et filius hominis confitebitur illũ, corã angelis Dei. Qui aũtẽ negauerit me corã hoibus, negabitur corã angelis Dei. Et ois qui dicit uerbũ in filium hois, remittetur illi: Ei aũtẽ qui in spiritũ sanctũ blasphemauerit, non remittetur. Cũ aũt inducẽt uos i synagogas, et ad magistratus & potestates, nolite solliciti esse, qualiter

The.xii. Chapter.

IN the meane whyle, when there came together an innumerable multitude of people, insomuch that they trode one another, he began to saye vnto his disciples: * Beware of the leuen of the pharisees, whyche is ypocrisy. ‡ For there is nothyng hyd, that shall not be disclosed: neyther secrete, that shal not be knowen. For what ye haue spoken in darknesse, that shalbe sayde in the lyght: and what ye haue spoke in the eare in chambres, that shalbe preached vpon rooues. * I saye vnto you my frendes, Be not afrayed of them that slaye the bodye, and after that haue no more that they maye do. But I shall shewe you whome ye shall feare: feare hym, whyche after he hath slayne, hath power to sende into hell: yea I saye vnto you, feare hym. * Are not fyue sparowes solde for two farthynges? and yet is not one of them forgotten before God. Yea the very heeres of youre heade also are all nombred. Feare ye not therfore, for ye be more worth then many sparowes. But I saye vnto you: * Who so shall knowlege me before men, him shall the sonne of man also knowlege before the angels of God: But who so denyeth me before men, he shalbe denyed before the angels of God. * And euery one that speaketh a worde against the sonne of man, it shalbe forgeuen hym: But vnto hym that blasphemeth against the holy goost, shal not be forgeuen. * And when they shall bryng you into the synagoges, and vnto rulers and powers, be not careful how

or what ye shall answere, or what ye shall saye: For the holy goost shall in that houre teache you, what ye ought to saye. But one of the people sayde vnto hym: Master, byd my brother that he diuide the heretage wyth me. But he sayde vnto hym: Man, who hath sette me to be a iudge or parter [of the heretage] ouer you? And he sayde vnto them: Take hede and beware of al maner couetousnesse: For the lyfe of ony man consysteth not in the abundaunce of it that he possesseth. And he tolde the a similitude, sayenge: A certayne ryche mans felde brought forth plenteous frutes, and he thought in hymselfe, sayenge: What shall I do, for I haue not wher in I maye gather my frutes? And he sayd: Thys wyll I do: I wyll breake downe my barnes, and make them greater, and therein wyll I gather all thynges that are growen vnto me, and my goodes, and I shall saye vnto my soule: * Soule, thou hast much goodes layed vp in stoare for many yeares, take thy rest, eate, drynke, fare delicatly. But God sayde vnto hym: * Thou foole, thys nyght do they requyre thy soule from the, but those thynges that thou haste prepared, * whose shall they be? Such one is he that gathereth treasure vnto hym selfe, and is not ryche in God. And he sayd vnto hys disciples: Therfore I saye vnto you: * be not carefull for youre lyfe what ye shall eate, nor for your body what ye shall put on: The lyfe is more than meate, and the body more than rayment. Consyder the rauens, for they sowe not, nother reape

Eccl. 11.c

Iere. 17.b

Psal. 38.a.

¶

Mat. 54. c
Matth. 6.c.
1. Pet. 1.a

qualiter aut quid respondeatis, aut quid dicatis. Spiritus enim sanctus docebit uos in ipsa hora quid oporteat uos dicere. Ait autem ei quidam de turba: Magister, dic fratri meo, ut diuidat mecum hæreditatem. At ille dixit ei: Homo, quis me constituit iudicem aut diuisorem supra uos? Dixitque ad illos: Videte, et cauete ab oni auaricia: quia nõ in abũdantia cuiusquam uita eius est ex his quæ possidet. Dixit autem similitudinem ad illos, dicens: Hominis cuiusdam diuitis uberes fructus ager attulit, et cogitabat intra se, dicens: Quid faciam, quia non habeo quo congregem fructus meos? Et dixit: Hoc faciam: Destruam horrea mea, et maiora faciam, et illuc congregabo omnia quæ nata sunt mihi, & bona mea, et dicam animæ meæ: Anima, habes multa bona posita in annos plurimos, requiesce, comede, bibe, epulare. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te, quæ autem parasti, cuius erunt? Sic est qui sibi thesaurizat, et non est in Deum dives. Dixitque ad discipulos suos: Ideo dico uobis, nolite solliciti esse animæ uestræ quid manducetis, neque corpori, quid induamini: anima plus est quã esca, & corpus plus quam uestimentum. Cõsyderate corui, quia non seminant, neque

metunt.

dicetunt, quibus non est uelarium, neq; horreum, & Deus pascit illos. Quanto magis uos pluris estis illis? Quis autem uestrum cogitando potest adiicere ad staturam suam cubitum unum? Si ergo neque quod minimum est potestis, quid de ceteris soliciti estis? Considerate lilia quō crescunt, nō laborant, neque nent: dico autem uobis, neque Salomon in omni gloria sua uestiebatur, sicut unum ex istis. Si autē fœnum quod hodie est in agro, et cras in clibanū mittitur, deus sic uestit: quāto magis uos pusillæ fidei? Et uos nolite quærere quid māducetis, aut quid bibatis, et nolite in sublime tollit: hæc autē omnia gentes mūdi quærūt: Pater autē uester scit quoniam his indigetis. Veruntamen quærite primū regnum Dei, et iustitiam eius, et hæc omnia adiicientur uobis. Nolite timere pusillus grex, quia cōplacuit patri uestro dare uobis regnum. Vendite quæ possidetis, & date eleemosynam. Facite uobis sacculos qui non ueterascunt thesaurum non deficientem in cœlis, quo fur non appropiat, neque tinea corrumpit. Vbi enim thesaurus uester est, ibi et cor uestrum erit. Sint lūbi uestri præcincti, & lucernæ ardētes in manibus uestris, & uos similes hominibus expectantibus Dñm suū quādo reuertatur a nuptiis, ut cū uenerit & pulsauerit, cōfestim aperiāt ei. Beati serui illi, quos

crape, lohyche haue nother celler nor barne, and [yet] doth God fede them. Howe much more better are ye? Mat. 6.b.
* Whyche of you takynge thought, can putte one cubyte to hys stature? Yf ye ther fore be not able [to do] it that is leest, why are ye carefull for the rest? Consyder the lylies, howe they growe, they labour not, nother spynne: but I saye vnto you, [that] nother Salomon was so clothed in all hys maiestie, as one of these. But yf God doth so clothe the grasse that to daye is in the felde, and to morowe is put in the ouen: howe much more you, O ye of lytle fayth? And aske not ye what ye shall eate, or what ye shall drynke, & be not lyfted on hyghe: for all these thynges do the heythen of the worlde seke. Yer youre father knoweth that ye haue nede of these thynges. But * seke ye fyrst the kyngdom of God and hys ryghteousnesse, and all these thinges shalbe ministred vnto you. * Feare not ye lytle flocke: for it is the fathers wyll to geue you the kyngdome. Sell that ye haue, and geue almesse. * Make you bagges that waxe not olde, euen a treasure that fayleth not in the heauens, where no thefe commeth neare, nother moate dothe corruppe. For where your treasure is, there shall also youre harte be. * Let your loynes be gyrded aboute, & lyghtes burnyng in youre handes, and be ye lyke men waytynge for theyr lorde, whan he shall returne from the weddyng, that whan he shall come and knocke, they maye strayght way open vnto hym. Happye [are] those seruauntes, O. ii. the

3. Reg. 3.b.
Deut. 1.c and 2.b
Mat. 6.c and 19.c
Ephes. 6.b. 1. Pet. 1.d

the whych whan the lorde shall come, he shall fynde watchynge: Verely I say vnto you, that * he shall make hymselfe aboute, and shall cause them to syt downe at dynner, and walkyng by shall minister vnto them. And yf he come in the seconde watch, and yf he come in the thyrde watch, and fynde them so, happy are those seruauntes.

Luc 8.22.b.

matth.24.b marci.13.b. * But be sure of thys, that yf the goodman of the house dydde knowe what houre the thefe wolde come, he wolde surely watche, and wolde not suffre his house to be dygged thorow.

matth.25.a. * Be ye also ready, for what houre that ye thynke not, shall the sonne of man come. But Peter sayde vnto hym: LORDE doest thou tell thys similitude vnto vs, or vnto all? And the LORDE sayde: What thynke ye is * a faythfull and wyse stewarde, whome hys lorde setteth ouer hys husholde, that he maye geue them a measure of wheat in due season?

matth.24.b and.25.b

Apoc.16.c * Happy is that seruaunte, whome whan hys LORDE shall come, shall fynde so doynge: Verely I saye vnto you, that he shall sette hym ouer all that he possesseth. But yf that seruaunt saye in hys harte. * My lorde maketh longe to come, & shall begyn to smyte the seruauntes & maydens, and to eate, & drynke, & to be dronken, the LORDE of that seruaust shal come in a daye that he thynketh not, and in an houre that he knoweth not, and shall diuide hym, and set hys parte

matth.24.b

Iacobi.4.b with the infidels. * But that seruaunt whyche knewe the wyll of hys lorde, and dyd not prepare hymselfe, and dyd not after hys wyll, he shalbe beaten:

quos cum venerit Dominus, inuenerit vigilantes: Amen dico vobis quod præcinget se, et faciet illos discumbere, et transiens ministrabit illis. Et si venerit in secunda vigilia, et si in tertia vigilia venerit, et ita inuenerit, beati sunt serui illi. Hoc autem scitote, quoniam si sciret paterfamilias, qua hora fur veniret, vigilaret utique, et non sineret perfodi domum suam. Et vos estote parati, quia qua hora non putatis filius hominis veniet. Ait autem ei Petrus: Domine, ad nos dicis hanc parabolam, an ad omnes? Dixit autem Dominus: Quis putas est fidelis dispensator, et prudens, quem constituit Dominus super familiam suam, ut det illis in tempore tritici mensuram? Beatus ille seruus, quem cum venerit Dominus, inuenerit ita facientem: vere dico vobis: quoniam supra omnia quæ possidet constituet illum. Quod si dixerit seruus ille in corde suo: Moram facit Dominus meus venire, et cœperit percutere seruos, et ancillas, et edere, et bibere, et inebriari, veniet Dominus serui illius in die qua non sperat, et hora qua nescit, et diuidet eum, partemque eius cũ infidelibus ponet. Ille autem seruus qui cognouit voluntatem Domini sui, et non præparauit, & non fecit secundũ voluntatẽ eius, vapulabit

multis

multis. Qui autē non cognouit et fecit digna plagis uapulabit paucis. Omni autem cui multum datum est, multum quæretur ab eo: et cui commendauerunt multum, plus petent ab eo. Ignem ueni mittere in terram, et quid uolo, nisi ut accendatur? Baptismo autem habeo baptizari, et quomodo coarctor, usque dum perficiatur? Putatis quia pacem ueni mittere in terram? Non dico uobis, sed separationem. Erunt enim ex hoc quinque in domo una diuisi, tres in duos, et duo in tres: diuidentur pater in filium, et filius in patrem suum: & mater in filiam, et filia in matrem: socrus in nurum suam, et nurus in socrum suam. Dicebat autem ad turbas: Cum uideritis nubem orientem ab occasu, statim dicitis Nimbus uenit, et ita fit: Et cum austrum flantem, dicitis: Quia æstus erit, & fit. Hypocritæ, faciem cœli et terræ nostis probare, hoc autem tempus quo modo non probatis? Quid autem et a uobis ipsis non iudicatis quod iustum est? Cum autem uadis cum aduersario tuo ad principem, in uia da operā liberari ab illo, ne forte trahat te ad iudicē, & iudex tradat te exactori, & exactor mittat te in carcerem

beaten wyth many stryppes. But he that knewe it not, and dyd [thynges] worthy of stryppes, he shalbe beaten wyth fewe. For vnto euery one wh̄ muche is geuen, muche shalbe required of hym: & vnto whome they haue committed muche, they shall require more of hym. I am come to sende a fyre into the earthe, & what wolde I, saue that it be kyndled? But I muste be *baptysed wyth a baptyme, & how am I payned, vntyll it be fulfilled? *Suppose ye that I am come to send peace vpō earth? I tell you naye, but diuision. For frō henceforth shal fyue be diuided in one house, thre agaynst two, & two agaynst thre: *they shalbe diuided the father agaynst the sonne, and the sonne agaynst his father: and the mother agaynste ꝑ doughter, and the doughter agaynst [hyr] mother: the mother in law agaynst the doughter in lawe, and the doughter in lawe agaynst hyr mother in lawe. And he sayd vnto the people: *Whan ye shall se a cloude ryspnge from the weste, anone ye saye: There cōmeth a shower, and so it happeneth: And whan [ye se] the southwynde blowyng, ye saye: It shalbe whote, and it happeneth. Ye ypocrites, can ye discerne the vtter apperaunce of the skye and earth, why do not you discerne thys tyme? And why iudge not ye by your selues what is ryght? *Whan thou goeste by the way wyth thyne aduersary vnto the prince, geue diligence by ꝑ way to be deliuered from hym, leste happely he delyuer the vnto the iudge, & the iudge delyuer the to ꝑ iaylar, and the iaylar sende the into prison.

Luke 12.c
Mat. 10.c
Mich. 7.b
Mat. 16.b
Iohn. 15.b. Eccli. 8.a Mat. 5.c

I tell the, thou ſhalt not go thence, vntyll thou ſhalte haue geuen euen the vtmooſt myte.

The. xiii. Chapter.

A Actu. 5. 2. THer were ſome preſent at that tyme, ſhewynge hym of the Galileans, whoſe bloude Pilate dyd myxte wyth theyr ſacrifices. And he anſwerynge, ſayde vnto them: Thynke ye that thoſe Galileans were more ſynners than all the Galileans, becauſe they ſuffred ſuch thynges? I tell you naye. But except ye haue repentaunce, ye ſhall all peryſhe lykewyſe. [As] as thoſe eyghtene, vpon whom the tower of Siloe fel, and kylled them: Suppoſe ye that they alſo were more detters than all men dwellynge at Ieruſalem? I tell you no, but yf ye haue no repentaunce, ye ſhall all dye lykewyſe. And he ſayde alſo thys Matth. 21. b ſimilitude: ✣ ✱ A certayne man hadde a fygge tre planted in hys vyneyarde, and he came ſekynge frute theron, and founde none. And he ſayde vnto the dreſſer of the vyneyarde: Lo it is thre yeare ago ſence I come ſekynge frute on this fygge tre, and I fynde none. Hewe it downe therfore: why doth it alſo combre the grounde? And he anſwerynge, ſayeth vnto hym: Syr let it alone alſo thys yeare, tyll I dygge aboute it and dounge it, yf happely it wyll brynge frute, yf not: thou ſhalt hew it downe afterwarde. And he was teachynge in theyr Synagoge vpon the Sabbattes. And beholde, a woman, whych had a ſpryte of ſyckneſſe eyghtene yeare, and was croked, nother

ceterem. Dico tibi, non exies inde donec etiam nouiſſimum minutum reddas

CAPVT XIII.

ADerant autem quidã ipſo in tempore, nunciantes illi de Galilæis, quorum ſanguinem Pilatus miſcuit cum ſacrificiis eorum. Et reſpondẽs, dixit illis: putatis quod hi Galilæi præ omnibus Galilæis peccatores fuerint, quia talia paſſi ſunt? Non dico uobis. Sed niſi pœnitentiam habueritis, omnes ſimiliter peribitis. Sicut illi decẽ & octo, ſupra quos cecidit turris in Siloe, et occidit eos: putatis quia et ipſi debitores fuerint præter omnes hoies habitantes in Hieruſalẽ? Non dico uobis, ſed ſi pœnitentiã nõ habueritis, omnes ſimiliter peribitis. Dicebat autẽ & hãc ſimilitudinẽ. Arborem ficí habebat quidam plantatam in uinea ſua, et uenit quærens fructum in illa, et non inuenit. Dixit autem ad cultorem uineæ: Ecce anni tres ſunt ex quo uenio quærens fructum in ficulnea hac, et non inuenio. Succide ergo illam: ut quid etiam terram occupat? At ille reſpondens, dicit illi: Domine, dimitte illam etiam hoc anno, uſque dum fodiã circa illã: & mittã ſtercora, et ſiquidẽ fecerit fructũ: ſin autẽ, in futurũ ſuccides eã. Erat autẽ docẽs in ſynagoga eorũ ſabbatis. Et ecce mulier, quæ habebat ſpũm infirmitatis ãnis decẽ et octo, & erat inclinata, nec

omnio-

omnino poterat sursum respicere. Quam cum uidisset IESVS, uocauit eam ad se, & ait illi mulier, dimissa es ab infirmitate tua. Et imposuit illi manus, et confestim erecta est, & glorificabat Deum. Respondens autem archisynagogus, indignans quia sabbato curasset IESVS, dicebat turbæ: Sex dies sunt in quibus oportet operari, in his ergo uenite et curamini, et non die sabbati. Respondens autem ad illum Dominus, dixit: Hypocritæ, unusquisq; uestrum sabbato non soluit bouem suum aut asinum a præsepio, & ducit adaquare? Hanc autem filiã Abrahæ, quã alligauit satanas ecce decem et octo annis, num oportuit solui a uinculo isto die sabbati? Et cum hæc diceret, erubescebant omnes aduersarii eius. Et omnis populus gaudebat in uniuersis quæ glorioſe fiebãt ab eo. Dicebat ergo: Cui simile est regnum Dei, & cui simile estimabo illud? Simile est grano sinapis, quod acceptum homo misit in hortum suum, et creuit, & factum est in arborem magnam, et uolucres cœli requieuerunt in ramis eius. Et iterum dixit: Cui simile estimabo regnum Dei? Simile est fermẽto, quod acceptum mulier abscondit in farinæ sata tria, donec fermentaretur totum. Et ibat per ciuitates et castella docens, et iter faciens in Hierusalem. Ait autem illi quidam: Domine, si pauci

couldest loke vp ony thyng at all. The whyche whan Jesus had sene, he called her vnto hym, and sayd vnto her: Woma, thou art ryd of thy sycknesse. And he layed [his] handes vpon her, & she was forthwyth made straycht, and glorifyed God. But the ruler of the synagoge, takynge indignacion that Jesus had healed on the Sabbat, answerynge sayde vnto the people: There are syxe dayes where in man must worke, in them therfore come & be healed, and not on the sabbat day. But the LORDE answerynge, sayde vnto hym: Ye yppocrites, * doth not euery one of you lowse hys oxe or asse from the maunger, and leadeth to water it? And ought not thys doughter of Abraham, whome beholde Satan hath bounde eyghtene yeares, be lowsed from thys bonde on the sabbat daye? And whan he sayd thys, all hys aduersaryes were ashamed. And all the people reioyced in all the thynges that were gloriously done of hym. * he sayde therfore: Where vnto is ỹ kyngdom of God lyke, and where vnto shall I lyken it? It is lyke vnto a mustardesede, the whyche beynge taken a man caste it into hys garden, & it grewe, and became a great tre, and the bydes of the ayre rested in hys braunches. * And agayne he sayde: Where vnto shall I suppose the kyngdõ of God to be lyke? It is lyke leuen, * the whyche beynge taken, a woman hyd it in thre peckes of mele, tyll it was all leuended. * And he went thorowe townes & cyties, teachynge and journeyng towarde Jerusalem. And one sayd vnto hym: LORDE, are ther

Deuter. 14. a
Luce. 14. a
Matth. 13. a
Marc. 4. c
Matth. 13. c
Gene. 18. a
Matth. 9. b.
Marc. 6. a

fewe that be saued? But he sayd vnto
Math. 7. b. them: * Stryue to entre thorowe the narow gate, for I tell you many shal seke to entre, and shall not be able. But whan the good mā of the house shalbe entred, and shall haue shut the dore, ye shall begynne to stand wythout, and knocke at the dore, sayenge:
Math. 25. a * LORDE, open vnto vs. And he answeryng shall saye vnto you: I know not whence ye be. Than shall ye begynne to saye: We haue eaten and dronke before the, and thou hast taught in oure stretes. And he shall saye vnto you: I knowe not whence
Psal. 6. b Math. 7. b. and. 25. D ye be, * departe fro me all ye workers of wyckednesse. There shalbe weppnge and gnasshynge of tethe, whan ye shal se Abraham, and Isaac, and Jacob, and all the prophetes in the kyngdome of God, but you to be
math. 8. b dryuen oute. * And they shall come from the easte, and weste, and north, and south, and shall sytte downe at borde in the kyngedome of God.
math. 19. D. and. 20. b matt. 10. c * And beholde, they are the laste, that were the fyrste: and they are the D fyrste, that were the laste. Upon the same daye ther came certayne of the pharises, sayeng vnto hym: Go forth and get the hence, for Herode wyll slaye the. And he sayde vnto them: Go and tell that foxe: Beholde I cast oute deuels, and do heale to daye and to morowe, and on the thyrde daye do I fynyshe. Neuertheles I must walke to daye, & to morowe & the nexte daye: for it can not be that a prophete dye wythout Jerusalem.
Math. 23. c * Jerusalem, Jerusalem, whych slayest the prophetes, and stonest them that

pauci sunt qui saluantur? ipse autem dixit ad illos: Contendite intrare per angustam portam, quia multi dico uobis quærent intrare, et non poterunt. Cum autem intrauerit paterfamilias, & clauserit ostiū, incipietis foris stare, & pulsare ostium, dicentes: Domine, aperi nobis. Et respondens, dicet uobis: Nescio uos unde sitis. Tunc incipietis dicere: Māducauimus corā te, et bibimus, et in plateis nostris docuisti. Et dicet uobis: Nescio uos unde sitis, discedite a me omnes operarii iniquitatis. Ibi erit fletus et stridor dentiū, cū uideritis Abraham, & Isaac, & Iacob, et omnes prophetas in regno Dei, uos autem expelli foras. Et uenient ab oriente & occidente, et aquilone, et austro, & accumbent in regno Dei. Et ecce, sunt nouissimi, qui erant primi: et sunt primi, qui erant nouissimi. In ipsa die accesserunt quidam pharisæorū dicētes illi: Exi, & uade hinc, quia Herodes uult te occidere. Et ait illis: Ite et dicite uulpi illi: Ecce eiicio dæmonia, et sanitates perficio hodie & cras, et tertia die consummor. Veruntamen oportet me hodie, & cras, et sequēti die ambulare: quia nō capit prophetam perire extra Hierusalē. Hierusalem, Hierusalem, quæ occidis prophetas, et lapidas eos qui:

qui mittuntur ad te, quoties uolui congregare filios tuos, quemadmodum auis nidum suum sub pennis, et noluisti. Ecce relinquetur uobis domus uestra deserta. Dico autem uobis, quia non uidebitis me donec ueniat, cum dicetis: Benedictus qui uenit in nomine Domini.

CAPVT XIIII.

ET factum est cum introisset IESVS in domũ cuiusdam principis pharisæorũ sabbato manducare panem, et ipsi obseruabant eum. Et ecce homo quidam hydropicus erat ante illum. Et respondens IESVS, dixit ad legisperitos, et pharisæos, dicens: Si licet sabbato curare? At illi tacuerunt. Ipse uero apprehensum sanauit eum, ac dimisit. Et respondens ad illos, dixit: Cuius uestrum asinus aut bos in puteum cadet, et non continuo extrahet illum die sabbati? Et non poterant ad hæc respondere illi. Dicebat autem et ad inuitatos parabolam, intendens quomodo primos accubitus eligerẽt, dicens ad illos: Cũ inuitatus fueris ad nuptias, non discũbas in primo loco, ne forte honoratior te sit inuitatus ab illo, et ueniens is qui te & illum uocauit, dicat tibi: Da huic locum. Et tunc incipias cum rubore nouissimum locum tenere. Sed cum uocatus fueris, uade, recume-

that be sent vnto the, howe oft wolde I haue gathered thy chyldren, euen as a hyrde [gathereth] hys neste vnder hys fethers, & thou woldeste not. Beholde, youre house shalbe leste voyde vnto you. But I saye vnto you, that ye shall not se me tyll it come to passe whan ye shall saye: * Blessed be he that commeth in the name of the LORDE. *Psal.117.c. Luc.19.b*

The.xiiii. Chapter.

AND it happened whan Iesus was com into ỹ house of one of the chefe of the pharises vpõ a sabbat daye to eate bread, and they watched hym. And beholde ther was a man that had the dropsy before hym. And Jesus answerynge sayde vnto the lawers and pharises, sayenge: * Is it lawfull to heale vpon the Sabbat? But they helde their peace. But hym beyng taken, he healed hym, and let hym go. And he answerynge sayde vnto them: Whose oxe or asse of you shall fall into a pytte, and he shall not strayght waye * drawe hym oute on the Sabbat daye? And they coulde not answere hym vnto these thinges. And he sayde a similitude vnto the that were bydden, markynge howe they chose the fyrste rowmes, sayenge vnto the: Whan thou arte bydden to a weddyng, syt not downe in the fyrst rowme, leste happely a more honorable man than thou be bydde of hym, and commynge he that hath bydden the & hym, saye vnto the: Geue thys mã rowme. And thou do than begynne wt shame to occupy ỹ lowest rowme. But whan thou shalt be bydden, go A *math.12.b. marc.3.c Luce.6.a and.13.b. Exod.23.a Deute.22.b*

typ-

thy waye, syt downe in the lowest rowme, that whan he that hath bydden the shall come, he maye saye vnto the: * Frende, go vp hygher. Than shalte thou haue prayse before them
Prou. 25. a. Matth. 23. b Luce. 18. b that syt at borde wyth the. * For euery one that exalteth hymselfe, shalbe made lowe: & he that humbleth hymselfe, shalbe exalted. ✝ He sayde also vnto hym that had bydden hym: Whan thou makest a dyner or supper, call not thy frendes, nor thy brethren, nor thy kynssfolkes, nother thy neyghboures, nor the ryche, leste they bydde the agayne, and recompence be
Tob. 4. c. made vnto the. * But whan thou makest a feaste, call the poore, the feble, the crepell, and the blynde, and happy shalte thou be, for they haue not to recompence the: but it shalbe recompenced the in the resurrection of the ryghteous. Whan one of them that sat wyth them at borde herde thys, he sayd vnto hym: Happy is he that shall eate breade in the kyngdome of God.
Matth. 22. a Apoc. 19. c. But he sayde vnto hym: ✝ * A certayne man made a great supper, and called many. And he sente hys seruaunte in the houre of the supper, to saye vnto them that were bydde, that they shulde come, for all thynges be now ready. And they all began alyke to make excuse. The fyrst sayd vnto hym: I haue bought a farme, and I must nedes go forth, and se it: I pray the haue me excused. And the other sayde: I haue bought fyue yocke of oxen, and I go to proue them: I praye the, haue me excused. And another sayd: I haue maryed a wyfe, and therfore can I not come. And the seruaũt beynge

recumbe in nouissimo loco, ut cum uenerit qui te inuitauit, dicat tibi: Amice, ascende superius. Tunc erit tibi gloria coram simul discumbentibus. Quia omnis qui se exaltat humiliabitur: et qui se humiliat, exaltabitur. Dicebat autem et ei qui se inuitauerat: Cum facis prandium aut cœnam, noli uocare amicos tuos, neque fratres tuos, neque cognatos, neque uicinos, neque diuites, ne forte et ipsi te reinuitent, & fiat tibi retributio: sed cum facis conuiuium, uoca pauperes, debiles, claudos, et cæcos, & beatus eris, quia non habent retribuere tibi: retribuetur enim tibi in resurrectione iustorum Hæc cum audisset quidam de simul discumbentibus, dixit illi: Beatus qui manducabit panem in regno Dei. At ipse dixit ei: Homo quidam fecit cœnam magnam, et uocauit multos: Et misit seruum suum hora cœnæ, dicere inuitatis, ut uenirent, quia iam parata sunt omnia. Et cœperunt simul omnes excusare. Primus dixit ei: Villam emi, et necesse habeo exire, et uidere illam: rogo te, habe me excusatum. Et alter dixit: Iuga boum emi quinq;, et eo probare illa: rogo te, habe me excusatum. Et alius dixit: uxorẽ duxi, & ideo non possum uenire. Et reuersus

seruus

seruus, nunciauit hæc Domino suo. Tunc iratus paterfamilias, dixit seruo suo: Exi cito in plateas, & uicos ciuitatis, et pauperes, ac debiles, & cæcos, et claudos introduc huc. Et ait seruus: Domine, factum est ut imperasti, & adhuc locus est. Et ait Dominus seruo: Exi in uias et sepes, et compelle intrare, ut impleatur domus mea. Dico autem uobis: quod nemo uirorum illorum qui uocati sunt, gustabit cœnam meam. Ibant autem turbæ multæ cum eo, & conuersus dixit ad illos: Si quis uenit ad me, & non odit patrem suum, et matrem, et uxorem, et filios, et fratres, et sorores, adhuc autem et animam suam, non potest meus esse discipulus. Et qui non baiulat crucem suam, & uenit post me, non potest meus esse discipulus. Quis enim ex uobis uolens turrim ædificare, non prius sedens computat sumptus qui necessarii sũt, si habet ad perficiendum: ne posteaquam posuerit fundamentum, & non potuerit perficere, omnes qui uident incipiant illudere ei, dicentes: Quia hic homo cœpit ædificare, et non potuit consummare. Aut quis rex iturus committere bellum aduersus alium regem, non sedens prius cogitat, si possit cum decẽ millibus occurrere ei, qui cum uiginti millibus uenit ad se alioquin adhuc illo longe agente

beyng returned, shewed these thynges vnto hys lorde. Than the good man of the house beyng angry, sayde vnto hys seruaunt: Go oute quyckely into the stretes and quarters of the cytie, and bryng here in the nedy, & the crepell, and the blynde, and the halte. And the seruaunte sayde: Lorde, it is done as thou hast commaunded, and yet is there rowme. And the lorde sayd vnto the seruaunt: Go oute into the hygh wayes and hedges, and *cõpell [them] to com in, that my house may be fylled. But I saye vnto you: that none of those men that were bydden shall tayst of my supper. ¶ Ther wēt muche people wyth hym, and beynge turned, he sayde vnto them: * Who so commeth vnto me, and doth not hate hys father, and mother, & wyfe, and chyldren, and brethren, and syster, yee & hys owne lyfe also, he can not be my disciple. And who so beareth not hys crosse, and commeth after me, can not be my disciple. Whyche of you wyllynge to byylde a tower, syttynge downe reckeneth not fyrste the costes that are necessary, whether he haue [sufficient] to perfourme: lest after he haue layde a fundacion, and be not able to perfourme it, all that se it, begyn to mocke hym, sayenge: This man hath begonne to byylde, and was not able to perfourme it? Or what kynge that shall go to make battayll agaynste another kynge, syttynge downe casteth not fyrste in hys mynde, whether he wyth ten thousande, be able to mete hym that cõmeth agaynst hym wyth twenty thousande? Or els whyle he is yet farre.

* Gene. 19. a. Luce. 14. c.

D

* Deute. 13. b Matth. 10. a and. 16. b

farre of, sendynge an embassage, he doth requyre thynges that belonge to peace. Euen so therfore euery one of you, that doth not renounce all that he possesseth, can not be my disciple.

math. 5. b
marc. 9. e

*Salt is good, but yf salt be vnsauery, wherein shall it be seasoned? It is nother profytable vpon the lande, nor vpō the dounge hyll, but it shalbe caste oute. He that hath eares to heare, let hym heare.

The .xv. Chapter.

A

math. 9. b
marc. 2. b
Luc. 5. d.

Ther *were approchyng vnto hym publicanes and synners, ỹ they myght heare hym. And the scribes & pharises murmured, sayenge: *Thys man receaueth synners, and eateth wyth them. And he tolde thys parable vnto them, sayenge: *What man [is it] amonge you, that hath an hundreth shepe, & yf he lose one of them, doth not he leaue the nyne and nynty in the wylderneesse, and goeth vnto it that was loste, vntyll he do fynde it? And whan he hath founde it, he layeth it vpon hys shulders reioycynge: and commynge home, he calleth together hys frendes and neyghboures, sayeng vnto them: Reioyce wyth me, for I haue founde my shepe that was lost. I saye vnto you, that ly̆ke ioye shalbe in heauen ouer one synner doynge penaunce, than ouer nyne and nynty ryghteous, that *nede no penaunce. Or what woman hauynge ten grotes, yf she lese one grote, doth she not lyght a candle, and sweepeth oute the house, and seketh diligently, tyll she haue founde it? And whan she hath founde it, she calleth together

Luce. 5. d. and. 7. e.

math. 18. b.

Luce. 5. d.

B

agente, legationem mittens, rogat ea quæ pacis sũt. Sic ergo omnis ex uobis, qui non renunciat omnibus quæ possidet, non potest meus esse discipulus. Bonum est Sal, si autem sal euanuerit, in quo condietur? Neque in terram, neque in sterquilinium utile est, sed foras mittetur. Qui habet aures audiendi, audiat.

CAPVT XV.

Erant autem appropinquantes ei publicani et peccatores, ut audirent illum. Et murmurabant pharisæi et scribæ, dicentes: Quia hic peccatores recipit, et manducat cum illis. Et ait ad illos parabolam istam, dicens: Quis ex uobis homo, qui habet centũ oues, et si perdiderit unam ex illis, nõne dimittit nonaginta nouem in deserto, et uadit ad illam quæ perierat, donec inueniat eam? Et cum inuenerit eam, imponit in humeros suos gaudens: et ueniens domũ, cõuocat amicos et uicinos, dicens illis: Congratulamini mihi, quia inueni ouẽ meam quæ perierat. Dico uobis, quod ita gaudiũ erit in cœlo super uno peccatore pœnitentiam agente, quam super nonaginta nouem iustis, qui nõ indigent pœnitentia. Aut quæ mulier habens drachmas decẽ, si perdiderit drachmam unam, nõne accẽdit lucernã, & euerrit domũ, et quærit diligẽter donec inueniat eã? Et cũ inuenerit, conuocat

uocat amicas iet uicinas, dicens: Congratulámini mihi, quia inueni drachmam meam quam perdideram. Ita dico uobis, gaudium erit coram angelis Dei, super uno peccatore pœnitentiam agente. Ait autem: Homo quidam habuit duos filios, et dixit adolescentior ex illis patri: Pater, da mihi portionem substantiæ quæ me contingit. Et diuisit illis substantiam. Et post non multos dies, congregatis omnibus, adolescentior filius peregre profectus est in regionem longinquam, et ibi dissipauit substantiam suam uiuendo luxuriose. Et postquam omnia consummasset, facta est fames ualida in regione illa, et ipse cœpit egere. Et abiit, & adhæsit uni ciuium regionis illius, et misit illum in uillam suam, ut pasceret porcos. Et cupiebat implere uentrem suum de siliquis, quas porci manducabant, et nemo illi dabat. In se autem reuersus, dixit: Quanti mercenarii in domo patris mei abundant panibus, ego autem hic fame pereo? Surgam, & ibo ad patrem meum, et dicã ei: Pater, peccaui in cœlũ, et coram te. Iam non sum dignus uocari filius tuus, fac me sicut unum de mercenariis tuis. Et surgens, uenit ad patrem suum. Cum autem adhuc longe esset, uidit illum pater ipsius, et misericordia motus est, & accur-

ther hyr frendes and neyghboures, sayenge: Reioyce wyth me, for I haue founde my grote that I had loste. Euen so I saye vnto you, shall ther be ioye before the angels of God vpon one synner doynge penaunce. ✣ And he sayde: A certayne man had two sonnes, and the yonger of them sayde vnto hys father: Father, gene me the porcion of the goodes that belongeth vnto me. And he diuided the substaunce vnto them. And not longe thereafter, all thynges beynge gatherred together, the yonger sonne wente forth into a farre contry, and there he waysted all hys goodes, wyth lyuynge ryotously. And after that he had spente all, ther happened a greate derthe in that region, and he beganne to wante. And he wente and toyned hymselfe vnto one of the cytesins of that contrye, and he sent hym to hys farme that he shulde fede the swyne: And he desyred to fyll hys belye wyth the coddes, that the swyne dyd eate, and noman gaue hym [them.] And beynge L. come to hymselfe, he sayde: Howe manye hyred seruauntes in my fathers house haue plentye of breades, and I perysshe here for honger? I wyll ryse, and go to my father, and shall saye vnto hym: Father, I haue synned in heauen, and before the, I ame not nowe worthy to be called thy sonne, make me as one of thy hyred seruauntes. And ryssynge vp, he came to hys father. ✣ But whan he was yet Psal. 37. a. a farre of, hys father sawe hym, Iob. 3. d. and was mouued wyth pytie, and run-

tynge to hym, he fell aboute hys
necke, and kyssed hym. And the sonne
sayde vnto hym: Father, I haue syn-
ned in heauen and before the, nowe
am not I worthy to be called thy son-
ne. And the father sayde vnto hys
seruauntes: Bryng forth quyckely
the beste garmente, and put it vpon
hym, and geue hym a ryng vpō hys
hande, and shues on hys fete, & bryng
hether a fed calfe, and kyll it, and let
vs eate and let vs be merye: for thys
my sonne was dead, & is reuiued: he
was loste, and is founde. And they
D beganne to be mery. But hys elder
sonne was in the felde. And whan he
cam come and approched to the house
he herde ỳ minstrelsy, and daunsynge
and called one of the seruauntes, and
axed what these thynges were. And
the same sayde vnto hym: Thy bro-
ther is come, and thy father hath
slayne a fed calfe, because he hath
receaued hym safe. But he was
wroth, and wolde not go in. Where-
fore hys father beynge gone oute, be-
ganne to intreate hym. But he an-
swerynge, sayde vnto hys father:
Lo, thus many yeares do I serue the,
and I neuer cam transgresse thy com-
maundemente, and thou neuer ga-
ueste me a kyd, that I myghte be me-
rye wyth my frendes: but after that
thys thy sonne, that hath deuoured
hys substaunce wyth harlottes is
come, thou haste slayne hym a fed
calfe. But he sayde vnto hym: My
sonne, thou arte alway wyth me, and
all my goodes are thyne. But thou
oughteste to haue ben mery and reioy
ced: for thys thy brother was deade,
and

currens, cecidit super collum
eius, et osculatus est eum. Di-
xitq; ei filius: Pater, peccaui in
cœlum et coram te, iam non sũ
dignus uocari filius tuus. Dixit
autem pater ad seruos suos:
Cito proferte stolam primam,
& induite illum, et date an-
nulum in manum eius, et cal-
ciamẽta in pedes eius, et addu-
cite uitulum saginatum, & occi-
dite, et manducemus, & epule-
mur: quia hic filius meus mor-
tuus erat, & reuixit: perierat, &
inuẽtus est. Et cœperunt epula-
ri. Erat autem filius eius seni-
or in agro. Et cum ueniret
et appropinquaret domui, au-
diuit symphoniam et chorum,
et uocauit unum de seruis, et
interrogauit quid hæc essent.
Isque dixit illi: Frater tuus
uenit, & occidit pater tuus uitu-
lum saginatum, quia saluum il-
lum recepit. Indignatus est
autem, et nolebat introire. Pa-
ter ergo illius egressus, cœpit
rogare illum. At ille respon-
dens, dixit patri suo: Ecce
tot annis seruio tibi, et nunquam
mandatum tuum præteriui, et
nunquam dedisti mihi hœdum,
ut cum amicis meis epularer:
sed postquam filius tuus hic, qui
deuorauit substantiam suam cũ
meretricibus uenit, occidisti illi
uitulum saginatum. At ipse
dixit illi: Fili, tu semper mecũ
es, et omnia mea tua sunt. Epu-
lari autẽ et gaudere oportebat:
quia frat tuus hic mortuus erat,

& re-

& tenuit: perierat, et inuentus est.

CAPVT XVI.

Dicebat autem & ad discipulos suos: Homo quidam erat dives, qui habebat villicum, et hic diffamatus est apud illum, quasi dissipasset bona ipsius. Et uocauit illum, et ait illi: Quid hoc audio de te? redde rationem villicationis tuæ, iam enim non poteris amplius villicare. Ait uillicus intra se: Quid faciam, quia Dominus meus aufert a me villicationem? fodere non ualeo, mendicare erubesco: scio quid faciam, ut cum amotus fuero a villicatione, recipiant me in domos suas. Conuocatis itaque singulis debitoribus Domini sui, dicebat primo: Quantum debes Domino meo? At ille dixit: Centum cados olei. Dixitque illi: Accipe cautionem tuam, et sede, cito scribe quinquaginta. Deinde alio dixit: Tu uero quantum debes? Qui ait: Centum coros tritici. Ait illi: Accipe litteras tuas, et scribe octoginta. Et laudauit Dominus villicum iniquitatis, quia prudenter fecisset. Quia filii huius seculi prudentiores filiis lucis in generatione sua sunt. Et ego uobis dico: Facite uobis amicos de mammona iniquitatis, ut cum defeceritis, recipiant uos in æterna tabernacula. Qui fideli

and is reuyued: he was loste, and is founde. ✠

The xvi. Chapter. ✠

And he sayd vnto hys disciples: There was a certayn ryche man whych had a stewarde, and the same was accused vnto hym that he had wasted hys goodes. And he called hym, and sayde vnto hym: Howe heare I that of the? geue an accompte of thy stewardshyppe, for thou mayest nomore be stewarde. The stewarde sayde within hym selfe: What shal I do, for my lorde taketh the stewardshyp fro me? dygge I can not, to begge I am ashamed: I knowe what I shall do, that whan I shalbe put frō the stewardshyp, they may take me into theyr houses. Euery one therfore of hys lordes detters beynge called together, he sayde vnto the fyrste: Howe muche oweste thou vnto my lorde? And he sayd: hundreth tonnes of oyle. And he sayde vnto hym: Take thy byll, and sit downe, and quyckely wryte fyftye. Than sayde he vnto another: But howe muche owest thou? Whych sayde: hundreth quarters of wheate. He sayde vnto hym: Take thy bill, and wryte fourescore. And the lorde commended the vnrighteous stewarde, because he had done wysely. For the chyldren of thys worlde are wyser than the chyldren of lyght in theyr generacion. And I saye vnto you: Make you frendes wyth the vnrighteous Mammon, that whan ye shall haue nede, they maye receaue you into the euerlastynge tabernacles. ✠ He that is

sayth-

faythfull in the leest, is also faythfull in the greater, and he that is vnrygh teous in lytle, is also vnrygh teous in the greater. Yf ye therfore haue not ben faythfull in the vnrygh teous Mammon, who wyll truste you it that is true? And yf ye haue not ben faythfull in another mans busynesse, who wyll geue you it that yours is?

Math. 6.c. * No man can serue two maysters: for ether he shall hate ỳ one, and loue the other: or els he shall cleue vnto the one, and despyse the other. Ye can not serue God and Mammon. All these thynges herde the Pharises, whyche were couetous, and mocked hym. And he sayde vnto them: Ye are they whyche iustifye your selues before men, but God knoweth youre hartes: for what hyghe is before men, is abhomination before God. * The lawe and the prophetes

Math. 11.b [prophecied] vntyll Jhon, frō thence forth is the kyngdome of God preached, & euery one preasseth vpō it by violence. * But it is easyer heauen and earth to passe awaye, than one tytle of the lawe to fall. * Euery one that leaueth hys wyfe, and maryeth another, commytteth aduoutry: and he that maryeth her that is lefte of hyr husband, commytteth aduoutry. + Ther was a certayne ryche man, whych was clothed wyth purple and fyne lynnen, and fared euery day delicyously. And ther was a certayne poore man by name Lazarus, whych laye before his dore, beyng full of sores, desyryng to be satisfyed wyth the crommes, that fell frō the rychmans table, and noman gaue hym. But the dogges

Esay. 40.a
Math. 5.b.
math. 5.c
and. 9.b.
marc. 10.a.

delis est in minimo, et in maiori fidelis est: et qui in modico iniquus est, & in maiori iniquus est. Si ergō in iniquo mamona fideles non fuistis, quod uerum est, quis credet uobis? Et si in alieno fideles non fuistis, quod uestrum est, quis dabit uobis? Nemo potest duobus dominis seruire: aut enim unum odiet, et alterum diliget: aut uni adhærebit, et alterum contemnet. Non potestis Deo seruire et mammonæ. Audiebant autem omnia hæc pharisæi, qui erant auari, et deridebant illum. Et ait illis: Vos estis qui iustificatis uos coram hominibus, Deus autem nouit corda uestra: quia quod hominibus altum est, abominatio est ante Deum. Lex et prophetæ usque ad Ioannem, ex eo regnum Dei euangelizatur, et omnis in illud uim facit. Facilius est autem cœlum et terram præterire, quam de lege unum apicem cadere. Omnis qui dimittit uxorem suam, et alteram ducit, mœchatur: et qui dimissā a uiro ducit, mœchatur. Homo quidam erat diues, qui induebatur purpura et byssō, et epulabatur quotidie splendide. Et erat quidam mendicus nomine Lazarus, qui iacebat ante ianuam eius, ulceribus plenus, cupiens saturari de micis quæ cadebant de mensa diuitis, et nemo illi dabat: sed et canes

canes veniebant, & lingebant
ulcera eius. Factum est autem
ut moreretur mendicus, & porta
retur ab angelis in sinum Abra-
hæ. Mortuus est aũt et diues, &
sepultus est in inferno. Eleuans
autem oculos suos cum esset in
tormentis, uidit Abraham a lon
ge, & Lazarum in sinu eius, & ip
se clamans, dixit: Pater Abrahã,
miserere mei, & mitte Lazarum,
ut intingat extremum digiti sui
in aquam ut refrigeret linguam
meã, quia crucior i hac flamma.
Et dixit illi Abraham: Fili, recor
dare quia recepisti bona in uita
tua, & Lazarus similiter mala:
nunc aũt hic consolatur, tu uero
cruciaris. Et in his omnibus
inter nos & uos chaos magnum
firmatũ est, ut hi qui uolunt hinc
transire ad uos, non possint: neq;
inde huc transmeare. Et ait: Ro
go ergo te pater, ut mittas eum
in domum patris mei: habeo e-
nim quinque fratres, ut testetur
illis, ne & ipsi ueniant in hunc lo
cum tormentorum. Et ait illi A-
braham: Habent Mosen & pro-
phetas, audiant illos. At ille di-
xit: Non pater Abraham, sed si
quis ex mortuis ierit ad eos, pœ
nitentiam agent. Ait autem illi:
Si Mosen & prophetas non au-
diunt, neque si quis ex mortuis
resurrexerit, credent.

CAPVT XVII.

ET ait ad discipulos suos: Impossibile est ut
non ueniant scandala: Væ autẽ illi per quem
ueniunt

dogges came and lycked hys sores.
And it happened that the poore man
dyed, and was caryed into Abrahãs
bosome by the angels. And the ryche
man dyed also, & was buryed in hell.
But whan he was in payne, lyfted
vp hys eyes, he sawe Abraham afarre
of, and Lazarus in hys bosome, and
he cryenge, sayde: Father Abraham, D
haue mercy vpon me, and sende Laza
rus, that he dyppe þ typpe of hys fyn-
ger into water, that he maye coole
my tunge: for I am payned in thys
flame. And Abrahã sayde vnto hym: Gala. 6.a
Sonne, remembre that thou hast re
ceaued good in thy lyfe, and Lazarus
lykewyse euell: and nowe is he com-
forted, but thou arte payned. And be-
sydes all thys, there is a greate space
set betwene vs and you, so that they
that wyll go hence vnto you, they can
not: nother can they passe frõ thence
hether. And he sayde: I praye the than
father, that thou sende hym into my
fathers house, for I haue fyue brethrẽ
that he testifye vnto them, lest they al
so come into thys place of tormẽtes.
And Abrahã sayde vnto them: They
haue Moses and the prophetes, let
them heare those. But he sayde: No
father Abraham, but yf ony of the
dead wente to them, they shall do pe-
naunce. But he sayde vnto hym: Yf
they heare not Moses and the pro-
phetes, nother will they beleue, though
one ryse from the dead.

The xvii. Chapter.

ADde sayde vnto hys disci- Mat. 18.a
ples: It is impossible þ of- Marc. 9.a
fences shuld not come: But
wo vnto hym, by whõ they

come: it is better for hym yf a mylstone be hanged about hys necke, & he be cast into the see, than that he shuld offende one of these lytle ones. Take
matth.18. b hede to your selues. * Yf thy brother synne agaynste the, rebuke hym: and yf he do repente, forgeue hym. And though he synne seuen tymes agaynst the in a daye, & yf he be turned to the seuen tymes in a daye, sayeng: It repenteth me, forgeue hym. And the apostles sayd vnto the LORDE: Increace fayth vnto vs. And the LORD sayd:
matth.17.c and.21.c * Yf ye shall haue fayth as a grane of mustarde sede, ye shall saye vnto thys Moulbery tre: Be rooted oute, & be planted in the se, and it shall obey you. Who is it of you haunge a seruaunte goynge to plough or fedynge oxen, that wyll saye vnto hym beyng come from the felde: Go quyckely, and syt downe to meate, and sayeth not [rather:] Make ready þ I may suppe and gyrde vp thy selfe, & serue me, tyll I haue eaten and dronken, and after
B thys shalte thou eate & drynke. Doth he thanke that seruaunte, because he hath done that he hath commaunded hym? I thynke no. So lykewyse ye, whã ye haue done all thynges that be cõmaunded you, saye ye: We are vnprofytable seruauntes, we haue done that oure duety was to do. + And it fortuned as he wẽt to Jerusalẽ, he passed thorow the myddes of Samaria & Galile. And as he entred into a towne, ther met hym ten leperous men, whyche stode afarre of, and lyfte vp [theyr] voyce, sayenge: Jesu master, haue mercy vpon vs. The whyche as
Leuit.14.a he sawe, he sayde: Go, * shewe youre selues

uenium: utilius est illi si lapis molaris imponatur circa collum eius, et proiiciatur in mare, quã ut scandalizet unum de pusillis istis. Attendite uobis. Si peccauerit in te frater tuus, increpa illum: et si pœnitentiam egerit, dimitte illi. Et si septies in die peccauerit in te, et si septies in die cõuersus fuerit ad te, dicẽs: Pœnitet me, dimitte illi. Et dixerunt apostoli Domino: Adauge nobis fidem. Dixit autem Dominus: Si habueritis fidem sicut granũ sinapis: dicetis huic arbori moro: Eradicare, et trãsplantate in mare, et obediet uobis. Quis autem uestrum habẽs seruum arantem aut pascentem boues, qui regresso de agro dicat illi: Statim transi, et recumbe, et non dicit: Para quod cœnem, et præcinge te, et ministra mihi donec manducem et bibã, & post hæc tu mãducabis et bibes. Nunquid gratiam habet seruo illi, quia fecit quæ illi imperauerat? Non puto. Sic et uos cũ feceritis omnia, quæ præcepta sũt uobis, dicite: Serui inutiles sumus, quod debuimus facere, fecimus. Et factum est, dũ iret Hierusalem, transibat per mediam Samariam & Galilæam. Et cum ingrederetur quoddam castellum, occurrerunt ei decem uiri leprosi, qui steterunt a longe, et leuauerunt uocem, dicentes: IESV præceptor, miserere nostri. Quos ut uidit, dixit: Ite, ostendite uos

sacer-

sacerdotibus. Et factum est, dum irent, mundati sunt. Vnus autem ex illis, ut uidit quia mundatus est, regressus est, cum magna uoce glorificans Deum: et cecidit in faciem ante pedes eius, gratias agens: et hic erat Samaritanus. Respondens autem IESVS, dixit: Nõne decem mundati sunt? et nouem ubi sunt? Non est inuentus qui rediret et daret gloriam Deo, nisi hic alienigena. Et ait illi: Surge, uade, quia fides tua te saluum fecit. Interrogatus autem a pharisæis, quando uenit regnum Dei, respondens eis, dixit: Non ueniet regnum Dei cum obseruatione, neque dicent: ecce hic, aut ecce illic. Ecce enim regnum Dei intra uos est. Et ait ad discipulos suos: Venient dies quando desyderetis uidere unũ diem filii hominis, et non uidebitis. Et dicent uobis: Ecce hic, et ecce illic. Nolite ire, neque sectemini: nam sicut fulgur coruscans de sub cœlo, in ea quæ sub cœlo sunt fulget: ita erit filius hominis in die sua. Primum autem oportet illum multa pati, et reprobari a generatione hac. Et sicut factum est in diebus Noe, ita erit et in diebus filii hominis. Edebant, et bibebant: uxores ducebant, & dabantur ad nuptias, usque in diem qua intrauit Noe in arcam, et uenit diluuium, et perdidit omnes. Similiter sicut

selues vnto the prestes. And it chaunced as they wente, they were clensed. But one of them, as he saw þ he was clensed, he returned, magnifyeng god with loude voyce: and he fell vpon hys face before hys fete, geuyng thankes, and thys was a Samaritane. And Jesus answeryng, sayde: Were ther not ten clensed? & where be the nyne? Ther is none founde þ cam agayne & gaue prayse vnto god, saue thys straunger. And he sayde vnto hym: Ryse, go thy waye, for thy fayth hath saued the. ℒ But whan he was demaunded of the Pharises whan the kyngedome of God cõmeth, he answeryng them, sayde: The kyngdome of God shall not come wyth waytyng for, * nother shall they saye: Lo here [it is,] or lo [it is] there. For beholde, the kyngdom of God is wythin you. And he sayde vnto hys disciples: The dayes shall come whan ye shall desyre to se one day of the sonne of man, and ye shall not se it. And they shall saye vnto you: Lo here, and lo there. Go not yr, nother followe: For as the lyghtenynge gyltteryng from vnder heauen, shyneth vpon those thynges that be vnder heauen: euen so shall the sonne of man be in hys daye. * But fyrste muste he suffre many thynges, and be refused of thys generacion. ‡ And as it befell in the dayes of Noe, so shall it also be in the dayes of the sonne of man. They dydnte, and dronke: they maryed wyues, and were maryed, vntyll the daye, that Noe entred into the Arke, and the floude came, and destroyed them all. Lykewyse also as

mach. 24. b
marc. 13. c
mach. 16. c
17. d. 20. b
marc. 8. d
and. 9. b
Luce. 18. b
‡ Gene. 7. b
mach. 24. b

factum

Gene. 19. c. it chaunced in the dayes of Lot, * they dyd eate & drynke: they bought, & sold: they planted & buylded: but what day Lot went oute of Sodoma, it rayned fyre and brymstone from heauē, and destroyed them all. After thys maner shall it be what daye the sonne of mā
Mach. 24 b shall appeare. * At that tyme who so is vpon the roofe, & hys vessels in the house, let hym not go downe to fetch them: & he that is in the felde, let hym
Gene. 19. e lykewyse not go backe. * Remem-
Mach. 10. c. Marc. 8. e Luce. 9. c bre Lots wyfe. * Who so shall seke to saue hys lyfe, shall lose it: and who so
Johan. 12. e shall lose it, shall quycken it. I say vn-
math. 24. d to you: * In that nyght shall two be in one bedde, the one shalbe receaued, and the other shalbe lefte: two shalbe grynding together, the one shalbe receaued, & the other shalbe left: two in the felde, the one shalbe receaued, & the other shalbe lefte: They answerynge sayde vnto hym: Where LORDE? Who sayde vnto them: Where so euer the dead carcase shalbe, thether shall also the Aegles be gathered.

The. xviii. Chapter.

A HE tolde a similitude vnto them, þ men ought to pray
2. Tessa. 5. a *alwayes, and not to leaue of, sayenge: Ther was a certayne iudge in a certayne cytie, whych feared not God, and stode in awe of noman. And ther was a certayne wedowe in þ same cytie, & came to hym, sayenge: Auenge me of myne aduersary. And he wolde not for a great season. But after thys he sayde wythin hymself: Though I drede not God, and stande in awe of nomā, yet because thys wedowe is troublous vnto

factum est in diebus Lot, edebāt et bibebāt, emebāt et uēdebāt, plantabant et ædificabant: qua die autem exiit Lot a Sodomis, pluit ignem et sulphur de cœlo, et omnes perdidit. Secūdum hæc erit qua die filius hominis reuelabitur. In illa hora qui fuerit in tecto, et uasa eius in domo, ne descendat tollere illa: et qui in agro, similiter non redeat retro. Memores estote uxoris Lot. Quicūque quæsierit animam suā saluam facere, perdet illam: & quicunque perdiderit illam, uiuificabit eam. Dico uobis: In illa nocte erunt duo in lecto uno, unus assumetur, et alter relinquetur: duæ erunt molentes in unum, una assumetur & altera relinquetur: duo in agro, unus assumetur, et alter relinquetur. Respondentes dicunt illi: Vbi Domine? Qui dixit illis: Vbicunque fuerit corpus, illuc congregabuntur et aquilæ.

CAPVT XVIII.

DIcebat autem & parabolam ad illos, quoniam oportet semper orare et non deficere, dicens: Iudex quidam erat in quadam ciuitate, qui Deum non timebat, & hominem non reuerebatur. Vidua autem quædam erat in ciuitate illa, & ueniebat ad eū dicens: Vidica me de aduersario meo. Et nolebat p multū tēpus. Post hæc aūt dixit intra se: Etsi Deū nō timeo, nec hominē reuereor, tn quia molesta ē mihi

mihi hæc uidua, uindicabo illã, ne in nouissimo ueniẽs suggillet me. Ait autẽ Dominus: Audite quid iudex iniquitatis dicit. Deus autem non faciet uindictam electorum suorum, clamantium ad se die ac nocte, et patientiã habebit in illis? Dico uobis, quia cito faciet uindictã illorum. Veruntamen filius hominis ueniens, putas inueniet fidẽ in terra? Dixit autẽ et ad quosdã qui in se cõfidebãt, tanquã iusti, & aspernabantur cæteros, parabolam istã, dicens: Duo homines ascendebant in templũ, ut orarẽt, unus pharisæus, et alter publicanus. Pharisæus stans hæc apud se orabat: Deus gratias ago tibi, quia nõ sum sicut cæteri hominũ, raptores, iniusti, adulteri, uelut etiam hic publicanus. Ieiunio bis in sabbato, decimas do omnium quæ possideo. Et publicanus a longe stans, nolebat nec oculos ad cælũ leuare, sed percutiebat pectus suũ, dicens: Deus propitius esto mihi peccatori. Dico uobis: descendit hic iustificatus in domũ suã ab illo. quia omnis qui se exaltat, humiliabitur: et qui se humiliat, exaltabitur. Afferebant autẽ ad illũ & infãres, ut eos tãgeret. Quod cum uiderent discipuli, increpabant illos. IESVS autẽ conuocans illos, dixit: Sinite pueros uenire ad me, & nolite uetare eos. talium est enim regnũ Dei. Amẽ dico uobis, quicunq; nõ receperit regnũ Dei sicut puer, non intrabit

vnto me, I wyll auenge her, leste she
commynge at the last vnquyete me. And
the LORDE sayd: Heare ye what the
vnrygheteous iudge sayeth. And shall
not God also auenge hys chosen, crienge vnto hym daye and nyght, and
[though] he shall haue pacience wyth
them? I tell you that he shall shortly
auenge them. Neuertheles se the sonne
of man commynge, trowe ye that he
shall fynde fayth on earth? + And vn- 18
to some that trusted in themselues as
rygheteous, and despysed other, he told
this parable, sayeng: Two men went
vp into the temple to praye, the one a
Pharise, and the other a publicane.
The Pharise standynge prayed thys
by hymselfe: * I thanke the God that Deute.16.c Ecclī.7.8
I am not as other me, [as be] the rob
bers, vnrygheteous, aduouterers, as
thys publican also. I fast twyse in the
weke, I geue tethes of all that I pos-
sesse. And the publicane standynge a-
farre of, wolde not lyfte vp hys eyen to
heauen, but smote hys breste, sayenge:
God, be mercyfull vnto me a synner.
I tell you: Thys man went downe in
to hys house iustifyed, vnlyke the other.
* For who soeuer exalteth hymselfe, Matth.23.b Luce.14.b.
shalbe brought lowe: and who so hum
bleth hymselfe, shalbe exalted. +
* They brought ponge chyldren also Matth.19.b Marc.10.b
to hym, that he shuld touch them. The
wyche whan the disciples sawe, they
rebuked them. And Jesus callynge
them together, sayde: Let the chyldren
come vnto me, and forbyd them not,
for vnto such is the pertayneth the kyng
dome of God. Verily I saye vnto
you: Who so euer taketh not the kyng
dome of God as a chylde, he shall not

Entre into it. * And a certayne ruler
Matth.19.c Marc.10.b axed hym, sayenge: Good mayster, wyth doynge of what, shall I possesse
lyfe euerlastynge? And Jesus sayde vnto hym: What doest thou call me good? ther is noman good, saue onely God. Knowest thou the commaun-
Exod.20.c. demētes: * Thou shalt not kyll, thou shalt not commytte aduoutry, thou shalt not steale, thou shalte beare no false wytnesse, honoure thy father and mother? Whych sayde: All these haue I kept from my youth vp. The which Jesus hauynge herde, he sayde vnto hym: One thynge is yet wantynge vnto the: Sell all that thou hast, and geue vnto the poore, and thou shalte haue a treasure in heauen, and come followe me. Thys beynge herde, he was sory, for he was very ryche. Jesus sepnge hym to be made sorowfull, he
Matth.19.c Marc.10.c. sayde: * Howe hardly shall they that haue money entre into the kyngdome of God? For it is easyer for a camell to go thorowe the eye of a nedle, than the ryche to entre into the kyngedome of God. And they that herde it, sayde: And who can [than] be saued? He sayd
Rom.1.a vnto them: * Those thynges that be not possible wyth men, are possible
Matth.19.d wyth God. * Peter sayde: Beholde,
Marc.10.c. we haue lefte all thynges, and haue followed the. Who sayde vnto them: Verely I saye vnto you: Ther is noman that leaueth house, or elders, or brethren, or wyfe, or thyldren for the kyngdome of God, and shall not receaue much more in this tyme, and in the worlde to come lyfe euerlastynge.

D + * And Jesus toke to hym the
Matth.20.b Marc.10.D twelue, and sayd vnto them: Beholde, we

intrabit in illud. Et interrogauit eum quidam princeps, dicens: Magister bone, quid faciens uitam æternam possidebo? Dixit autem ei IESVS: Quid me dicis bonum? nemo bonus, nisi solus Deus. Mandata nosti: Non occides, non mœchaberis, non furtum facies, non falsum testimonium dices, Honora patrē tuū et matrē? Qui ait: Hæc omnia custodiui a iuuentute mea. Quo audito, IESVS ait ei: Adhuc unum tibi deest: omnia quecunque habes uēde, et da pauperibus, et habebis thesaurū in cœlo, & ueni sequere me. His ille auditis, contristatus est, quia diues erat ualde. Videns autem IESVS illum tristem factum, dixit: Quam difficile qui pecunias habent, in regnum Dei intrabunt? Facilius est enim camelum per foramen acus transire, quam diuitem intrare in regnum dei. Et dixerunt qui audiebant: Et quis potest saluus fieri? Ait illis: Quæ impossibilia sunt apud homines, possibilia sunt apud deum. Ait autem Petrus: Ecce nos dimisimus omnia, et secuti sumus te. Qui dixit eis: Amen dico uobis, nemo est qui relinquit domum, aut parentes, aut fratres, aut uxorē, aut filios propter regnum Dei, & non recipiat multo plura in hoc tempore, & in seculo futuro uitā æternam. Assumpsit autem IESVS duodecim, & ait illis: Ecce,

Ascendimus Hierosolymam, et consummabuntur omnia quæ scripta sunt per prophetas de filio hominis: tradetur enim Gentibus, et illudetur, & flagellabitur, et conspuetur: et postquam flagellauerint, occident eum, & tertia die resurget. Et ipsi nihil horum intellexerunt, et erat uerbum istud absconditum ab eis, et non intelligebant quæ dicebantur. Factum est autem cum appropinquaret Hiericho, cæcus quidam sedebat secus uiam mendicans. Et cum audiret turbam prætereuntem, interrogabat quid hoc esset. Dixerunt autem ei, quod IESVS Nazarenus transiret. Et clamauit, dicens: IESV fili Dauid, miserere mei. Et qui præibant, increpabant eum ut taceret. Ipse uero multo magis clamabat: Fili Dauid, miserere mei. Stans autem IESVS, iussit illum adduci ad se. Et cum appropinquasset, interrogauit illum, dicens: Quid tibi uis faciam? At ille dixit: Domine, ut uideam. Et IESVS dixit illi: Respice, fides tua te saluum fecit. Et confestim uidit, & sequebatur illum magnificãs Deum. Et omnis plebs ut uidit, dedit laudem Deo.

we go vp to Jerusalē, & all thynges þ be wrytten by the prophetes of þ sonne of man shalbe fulfylled: for he shalbe *deliuered to þ heythen, & shalbe mocked, & scourged, & spytted vpon, & after they shall haue scourged [hym,] they shall slaye hym, & he shall ryse agayne the thyrde daye. * And they vnderstode none of these thynges, and thys worde was hyd from them, and they perceaued not the thynges that were spoken. * And it chaunced whan he cam neare to Hierico, a certayn blynd man sat beggynge by the waye. And whan he herde the people goynge by, he axed what that were. And they told hym, that Jesus of Nazareth dyd go by. And he cryed, sayenge: Jesu, thou sonne of Dauid, haue mercy vpō me. And they that wente afore, rebuked hym that he shulde holde hys peace. But he cryed muche more: Thou sonne of Dauid, haue mercy vpon me. And Jesus standynge commaunded hym to be brought vnto hym. And whā he was come neare, he axed hym, sayenge: What wylt thou that I shall do vnto the? But he sayde: LORDE, that I maye se. And Jesus sayde vnto him: Se, thy fayth hath made the safe. And forthwyth he sawe, and followed hym, magnifyenge God. And all the people as they sawe it, gaue prayse vnto God. ✝

Luce. 18.

Luce. 18.

Matth. 20.
Marc. 10.

CAPVT XIX.

The. xix. Chapter. ✝

ET ingressus, perambulabat Hiericho. Et ecce, uir nomine Zachæus, & hic princeps erat publicanorũ, et ipse diues, & quærebat uidere IESVM quis esset,

AND beynge gone in, he walked thorowe Hiericho. And beholde, a man by name Zacheus, and thys was a ruler of the publicanes, and he [was] ryche, and sought to se Jesus who he

were, & could not for the people: for he was lytle of stature. And runnyng afore he clymmed vpon a wylde fygge tre, that he myght se hym: for he was to come by that waye. And whan he was come to the place, Jesus lokyng vp, he sawe hym, and sayd vnto hym: Zache, com downe haystyngly, for to daye muste I abyde in thy house. And he came downe haystyngly, and receaued hym * ioynge. And whan euery man sawe it, they murmured at it, sayenge: that he was gone in vnto a synner. And Zacheus standyng, sayd vnto the LORDE: Beholde LORD, the halfe of my goodes do I geue vnto the poore, and yf I haue begyled ony mã, I geue foure double agayne. Jesus sayde vnto hym: Thys daye is health happened vnto thys house, because that he also is the sonne of Abraham. * For the sonne of man came to seke & to saue it, that was lost. † As they herde thys, addynge therto he told a similitude, because he was neer to Jerusalem, and because it was supposed that the kyngedome of God shulde shortely be made manifeste.

Actu. 16. e

Matth. 15. c

Luc. 19. a

Matth. 25. a

Marc. 13. b

he sayde therfore: † * A certayne noble man wente into a farre contry, to receaue hym a kyngedome, and to returne agayne. And hys ten seruauntes beynge called, he gaue them ten pounde, and sayde vnto them: Occupye vntyll I come. But hys cytesyns hated hym, and sente a message after hym, sayeng: We wyll not haue thys ℣ to raygne ouer vs. And it fortuned ℣ he came agayne after he had receaued the kyngdome, and he cõmaunded the seruãtes to be called, vnto whom he had

set, et non poterat præ turba: quia statura pusillus erat. Et præcurrens ascendit in arborẽ sycomorum, ut uideret eum: quia inde erat transiturus. Et cum uenisset ad locum, suspiciens IESVS, uidit illum, et dixit ad eũ: Zachæe, festinans descẽde, quia hodie in domo tua oportet me manere. Et festinãs descẽdit, & excepit illum gaudens. Et cum uiderent omnes, murmurabant, dicentes: ℣ ad hominẽ peccatorẽ diuertisset. Stans autẽ Zachæus dixit ad dñm: ecce dimidiũ bonorũ meorum Domine do pauperibus, & si quid aliquem defraudaui, reddo quadruplum. Ait IESVS ad eũ: Quia hodie salus huic domui facta est, eo quod et ipse filius sit Abrahæ. Venit enim filius hominis quærere et saluum facere, quod perierat. Hæc illis audientibus, adiiciens dixit parabolam, eo quod esset prope Hierusalem, et quia existimarent, quod confestim regnum Dei manifestaretur. Dixit ergo: Homo quidam nobilis abiit in regionem longinquam accipere sibi regnum, et reuerti. Vocatis autem decem seruis suis, dedit eis decem minas. Et ait ad illos: Negotiamini dũ uenio. Ciues autem eius oderant illũ, et miserunt legationẽ post illũ, dicẽtes: Nolumus hunc regnare super nos. Et factũ ẽ, ut rediret accepto regno, & iussit uocari seruos, quibus dedit:

dedit pecuniam, ut sciret quantum quisque negotiatus esset. Venit autem primus, dicens: Domine, mina tua decem minas acquisiuit. Et ait illi: Euge serue bone, quia in modico fuisti fidelis, eris potestatem habens supra decem ciuitates. Et alter uenit, dicens: Domine, mina tua fecit quinque minas. Et huic ait: Et tu esto super quinque ciuitates. Et alter uenit dicens: Domine, ecce mina tua quam habui repositam in sudario: timui enim te, quia homo austerus es: tollis quod non posuisti, et metis quod non seminasti. Dicit ei: De ore tuo te iudico serue nequam, sciebas quod ego homo austerus sum, tollens quod non posui, et metens quod nō seminaui: & quare non dedisti pecuniam meam ad mensam, et ego ueniens cum usuris utique exegissem illam? Et astantibus dixit: Auferte ab illo minam, & date illi qui decem minas habet. Et dixerunt ei: Domine, habet decem minas. Dico autem uobis, quia omni habenti dabitur, et abundabit: ab eo autem qui non habet, et quod habet auferetur ab eo. Veruntamen inimicos meos illos qui noluerunt me regnare super se, adducite huc, et interficite ante me. Et his dictis, præcedebat ascendens Hierosolymam. Et factum est, cum appropinquasset ad. Bethphage & Bethaniam,

had geuen the mony, that he myght knowe howe much euery one had occupyed. And the fyrste came, sayenge: Lorde, thy pounde hath wōne tē pounde. And he sayd vnto hym: Ey thou good seruaūt, because þ hast ben faythfull in lytle, thou shalt be haupnge power ouer ten cyties. And the seconde cam, sayenge: Lorde, thy pounde hath gayned fyue pounde. And vnto hym he sayde: And be thou ouer fyue cyties. And the thyrde came, sayenge: Lorde, beholde thy pounde which I had layed vp in a napken. For I was afrayed of the, because þ art a harde mā, thou takest vp, that þ hast not layed downe, & reapest that thou hast not sowē. He sayde vnto hym: * Of thyne owne mouth do I iudge þ thou wycked seruaūt. Knewest thou that I am a hard mā, takyng vp that I haue not layde downe, & reappng þ I haue not sowē: & wherfore gauest þ not my mony to the exchaunge bancke, and I cōmyng shulde haue requyred the same wyth vauntage? And he sayde vnto them that stode by: Take the pounde from hym, and geue it hym that hath ten pounde. And they sayd vnto hym: Lorde he hath ten pounde. I saye vnto you, * that vnto euery one that hath shalbe geuē, & he shall haue abundaunce: but frō hym that hath not, shalbe taken al so þ he hath. Neuertheles those myne enemyes, that wolde not haue me to raygne ouer them, bryng them hether, and slaye them before me. And these [wordes] beynge sayde, he wente afore, goynge vp to Ierusalem. ✝ * And it fortuned whan he cam neare to Bethphage & Bethany,

1. Reg. 1. c
Eccl. 12. d
L
math. 13. b
and. 5 2. c
marc. 4. c
Luc. 8. b
math. 21. a
marci. 11. a

vnto

ad.

vnto the mounte that is called Oliuete, he sente two of hys disciples, sayenge: Go into the towne that is ouer agaynst you, entryng into the whych, ye shall fynd an asses foale tyed, vpon the whyche noman hath euer sytten: lowse it, & bryng it hether. And yf ony man do aske you, wherfore ye lowse it, ye shall saye thus vnto hym: The LORDE requyreth hys vse. And they that were sente went theyr waye, and fande the foale standynge, as he had sayd vnto them. And as they lowsed the foale, the owners therof sayde vnto them: Why do ye lowse the foale? But they sayde: Because the LORDE hath nede of hym. And they brought it vnto Jesus, and castyng theyr clothes vpon the foale, they set Jesus theron.

Johan.12.b ✱And as he wente, they strowed theyr garmentes vnder hym in the waye.

¶ And whan he came now neare to the goyng downe of the mounte Oliuete, all the multitude of ✱ the disciples reioycynge beganne wyth lowde voyce to prayse God, ouer all the miracles that they had sene, sayenge:

✱Alias de scendentiū.

Luce.19.b ✱Blessed be he that commeth kyng in the name

Ephe.2.c. of the LORDE, ✱peace be in heauen, and glory in the heyght. And some of the pharises of the company, sayde vnto hym: Mayster, rebuke thy disciples. Vnto whome he sayde: I tell

Abac.2.c you, that ✱yf these holde theyr peace, the stones shall crye oute. ✣ And as he was come neare, beholdynge

Johan.11.b the cytie, he ✱ wepte vpon it, sayenge: Yf thou also haddeste knowen, what were for thy peace, and that in thys daye of thyne, [thou woldeste haue called to mynde:]

But

ad montem qui uocatur oliueti, misit duos discipulos suos, dicens: Ite in castellum quod cōtra uos est, in quod introeuntes, inuenietis pullum asinæ alligatum, cui nemo unquam hominum sedit: soluite illum, et adducite. Et si quis uos interrogauerit quare soluitis, sic dicetis ei: Quia Dominus operā eius desiderat. Abierunt autem qui missi erant, et inuenerunt sicut dixit illis, stantem pullum. Soluentibus autem illis pullum, dixerūt domini eius ad illos: Quid soluitis pullum? At illi dixerunt: Quia Dominus eum necessariū habet. Et duxerunt illum ad IESVM. Et iactantes uestimenta sua supra pullum, imposuerunt IESVM. Eunte autem illo, substernebant uestimenta sua in uia. Et cum appropinquaret iam ad descensum montis oliueti, cœperunt omnes turbæ ✱discipulorū gaudentes laudare Deum uoce magna, super omnibus quas uiderant uirtutibus, dicentes: Benedictus qui uenit rex in nomine Domini, pax in cœlo: et gloria in excelsis. Et quidam phariſæorum de turbis dixerunt ad illum: Magister, increpa discipulos tuos. Quibus ipse ait: Dico uobis, quia si hi tacuerint, lapides clamabunt. Et ut appropinquauit, uidens ciuitatem, fleuit super illam, dicens: Quia si cognouisses et tu, et quidem in hac die tua, quæ ad pacem tibi

nunc

Nunc autem abscondita sunt ab oculis tuis. Quia uenient dies in te, & circundabunt te inimici tui uallo, et circundabunt te, & coangustabunt te undique, & ad terram prosternent te, & filios tuos qui in te sunt, et non relinquent in te lapidem super lapidem: eo quod nō cognoueris tēpus uisitationis tuæ. Et ingressus in templum, cœpit eiicere uendentes et ementes, dicens illis: Scriptum est: Quia domus mea domus orationis est, uos autem fecistis illam speluncam latronum. Et erat docens quotidie in templo. Principes autem sacerdotum, & scribæ, & principes plebis quærebant illum perdere, et non inueniebant quid facerent illi: Omnis enim populus suspensus erat, audiens illum.

But nowe they are hyd from thyne eyen. * For the dayes shall come vpon the, and thyne enemyes shall caste a banke aboute the, and compasse the, and putte the to straytnesse on euery syde, and throwe the downe to the grounde, and thy chyldren that are in the, and shall not leaue in the one stone vpō another: berause thou haste not knowen the tyme of thy visitacion. * And he beynge come into the temple, beganne to cast out them that bought and solde, sayenge vnto them: It is wrytten: * My house is a house of prayer, but ye haue made it a denne of murtherers. And he was dayly teachyng in the temple. ‡ * But the hygh prestes, and scribes, and the chefeste of the people sought to destroy hym, and they founde not what they myght do vnto hym: For all the people hanged vpon hym, hearynge hym.

Iere. 51. a. Mich. 3. c. Mat. 24. a Marc. 13. a Luce. 21. a

Math. 21. b Marc. 11. b. Johan. 2. b.

3 Reg. 8. b. Esay. 56. b. Iere. 7. a

Math. 21. a Luce. 20. b Johan. 7. c. and. 8. d.

CAPVT XX.

The. xx. Chapter.

Et factū est in una dierum, docente illo populum in templo, & euangelizante, conuenerunt principes sacerdotum, & scribæ cum senioribus, & aiunt, dicentes ad illum: Dic nobis in qua potestate hęc facis? aut quis est qui dedit tibi hanc potestatem? Respondens autem IESVS, dixit ad illos: Interrogabo uos et ego unum uerbum, respondete mihi: Baptismus Ioannis, de cœlo erat, an ex hoībus? At illi cogitabāt intra se, dicētes: Quia si dixerimus de cœlo, dicet. Quare ergo nō credidistis illi? Si autē dixerimus ex hominibus,

And * it fortuned on one of A the dayes, as he taught the Mark. 11. c people in the temple, and Luce. 11. b. preachynge the Gospell, the hygh prestes and scrybes wyth the elders of the people came together, and speake, sayenge vnto hym: Tell vs by what authorite doest thou these thynges? or who is it that gaue the thys authorite? And Jesus answerynge, sayde vnto them: I wyll also aske you one worde, answere ye me: The baptyme of Jhon, was it from heauen, or of men? But they thoughte wythin themselues, sayenge: Yf we say of heauen, he shall saye: Why dyd not ye than beleue hym? But yf we do saye of men,

all.

all the people shall stone vs: for they be sure that Jhon is a prophete. And they answered that they knewe not whence it were. And Jesus sayde vnto them: Nother do I tell you by what authorite I do these thynges. And he beganne to tell this similitude vnto the
Math. 21.d Mar. 12.a people: ✶ A certayne man planted a vyneyarde, and let it oute vnto husbandmen, and he hymselfe was in a straunge contry a great season. And whan it was tyme, he sente a seruaũt vnto the husbandmen, that they should geue hym of the frute of the vyne. Whych sente hym beaten awaye emp tye. And he sente another seruaunte. But they beatynge and shamefully entreatyng hym, sent hym awaye emp tye. And he sente the thyrde, whyche woundynge hym also, they caste hym
13 oute. And the lorde of the vyneyarde sayde: What shall I do? I shall sende
Johan. 3.c Roma. 8.a Philip. 2.a my ✶ welbeloued sonne, perchaunce whan they shall se hym, they shall stande in awe [of hym.] Whome whan the husbandmen had sene, they thought wythin themselues, sayenge:
Gene. 37.d This is the heyre, ✶ let vs slaye hym, that the heretage maye be ours. And hym beynge caste oute of the vyneyarde, they slewe hym. What shall the Lorde of the vyneyarde do therfore vnto them? He shall come and destroye these husbandmen, and shall geue the vyneyarde vnto other. The whyche beynge herde, they sayde vnto hym: God forbydde. But he beholdynge them, sayde: What is that than that
Psal. 117.c. Esay. 28.c. is wrytten: ✶ The stone whyche the buylders refused, the same is become to a heade [stone] of the corner?

Euery

bus, plebi uniuersæ lapidabit nos: certi sunt enim Ioannem prophetam esse. Et responderunt se nescire unde esset. Et IESVS ait illis: Neque ego dico uobis in qua potestate hæc facio. Cœpit autem dicere ad plebem parabolam hanc: Homo quidam plantauit uineam, et locauit eam colonis, et ipse peregre fuit multis temporibus. Et in tempore misit ad cultores seruum, ut de fructu uineæ darent illi. Qui cæsum dimiserunt eum inanem. Et Et addidit alterum seruum mittere. Illi autem hunc cædentes, et afficientes contumelia, dimiserunt inanem. Et addidit tertium mittere, qui et illum uulnerantes, eiecerunt. Dixit autem Dominus uineæ: Quid faciam? mittam filium meum dilectum, forsitan cum hunc uiderint, uerebuntur. Quem cum uidissent coloni, cogitauerunt intra se, dicentes: Hic est hæres, occidamus illum, ut nostra sit hæreditas. Et eiectum illum extra uineam, occiderunt. Quid ergo faciet illis Dominus uineæ? Veniet, et perdet colonos istos, & dabit uineam aliis. Quo audito, dixerunt illi: Absit. Ille autem aspiciens eos, ait: Quid est ergo hoc quod scriptum est: Lapidem quem reprobauerunt ædificantes, hic factus est in caput anguli?

Omnis

CAPVT. XX.

Omnis qui ceciderit supra illum lapidem, conquassabitur: supra quem autem ceciderit, comminuet illum. Et quærebant principes sacerdotum & scribæ mittere in illum manus illa hora, & timuerunt populum: cognouerunt enim quod ad ipsos dixerit similitudinem hanc. Et obseruantes miserunt insidiatores qui se iustos simularent, ut caperent eum in sermone, & traderent illum principatui & potestati præsidis. Et interrogauerunt eum dicentes: Magister, scimus quia recte dicis & doces, & non accipis personam, sed uiam Dei in ueritate doces: Licet nobis tributum dare Cæsari, an non? Considerans autem dolum illorum, dixit ad eos: Quid me tentatis? ostendite mihi denarium. Cuius habet imaginem & inscriptionem? Respondētes, dixerunt ei: Cæsaris. Et ait illis: Reddite ergo quæ sunt Cæsaris, Cæsari: & quæ sunt Dei, Deo. Et non potuerunt uerbum eius reprehendere corā plebe, & mirati in responso eius, tacuerūt. Accesserūt autē quidam sadducæorū, qui negāt esse resurrectionem, & interrogauerūt eū, dicētes: Magister Moses scripsit nobis: Si frater alicuius mortuus fuerit, habēs uxorem, & hic sine liberis fuerit, ut accipiat eam frater eius uxorē, & suscitet semen fratri suo. Septem ergo fratres erant, & primus accepit uxorem, & mortuus est sine filiis. Et sequens accepit illam

Euery one that shal fall vpon that stone, shalbe broke in peces: but * vpon whome it shall fall, it shal braye hym. * And the hygh prestes and scribes sought to laye handes on hym in that houre, and feared the people: for they knewe wel ynough that he had sayd this similitude by them. * And they watchynge [hym] sente spyes þ̄ shulde fayne thē̄selues ryghteous, that they myght take hym in a worde, & delyuer him vnto the power and authorite of the debite. And they axed hym, sayeng: Master, weknowe that thou sayeste and teacheste ryght, and accepteste no persone, but teacheste the waye of God in truth: Is it lawfull for vs to geue tribute vnto the Emperour, or not? But he perceauynge they craftynesse, he sayde vnto them: What do ye tempte me? shewe me þ̄ peny. Whose ymage and superscription hath it? They answeryng, sayde vnto hym: The Emperours. And he sayd vnto them: Beue than vnto the Emperoure, þ̄ thynges whych be þ̄ Emperours: & vnto God, þ̄ thynges whych be Gods. And they coulde not blame hys worde before the people, and haupnge marueyle at hys answer, they helde they peace. * And ther came to hym some of the Saduces, * whyche denye a resurrection to be, & axed hym, sayeng: Master, Moses hath wrytten vnto vs: * Yf ony mās brother be dead, haupng a wyfe, & he be wythout chyldre, þ̄ hys brother take her to wyfe, & rayse vp sede vnto hys brother. Ther were seuen brethre therfore, & the fyrste toke a wyfe, and dyed chyldlesse. And the nexte toke her,

Marth. 21.d
Mar. 12.a.
Luce. 19.b.
L
Marth. 22.b
Mar. 12.a.
D
Marth. 22.c
Marc. 12.b:
Actu. 23.a
Deute. 25.a

her, and he also dyed wythout chylde.
And the thyrde toke her, lykewyse also they all seuen, and haue lefte no sede, and dyed. Last of all dyed the woman also. In the resurrection therfore, whose wyfe of them shall she be? for seuen had her to wyfe. And Jesus sayde vnto them: The chyldren of thys worlde marye and are maryed: but they that shalbe worthye of that worlde, and the resurrection of the dead, shall nother mary men, nor mary wyues, nother be able to dye ony more: for they are equall wyth the angels, *and chyldren of God, seynge they are chyldren of the resurrection.
1. Joh. 3. a
But that the dead ryse agayne, hath Moses also shewed by the bushe, as he calleth the *LORDE the God of Abraham, and the God of Jsaac, and the God of Jacob. But he is no God of the deade, but of the lyuynge: for they all lyue vnto hym. And some of the scrybes answerynge, sayde vnto hym: Mayster thou haste sayde well. And they durste not axe hym onye thyng more. *But he sayd vnto them: howe saye they Christ to be Dauids sonne? And Dauid hymselfe sayeth in the boke of Psalmes: *The LORD sayd vnto my LORDE: sytt thou at my ryghthand, tyll I set thyne enemyes a stoole for thy fete. Dauid than calleth hym LORDE, & howe is he hys sonne? *And all the people geuynge eare, he sayde vnto hys disciples: Beware of the scrybes, whych wyll go in longe garmentes, and loue the gretynges in the marckette, and the fyrste seates in the synagoges, and the fyrste rowmes at meales, whyche deuoure me-

Exod. 3. a
E
math. 22. b
marc. 12. b
Psal. 109. a
math. 23. a
marc. 12. b
Luce. 20 b

illam, et ipse mortuus est sine filio. Et tertius accepit illam: similiter et omnes septem, et non reliquerunt semen, & mortui sunt. Nouissime omnium mortua est et mulier. In resurrectione ergo, cuius eorũ erit uxor? siquidem septẽ habuerunt eam uxorẽ. Et ait illis IESVS: Filii huius seculi nubũt, et tradũtur ad nuptias: illi uero qui digni habebuntur seculo illo & resurrectione ex mortuis, neq; nubent, neq; ducẽt uxores, neq; ultra mori poterũt, æquales enim angelis sunt et filii Dei, cũ sint filii resurrectionis. Quia uero resurgant mortui, et Moses ostẽdit secus Rubũ, sicut dicit Dominũ Deũ Abraham, & Deũ Isaac, et Deũ Iacob. Deus autẽ nõ est mortuorũ sed uiuorũ: omnes enim uiuũt ei. Respõdentes autẽ quidã scribarũ dixerunt ei: Magister, bene dixisti. Et amplius nõ audebãt eum quicquam interrogare. Dixit autẽ ad illos: Quomodo dicũt Christum filiũ esse Dauid? Et ipse Dauid dicit in libro Psalmorũ: Dixit Dominus Domino meo: sede a dextris meis. Donec ponam inimicos tuos, scabellũ pedũ tuorum? Dauid ergo Dominũ illũ uocat, et quomodo filius eius est? Audiente autem omni populo, dixit discipulis suis: Attendite a scribis qui uolunt ambulare in stolis, et amant salutationes in foro, et primas cathedras in synagogis & primos discubitus in cõuiuiis, qui deuorant:

domo-

domos uiduarum, simulantes lõgam orationem, hi accipient damnationem maiorem.

CAPVT XXI.

RESpiciens autem uidit eos qui mittebant munera sua in Gazophilacium diuites. Vidit autem et quandam uiduam pauperculam, mittentem æra minuta duo, et dixit: Vere dico uobis, quia uidua hæc pauper, plusquam omnes misit: nã omnes hi ex abundanti sibi miserunt in munera Dei: hęc autem ex eo quod deest illi, omnem uictum suum quem habuit misit. Et quibusdã dicentibus de tẽplo, quod bonis lapidibus et donis ornatũ esset, dixit: Hæc quæ uidetis, uenient dies in quibus non relinquetur lapis super lapidẽ, qui non destruatur. Interrogauerunt autem illum, dicentes: Præceptor, quando hæc erunt? et quod signum cum fieri incipient? Qui dixit: Videte ne seducamini: multi enim uenient in nomine meo, dicentes, quia ego sum, et tempus appropinquauit: nolite ire post eos. Cum autem audieritis prælia et seditiones, nolite terreri, oportet primum hæc fieri, sed nondum statim finis. Tunc dicebat illis: Surget gens contra gentem, & regnũ aduersus regnũ, et terræmotus magni erũt per loca, et pestilẽtiæ, & fames, terroresq; & signa de cœlo magna erũt. Sed añ hæc oĩa inficient

widowes houses, sayenge long prayers, they shall receaue greater damnacion.

The. xxi. Chapter.

AND he beholdynge sawe the ryche that put mony into ỹ Gods cheste. And he sawe also a certayne poore wedowe puttynge in two mytes, & sayd: I tell you truly, *that thys poore wedowe hath put in more than they all: for al these haue put into the offeryng of God it that was abundaunt vnto them, but she of it that is wantynge vnto her, hath put in all hyr lyuyng. * And vnto some that speakynge of the temple, that it was garnyshed wyth goodly stones and Jewels, he sayde: *Of these that ye se, the dayes shall come, wherein one stone shall not be lefte vpon another, that shall not be destroyed. And they axed hym sayenge: Mayster, whan shall these thynges be? and what [shalbe] the token whan these thynges shall begynne to come to passe? Who sayde: Take hede ye be not deceaued: * for many shall come in my name, sayenge: I am [he,] and the tyme is come at hande: go not after them. But whan ye shall heare of warres and vproures, be not afrayed, these thynges muste fyrste be done, but the ende is not yet so soone. Than sayde he vnto them: *Nacion shall ryse vp agaynste nacion, and kyngdome agaynst kyngdome, and ther shalbe earthquakes here and there, and pestilences, and derth, and fearfull thynges, and ther shall be greate tokens from heauen. *But afore al these thynges shal they laye

A Marci. 12. b

1. Cor. 8. b.

Marth. 24. a Marc. 13. a.

1. Reg. 9. b. Jere. 7. b. Luce. 19. b.

1. Johñ. 4. a

B

Esay. 19. a.

Marth 10. b and. 24. a

Mar.13.b Luc.12.b Joha.15.b and.16.a

laye theyr handes on you, and shall persecute [you,] delyuerynge [you] vp into the synagoges and wardes, drawynge [you] before kynges & debites for my names sake: but [this] shal happen vnto you for a wytnesse. Be at a point therfore I your hartes, not to cast afore how ye shal answer,

Exod.4.c Esai.54.c Actu.6.b

*for I shall geue you a mouth & wysdom, the whych all your aduersaryes shall not be able to withstande and gaynsay. * But ye shalbe delyuered vp of youre elders, & brethren, & kynsfolkes, & frendes, & they shall put some of you to death, & ye shalbe hated of euery man for my names sake, & one heere of your heade shall not perysshe. In pacience shal ye possesse your soules. * But whan ye shall se Jerusalem beseged wyth an hooste, than be sure that the waystynge of it is come neare. Than let them that be in Jewry, flye vnto the mountaynes: and they that be in the myddes of it, let them auoyde: and they that be in the contryes, let them not entre there in: for these be dayes of vengeaunce, that all thynges maye be fulfylled that be wrytten. But wo vnto them that be wyth chylde and geuynge suche in those dayes: for there shalbe greate anguysh vpon earth, and a wrath vnto thys people. And they shall fall thorowe the edge of the swearde, and shal be led prysoners amonge all nacions * And Jerusalē shalbe troden downe of the heythen, vntyll the tymes of the heythen shalbe fulfylled. † * And there shalbe tokens in the Sonne, and Moone, and starres, and vpon earth anguysh of men for the confusion of

Ezech.32.c Ioel.2.b Mat.24.c Mar.13.c Apoc.16.c

cient vobis manus suas, & persequentur, tradentes ad synagogas & custodias, trahentes ad reges & præsides propter nomen meum: continget autem vobis in testimonium. Ponite ergo in cordibus vestris non præmeditari quēadmodum respondeatis: ego enim dabo vobis os & sapientiam, cui non potuerunt resistere et contradicere omnes aduersarii uestri. Trademini autem a parentibus, et fratribus, & cognatis, et amicis, et morte afficient ex uobis, et eritis odio omnibus propter nomen meum, et capillus de capite uestro non peribit. In patientia uestra possidebitis animas uestras. Cum autem uideritis circundari ab exercitu Hierusalem, tunc scitote quia appropinquauit desolatio eius Tunc qui in Iudæa sunt, fugiant ad montes: et qui in medio eius, discedant: et qui in regionibus, non intrent in eā quia dies ultionis hi sunt, ut impleantur omnia quæ scripta sūt. Væ autem prægnantibus et nutrientibus in illis diebus: erit enim pressura magna super terram, et ira populo huic. Et cadent in ore gladii, et captiui ducentur in omnes gentes, et Hierusalem calcabitur a gentibus: donec impleantur tempora nationum. Et erunt signa in sole et luna, et stellis, et in terris pressura gētium præ confusione soni-

the

sonitus maris & fluctuum, arescentibus hominibus pre timore & expectatione, quæ superuenient uniuerso orbi. Nam uirtutes cœlorum mouebuntur, & tunc uidebunt filium hominis uenientem in nube cum potestate magna & maiestate. His autē fieri incipientibus, suspicite, & leuate capita uestra, quoniā appropinquat redemptio uestra. Et dixit illis similitudinē: Videte ficulneā et omnes arbores, cū producunt iam ex se fructū, scitis quoniam prope est æstas. Ita & uos cū uideritis hæc fieri, scitote quoniā prope est regnū Dei. Amen dico uobis, quia nō præteribit generatio hæc, donec omnia fiāt. Cœlū et terra trānsibūt, uerba autē mea nō transibūt. Attendite autem uobis, ne forte grauentur corda uestra in crapula & ebrietate, & curis huius uitæ, & superueniat in uos repētina dies illa. tanquā laqueus enim superueniet in omnes qui sedēt super faciē omnis terræ. Vigilate itaque ōni tēpore, orātes, ut digni habeamini fugere ista ōnia quæ futura sūt, & stare añ filiū hois. Erat autē diebus docēs i tēplo, noctibus uero exiēs morabatur in mōte quocatur Oliueti. Et ois populus manebat ad eū in tēplo audire eum.

the sounde of the see & floudes, menpynynge awaye for the feare & wayttynge for those thynges, whyche shall come vpon all the worlde. For the powers of heauē shalbe moued, * and than shall they se the sonne of man cōmyng in a cloude wyth great power and maieste. But these thynges begynnynge to befall, loke vp, and lyfte vp your heades, for your redemption draweth nye. And he tolde them a similitude: * Beholde the fygge tre, & all trees, whan they now bryng forth frute of thē selues, be ye sure that sommer is at hande. Euen so ye also whā ye se these thynges to be done, be sure that the kyngdom of God is at hāde. Uerely I say vnto you, that this generacion shall not passe, tyll all thynges be done. Heauē & earth shal passe, but my wordes shall not passe. ℣ * But take hede to youre selues leste haply youre hartes be ouercharged wyth surfettyng, & dronkennesse, and cares of this lyfe, & that daye come sodenly vpon you: for as a snare shall it come vpon all them that dwell on the face of the earth. * Watch therfore at all tyme, prayenge that ye maye be worthy to flye all these thynges that shall come, & to stande before ye sonne of mā. And on the daye tyme was he teachyng in ye tēple, but in ye nyghtes goyng out he abode in the mount called Oliuete. And all the people came to hym in the temple to heare hym.

Deu. 19. a Luc. 17. c Johan. 1. a

Mat. 24. c Mar. 13. b

Eccli. 37. b Rom. 13. b

Mat. 14. b Mar. 13. b 1. Pet. 5. b

CAPVT XXII.

The. xxii. Chapter. ✣

APpropinquabat autē dies festus azimorum, qui dicitur pascha, et quærebant principes sacerdotum et scribæ, quomodo eum

THe feast day of swete breade drawe nye, whyche is called Easter. ✣ And the hyghe prestes & scribes sought, howe

Exod. 12. c Deut. 16. a Mar. 14. a Luc. 22. a Johā. 7. c Act. 4. b

they myght put hym to deathe: but
Johan.12.b and.13.a.c they feared the people. But *Satan entred into Judas, which was surnamed Iscariot, one of the twelue, & he went hys waye and communed with the hyghe prestes and officers, howe he myght betraye hym vnto thē. And they were glad, and promised to geue hym mony. And he promysed it, and sought opportunite that he myght de-
Matth.26.b Marc.14.b liuer hym wythout company. *And the daye of swete breade came, wherin the Easterlambe muste be kylled. And he sent Peter and Jhon, sayeng: Ye goynge make ready vnto vs the Easterlambe, that we may eate [it.] But they sayde: Where wylt ꝑ that we prepare it? And he sayde vnto thē: Beholde, a man shall mete you goynge into the cytie, bearynge a pytcher of water, followe hym into the house that he goeth in, and ye shall saye vnto the good man of the house: The mayster sendeth the worde: Where is ꝑ gesthouse, wherin I may eate the Easterlambe wyth my disciples? And he shall shewe you a greate parloure paued, & there make ready. And they goyng dyd fynde as he had sayde vnto them, and made ready the
13 Easterlambe. And whan the houre was come, he sat downe at borde, and the twelue apostles wyth hym, and he sayde vnto thē: I haue entierly desyred to eate thys Easterlambe wt you, before I suffre. For I saye vnto you, that henceforth I shall not eate it, vntyll it *be fulfylled in the kyngdom of
1.Cor.5.b ‡Mat.26.c ‖Marc.14.c §.Cor.11.c God. ‡And the cuppe beyng taken, he thanked, & sayde: Take it, & parte it amonge you. For I saye vnto you, that

eum interficerent: timebant uero plebē. Intrauit autem satanas in Iudam, qui cognominabatur Iscariotes, unum de duodecim, & abiit & locutus est cum principibus sacerdotum & magistratibus, quemadmodum illum traderet eis. Et gauisi sunt, & pacti sunt pecuniam illi dare. Et spopondit. Et quærebat oportunitatem, ut traderet illum sine turbis. Venit autem dies azymorum, in qua necesse erat occidi pascha. Et misit Petrum & Ioannem, dicens: Euntes parate nobis pascha, ut māducemus. At illi dixerūt: Vbi uis paremus? Et dixit ad eos: Ecce, introeuntibus uobis in ciuitatem, occurret uobis homo, amphoram aquę portans, sequimini eum in domū in quam intrat, et dicetis patrifamilias domus: Dicit tibi Magister: Vbi est diuersorium ubi pascha cum discipulis meis māducem? Et ipse ostendet uobis cœnaculum magnum stratum, et ibi parate. Euntes autem inuenerunt sicut dixit illis, & parauerunt pascha. Et cum facta esset hora, discubuit, et duodeci Apostoli cū eo, & ait illis: Desyderio desyderaui hoc pascha māducare uobiscū antequā patiar. Dico enī uobis, quia ex hoc nō manducabo illud, donec impleatur in regno dei. Et accepto calice gratias egit, & dixit: Accipite, & diuidite inter uos. Dico enim uobis,

ꝙ non bibam de generatione uitis, donec regnum Dei ueniat. Et accepto pane, gratias egit, & fregit, & dedit eis, dicens: Hoc est corpus meũ, quod pro uobis datur, hoc facite in meã cõmemorationẽ. Similiter & calicem postquã cœnauit, dicẽs: Hic est calix nouũ testamentũ in sanguine meo, qui pro uobis fundetur. Veruntamẽ ecce, manus tradentis me mecũ est in mensa. Et quidem filius hominis secũdũ quod definitũ est uadit: ueruntamẽ uæ homini illi per quẽ tradetur. Et ipsi cœperunt quærere inter se, quis esset ex eis qui hoc facturus esset. Facta est aũt contentio inter eos, quis eorũ uideretur esse maior. Dixit aũt eis: Reges gẽtium dominãtur eorum, et qui potestatem habẽt super eos, benifici uocantur. Vos aũt nõ sic. Sed qui maior est in uobis, fiat sicut iunior: & qui præcessor est, sicut ministrator. Nã quis maior est, qui recũbit, an qui ministrat? nonne qui recumbit? Ego autem in medium uestrum sum, sicut qui ministrat: uos autem estis qui permansistis mecum in tentationibus meis. Ego dispono uobis sicut disposuit mihi pater meus regnum, ut edatis et bibatis super mensam meam in regno meo, & sedeatis super thronos iudicãtes duodecim tribus Israel. Ait autem Dominus Simoni: Simõ, ecce satanas expetiuit uos, ut cribraret

that I shall not drynke of the frute of the vyne, vntyll the kyngdom of God do come. And the breade beynge taken, he gaue thankes, and brake it, & gaue it them, sayeng: Thys is my body, ✶ whych is geuen for you, do thys in the remembraunce of me. Lyke wyse also the cuppe after he had supped, sayenge: Thys cuppe is the new testament in my bloude, whych shall be shed for you. ✶ Neuertheles se behold, the hand of hym that betrayeth me, is wyth me at the table. And surely the sonne of man goeth, as it is defyned: But wo vnto that man by whome he shalbe betrayed. And they beganne to aske amonge themselues: whyche of them it were, that shulde do that. ✝ ✶ But ther rose a stryfe amonge them, whyche of them shulde be sene greater. And he sayde vnto thẽ: The kynges of the nacions haue dominion ouer them, and they that haue power ouer them are called gracious: ✶ but be not ye so. But he that is greater amõg you, let hym become as the yonger, & he that is the chefeste as the seruaunt. For who is greater, he that sytteth at the table, or he that serueth? Is it not he þ sitteth at bord? I am myddes amonge you, as he that ministreth: but ye are they that haue abyden wyth me in my tentacions. ✶ And I appoynte you the kyngdom, as my father hath appoynted it vnto me, that ye maye eate and drynke at my table in my kyngdome, ✶ and sytte vpon seates, iudgyng the twelue trybes of Israel. ✝ And þ LORD said vnto Simõ: Simõ, beholde Satan hath desyred you, that he myght syfte you

Iohan. 6. f.

Mat. 26. k. Marc. 14. e

Math. 20. d Marc. 9. d and 10. e. Luc. 9. e

1. Pet. 5. a

Luc. 22. k

Math. 19. g Apoc. 3. a

L

sicut

D. ii. lyke

ye doeast, but I haue prayed for þ that thy fayth fayle not: & thou some tyme beynge conuerted, stablysshe thy brethrē. Who sayd vnto hym: *LOR-
Matth. 26.c
Mar. 14.c.
Johan. 13.d
de, I am ready to go wt the into prē-son & into death. But he sayd: Peter I tell the, the cocke shall not crowe to daye, tyll thou haue denyed thryse, the not to knowe me. And he sayde vnto
Matth. 10.a
Marci. 6.a
Luce. 9.a
thē: *Whē I sent you wythout wal-let, & strippe, & shues, dyd you wante ony thyng? But they sayd: Nothyng. Than sayd he to thē: But now who so hath a wallet, let hym take it vp, & lykewyse the strippe: & he þ hath not, let hym sell his coate, & bye a swerde. For I tell you, that it that is wrytten,
Mark. 15.c
must yet be fulfylled in me: *And he was rekened wyth the euyll doers. For thyse thynges þ are [wrytten] of me, haue an ende. But they sayd: LOR-de behold here are two swerdes. But he
Matth. 26.c
Johan. 18.a
& Luce. 22.b
sayd vnto thē: It is ynough. *And he wēt out, he went † accordyng to [his] wōt vnto mount Oliuete: & his disciples folowed hym. And whan he was come to þ place, he sayd vnto thē:
Matth. 6.b.
*Praye lest ye fall into temptacion.
† Johan. 18.d
† And he had withdrawē fro thē so much as a stones caste, & kneled doune, sayeng: Father, yf thou wylt, remoue this cup fro me: neuertheles, not
Johan. 6.b.
my wyll, *but thyne be done. And there appeared vnto hym an angell fro heuē, & strengthed hym. And beyng in a wrestlynge dredfulnes, he prayed þ longer, & his sweate was as droppes of blode trickelynge doune to þ grounde. And whē he was ryssen fro the prayer, & was come to his disciples, he fonde them slepynge for sorowe,
and

sicut triticū, ego aūt rogaui pro te, ut non deficiat fides tua: & tu aliquādo conuersus, confirma fratres tuos. Qui dixit ei: Domine, tecū paratus sum & in carcerē & in mortē ire. At ille dixit: Dico tibi Petre, nō cantabit hodie gallus, donec ter abneges nosse me. Et dicit eis: Quando misi uos sine sacculo, & pera, & calciamentis, nunquid aliquid defuit uobis? At illi dixerunt: Nihil. Dixit ergo eis: Sed nunc qui habet sacculum, tollat similiter & peram: & qui non habet, uendat tunicam suam, & emat gladium. Dico enim uobis, quoniam adhuc hoc quod scriptum est oportet impleri in me: Et cum iniquis deputatus est. Etenim ea quæ sunt de me, finem habent. At illi dixerunt: Domine, ecce duo gladii hic. At ille dixit eis: Satis est. Et egressus ibat secundum consuetudinem in montem Oliuarum: Secuti sunt autem illum & discipuli. Et cum peruenisset ad locū, dixit illis: Orate ne intretis in temptationē. Et ipse auulsus est ab eis, quantū iactus est lapidis, & positis genibus orabat, dicēs: Pater, si uis transfer calicē istum a me: uerumtamē non mea uolūtas, sed tua fiat. Apparuit autem illi angelus de cœlo confortans eū. Et factus in agonia, prolixius orabat. Et factus est sudor eius sicut guttæ sanguinis decurrentis in terrā. Et cū surrexisset ab oratiōe, & uenisset ad discipulos suos, inuenit eos dormientes præ tristitia

et ait illis: Quid dormitis? surgite, orate, ne intretis in tẽtationẽ.
Adhuc eo loquente, ecce turba, & qui uocabatur Iudas, unus de duodecim, antecedebat eos, & appropinquauit IESV, ut oscularetur eum. IESVS, autẽ dixit illi: Iuda, osculo filium hominis tradis? Videtes autem hi qui circa ipsũ erant, quod futurũ erat, dixerunt ei: Domine, si percutimus in gladio? Et percussit unus ex illis seruũ principis sacerdotũ, & amputauit auriculã eius dextram. Respondẽs autẽ IESVS, ait: Sinite usque huc. Et cũ tetigisset auriculã eius, sanauit eũ. Dixit autẽ IESVS ad eos qui uenerãt ad se principes sacerdotũ, et magistratus tẽpli, & seniores: Quasi ad latronẽ existis cũ gladiis & fustibus, cũ quotidie uobiscum fuerim in templo, non extendistis manus in me: sed hęc est hora uestra, & potestas tenebrarũ. Cõprehẽdẽtes aũt eũ, duxerunt ad domũ principis sacerdotũ. Petrus uero sequebatur eũ à longe. Accenso aũt igne in medio atrii, & circunsedẽtibus illis, erat Petrus in medio eorũ. Quẽ cum uidisset ãcilla quædã sedẽtem ad lumen, & eũ fuisset intuita, dixit: Et hic cũ illo erat. At ille negauit eũ, dicẽs: Mulier nõ noui illũ. Et post pusillũ alius uidens eũ, dixit: Et tu de illis es. Petrus uero ait: O homo nõ sũ. Et interuallo facto quasi horæ unius, alius quidam affirmabat, dicens: Vere & hic cũ illo erat, nam

and sayde vnto them: What slepe ye? Aryse, praye, lest ye come into tentacion. * Whyle he yet spake, behold the multitude, and one of the twelue called Judas, wente before them, & came neare to Jesu, that he myght kysse hym. But Jesus sayde vnto hym: Judas, doeste thou betraye the sonne of mã wyth a kysse? And they that were about hym, seynge what was for to come, they sayd vnto hym: LORDE, shall we smyte wyth the swearde? And one of them smote the hyghe prestes seruaunte, and cutte of hys ryght eare. But Jesus answerynge, sayde: Let them alone hetherto. And whan he had touched his eare, he healed him. * But Jesus sayde vnto the hygh prestes, and rulers of the temple, and elders that were come vnto hym: Ye are gone for the wyth sweardes & staues, as vnto a murtherer, whan as I was dayly wyth you in the temple, [and] ye put not forth [your] handes vpon me: But thys is your houre, and the power of darkenesse. * And they tã kyng hym led hym to the house of the hygh prest. But Peter followed hym afarre of. * As a fyre was kyndled in the myddes of the palace, & they syttynge about it, Peter was in ỹ mydeste of them. Whome as a damsell sawe syttynge by the lyght, and had lõked vpõ him, she sayd: Thys also was wyth hym. But he denyed hym, sayenge: Woman I know hym not. And after a lytle, another seyng him, sayd: Thou also arte of them. But Peter sayde: O man I am not. And about ỹ space of an houre, another affirmed, sayng: Truely thys also was wt him,

D
Matth. 26.a
Marc. 14.c
Joan. 13.a
Matth. 26.c
Marc. 14.c
Joan. 13.b
Mat. 26.g.
Mar. 14.c

for he is a Galilean. And Peter sayd: Man I knowe not what thou sayest. And forthwyth as he was yet speakynge, the cocke dyd crowe. And the LORDE beynge turned aboute, loked vpon Peter. And Peter remembred the worde of the LORDE, as he
Math. 26.c Mart. 14.d Luce. 22.c he sayd: * Before the cocke do crowe, thou shalt denye me thryse. And Peter beynge gone forth, wepte bytterly.
Math. 16.c 17.d. 10.b Mart 8.d and. 9.d. Luce. 9.c. 17.c. 18.d ‡ Esa. 50.b * And the men that helde hym, mocked hym, beatynge [hym.] And they blyndfolded hym, and stroke hym on the face, and axed hym, sayeng. ‡ Do prophecye, who is it that smote the? and manye other thynges sayde they agaynst hym, blasphemynge. *And
Math. 26.f Mart. 14.g whan it was become daye, the elders of the people, and the hyghe prestes, & the scrybes cam together, and they led hym into theyr councell, sayenge: Yf thou arte Christe, tell vs. And he sayd vnto them: Yf I tell it you, you wyll not beleue me: & yf I also do axe you, ye shall not answer me, nother wyl ye let me go. But *frō thys tyme forth
Cor. 1.a Hebr. 1.a and. 10.b. shall the sonne of man be syttynge at the ryght hande of the power of God. Then they all sayd: Arte thou than the sonne of God? Whych sayd: Ye say it,
Mat. 26.g. for I am. But they sayde: * What do we yet requyre witnesse? for we haue herde it out of hys owne mouth.

The. xxiii. Chapter.

A
math. 27.a. marc. 15. a Iohan. 18.d AND * the whole multitude of them rysyng, led hym to Pilate. And they began to accuse hym, sayenge: We haue found thys [fellow] peruertyng
math. 17.b. and. 21.b our people, & * forbyddyng to geue tributes vnto the Emperour, & sayenge hym

Nam et Galilæus est. Et ait Petrus: Homo, nescio quid dicis. Et continuo adhuc illo loquente cantauit gallus. Et conuersus Dominus respexit Petrum. Et recordatus est Petrus uerbi Domini, sicut dixerat: Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus, flenit amare. Et uiri qui tenebant illum, illudebant ei cædentes. Et uelauerunt eum, & percutiebant faciem eius, & interrogabant eum dicentes: Prophetiza, quis est qui te percussit? Et alia multa blasphemantes, dicebant in eum. Et ut factus est dies, conuenerunt seniores plebis, & principes sacerdotū, & scribæ, & duxerunt illum in cōcilium suum, dicentes: Si tu es Christus, dic nobis. Et ait illis: Si uobis dixero, non credetis mihi: si autē interrogauero uos, non respondebitis mihi, neque dimittetis: ex hoc autē erit filius hominis sedens a dextris uirtutis Dei. Dixerunt autem omnes: Tu ergo es filius Dei? Qui ait: Vos dicitis, quia ego sum. At illi dixerunt: Quid adhuc desyderamus testimonium? Ipsi enim audiuimus de ore eius.

CAPVT XXIII.

ET surgens omnis multitudo eorum, duxerūt illum ad Pilatum. Cœperūt autē illū accusare, dicētes: Hūc inuenimus subuertētē gentē nostrā, & prohibētē tributa dare Cæsari & dicentē se

se Christum regem esse. Pilatus autem interrogauit eum, dicēs: Tu es rex Iudæorum? At ille respondens ait: Tu dicis. Ait autē Pilatus ad principes sacerdotū et turbas: Nihil inuenio causæ in hoc homine. At illi inualescebant, dicētes: Cōmouit populū, docēs per uniuersam Iudæam, incipiēs a Galilæa usque huc. Pilatus autem audiens Galilæā, interrogauit si homo Galilæus esset. Et ut cognouit quod de Herodis potestate esset, misit eum ad Herodem, qui & ipse Hierosolymis erat illis diebus. Herodes autē uiso IESV, gauisus est ualde: erat enim cupiēs ex multo tēpore uidere eū, eo quod audiret multa de eo, & sperabat signū aliquod uidere ab eo fieri. Interrogabat autē eum multis sermonibus, at ipse nihil respondebat. Stabāt autem principes sacerdotum & scribæ constanter accusantes eum. Spreuit autem illū Herodes cū exercitu suo, & illusit indutū uestē alba, & remisit ad Pilatū. Et facti sunt amici Pilatus & Herodes in ipsa die, nā antea inimici erant adinuicē. Pilatus autem cōuocatis principibus sacerdotū & magistratibus & plebe, dixit ad illos: Obtulistis mihi hūc hominē quasi auertentē populū, & ecce ego coram uobis interrogās, nullā causā inuenio in hoie isto, ex his in quibus eū accusatis, sed neq; Herodes. Nā remisi uos ad illū, & ecce nihil dignū morte actū est ei.

hym to be Christe the kyng. * Pilate Mach.27.b
axed hym, sayenge: Arte thou ỳ kynge of ỳ Jewes? But he answeryng, sayde Thou sayest it. And Pilate sayde vnto the hyghe prestes and the people: I fynde no cause in this man. But they were moze fearre, sayenge: he hath steared the people, teachynge thorowe all Jewry, * begynnynge at Galile, Mach. 4.b
vnto thys place. But Pilate hearyng Galile [mencioned,] axed whether he were a man of Galile, and whan he knewe that he was of * Herodes Luce.3.a
iurisdiccion, ‡ he sente hym to Herode, whyche also was at Jerusalem in those dayes. Herode sepnge Jesus, he reioyced greatly: for he was desyrous of a great whyle to se hym, because * he herd many thynges of hym, Luce.9.a
and he hoped to se a token to be done of hym. And he axed hym wyth many wordes, but he answered hym nothynge. The hyghe prestes and scrybes stode accusynge hym earnestly. But Herode wyth hys hooste despysed hym, and moched hym, araped wyth a whyte garmente, and sente hym agayne to Pilate. And Herode and Pilate were made frendes in that daye, for they were enemyes to eche other afore. * And Pilate the hyghe pre- 23
stes, and rulers, and all the people be- Actes.4.c.
synge called together, he sayde vnto them: * Ye haue brought thys man Mach.27.b
vnto me as peruertynge the people, Marc. 15.a
and beholde, I examinynge hym be- Johan. 18.c
fore you, I fynd no cause in thys mā, of those thinges wherof ye accuse him: nor yet Herode. For I sent you vnto hym, and beholde nothynge worthy of death is done vnto hym.

Johan.19.a * I wyll therfore let hym lowse beyng chastened. ffor he must haue let lowse
Math.27.c one vnto them at the feast. * But the
Marc.15.b whole multitude cryed oute at once, sayenge: Take awaye thys, and let Barrabas lowse vnto vs, whyche for an vproure in the cytie, and a mā slaughter cōmytted, was put in prison. And Pilate wyllynge to delyuer Jesus, spake vnto them agayne: But they cryed, sayenge: Crucifye, crucifye hym. But he sayd the thyrde tyme vnto them: What euell than hath he thys done? I fynde no cause of death in hym. I shall therfore chasten hym, and let hym lowse. But they lay earnestly vpon hym wyth loude voyces, requyrynge that he myghte be crucifyed, and theyr voyces preuayled.

¶ * And Pilate iudged that theyr re-
Math.27.c quest shulde begraunted. And he let
Actu.3.b lowse vnto them hym that was layde in prison for the manslaughter and insurrection, whome they axed: but
Math.27.b Jesus toke he to theyr wyll. * And
Johan.19.b whan they led hym, they toke one Simon of Cyrene commynge from the felde, and layed the crosse on hym, to
Zacha.12.c beare it after Jesus. * And a greate multitude of people, and of weimen followed hym, whyche wepte and bewayled hym. And Jesus beynge turned vnto them, sayde: Ye doughters of Jerusalem, wepe not vpon me, but wepe vpon youre selues, and vpon youre chyldren. ffor beholde, the dayes shall come wherein they shall saye: Happy are the baren, and the wombes that haue not brought forth and the breestes that haue geuen no
Jere.8.a Oze.10.b. Apoc.6.c suche. * Than shall they begynne to saye

Emendatū ergo illū dimittā. Necesse aūt habebat dimittere eis per diē festum unum. Exclamauit autem simul uniuersa turba dicens: Tolle hunc, & dimitte nobis Barrabam: qui erat propter seditionem quandam factam in ciuitate, et homicidium missus in carcerem. Iterum autem Pilatus locutus est ad eos, uolens dimittere IESVM. At illi succlamabant, dicentes: Crucifige, crucifige eum. Ille autem tertio dixit ad illos: Quid enim mali fecit iste? nullam causam mortis inuenio in eo: corripiam ergo illum, & dimittam. At illi instabant uocibus magnis, postulantes ut crucifigeretur, et inualescebant uoces eorum. Et Pilatus adiudicauit fieri petitionem eorum. Dimisit autem illis eum, qui propter homicidium & seditionē missus erat in carcerem, quem petebant: IESVM uero tradidit uoluntati eorum. Et cum ducerent eū, apprehenderunt Simonem quendā Cyrenēsem uenientem de uilla, & imposuerunt illi crucem portare post IESVM. Sequebatur autē illum multa turba populi & mulierum quæ plāgebāt & lamētabātur eū. Cōuersus autē ad illas IESVS, dixit: Filiæ Hierusalē, nolite flere super me, sed super uosipsas flete, et super filios uestros. Quoniam ecce uenient dies in quibus dicent: Beatæ steriles, et uētres qui non genuerunt, & ubera quę nō lactauerūt. Tūc incipient

dicere

dicere mõtibus: Cadite sup nos, & collibus, operite nos. Quia si in uiridi ligno hæc faciunt, in arido quid fiet? Ducebantur autem & alii duo nequam cum eo, ut interficerentur. Et postquam uenerunt in locum, qui uocatur Caluariæ, ibi crucifixerunt eum, & latrones, unũ a dextris, et alterum a sinistris. IESVS autem dicebat: Pater, dimitte illis, non enim sciunt quid faciunt. Diuidentes uero uestimẽta eius, miserunt sortes. Et stabat populus spectans, et deridebant eum principes cum eis, dicentes: Alios saluos fecit, se saluum faciat, si hic est Christus Dei electus. Illudebant autem ei et milites accedentes & acetum offerentes ei, et dicentes: Si tu es rex Iudæorum, saluum te fac. Erat autem et superscriptio scripta super eum literis Græcis, et Latinis, & Hebraicis: Hic est rex Iudæorum. Vnus autem de his qui pendebant latronibus, blasphemabat eum, dicens: Si tu es Christus, saluum fac teipsum & nos. Respondens autem alter, increpabat eum, dicens: Neque tu times Deum, quod in eadem damnatione es? Et nos quidem iuste: nam digna factis recipimus: hic uero nihil mali gessit. Et dicebat ad IESVM: Domine, memento mei cum ueneris in regnum tuum. Et dixit illi IESVS: Amen dico tibi, hodie mecum eris in paradiso.

to saye to the mountaynes: Fall vpõ vs, and to the hylles, couer vs. For yf they do these thynges vnto a grene tre, what shall be done vnto a dry? * And ther were two other wycked mẽ led wyth hym, that they myght be put death. And whan they cam to the place, whych is called Caluary, there they crucifyed hym and the murtherers, the one at the ryght hande, the other at the lefte hande. But Jesus sayde: Father * forgeue them, for they wote not what they do. ‡ And they diuidynge hys clothes, caste lottes [for them.] And the people stode beholdyng, * and the rulers wyth them mocked hym, sayenge: He hath saued other, let hym saue hymselfe, yf thys be Christe the chosen of God. The fouldyers also mocked hym, cõmynge to hym, and geuynge hym vynegre, and sayenge: Yf thou be the kynge of the Jewes, saue thyselfe. * And ther was a superscripcion wrytten aboue hym, wyth Greke, and Latine, and Hebrue letters: Thys is the kynge of the Iewes. And one of those murtherers that dyd hange [there,] dyd blaspheme hym, sayenge: Yf thou arte the Christe, saue thyselfe and vs. But the other answerynge, rebuked hym, sayenge: Feareste thou not God, seynge thou arte in lyke damnacion? And surely we worthyly: for we receaue worthy rewarde of oure dedes: but thys hath done no euill. And he sayde vnto Jesus: LORDE, remembre me whan thou shalt come into thy kyngdome. And Jesus sayde vnto hym: Verely I saye vnto the, to day shalt thou be wyth me in paradyse.

Clays. 53.c

Actn. 7.g

‡ Psal. 21.b
Math. 27.c
Marc. 15.c.
Johan. 19.c

Luc. 23.d

Erat

And

Math.27.c Marc.15.d. ✱ And it was nearehande the syxte houre, and ther happened darknesse vpon ỹ whole earth, vntyll the nynth houre. And the Sonne was darkened, and the vayle of the temple was rente thorowe the myddes. And Jesus crye enge wyth loude voyce, sayde: ✱ Father, into thy handes do I commende my spyrete. And sayenge thys, he gaue vp the gooste. ✱ But the Centurio seynge it that was done, he glorifyed God, sayenge: Truely thys was a ryghteous man. And all the company of them that were there together at thys syght, and sawe the thynges that happened, smytynge vpon theyr brestes, turned agayne. But all hys acquayntaūces stode afarre of, and the women that hadde followed hym frō Galile, beholdynge these thynges.

Psal.30.a Actu.7.g

Math.27.f Mar.15.d

Math.27.g Marc.15.e. Johan.19.d ✱ And beholde a man by name Joseph, whyche was a senatour, a good and ryghteous man, the same dyd not consente vnto theyr counsell and dedes, [whyche was] of Arimathia, a cytte of Jewry, and who also wayted for ỹ kyngdome of God, the same went vnto Pilate, and axed the body of Jesu. And it beyng takē downe, he wounde it in a fyne lynnen clothe, and layed hym in a sepulchre hewen out, wherein noman had yet ben layed. ✝ And it was the daye of preparynge, and the sabbat drue on. ✱ And the weme̅ that were come from Galile, saw ỹ graue, and howe hys body was layde, and returnynge, they prepared spyces and oyntmentes: and vpon the Sabbat they were styll accordynge to the commaundement.

Luce.8.a

Erat autem fere hora sexta, et tenebræ factæ sunt in uniuersam terram, usque in horam nonam. Et obscuratus est Sol, et uelum templi scissum est medium. Et clamans uoce magna IESVS, ait: Pater, in manus tuas commendo spiritum meum. Et hæc dicens, expirauit. Videns autem Centurio quod factum fuerat, glorificauit Deum, dicens: Vere hic homo iustus erat. Et omnis turba eorum qui simul aderant ad spectaculum istud, & uidebant quæ fiebant, percutientes pectora sua, reuertebantur. Stabant autem omnes noti a longe, & mulieres quæ secutæ eum erant a Galilæa, hæc uidentes. Et ecce uir nomine Ioseph, qui erat decurio, uir bonus & iustus, hic nō consenserat consilio & actibus eorum, ab Arimathæa ciuitatis Indææ, qui expectabat & ipse regnum Dei: hic accessit ad Pilatum, & petiit corpus IESV. Et depositum, inuoluit syndone, & posuit illud in monumento excisо, in quo nondum quisquam positus fuerat. Et dies erat Parasceues, & sabbatum illucescebat. Subsecutæ autem mulieres, quæ cum eo uenerant de Galilæa, et uiderunt monumentum, & quemadmodum positum erat corpus eius, et reuertentes, parauerunt aromata & unguenta: & sabbato quidem siluerunt secundum mandatum.

The.xxiiii. Chapter. ✝

CAPVT XXIIII.

But

Vna

VNa autem sabbati valde diluculo, veniunt ad monumentum, portantes quę parauerant aromata, & inuenerunt lapidem reuolutum a monumento. Et ingressæ non inuenerunt corpus Domini IESV. Et factum est, dum mente consternatæ essent de isto, ecce, duo uiri steterunt secus illas in veste fulgenti. Cum timerent autem, et declinarent vultum in terram, dixerunt ad illas: Quid quæritis viuentem cum mortuis? non est hic, sed surrexit. Recordamini qualiter locutus est vobis, cum adhuc in Galilæa esset, dicens: Quia oportet filium hominis tradi in manus hominum peccatorũ, & crucifigi, & tertia die resurgere. Et recordatæ sunt verborum eius. Et egressæ a monumento, nunciauerũt hæc omnia illis undecim, & cæteris omnibus. Erat autem Maria Magdalene, & Ioãna, & Maria Iacobi, & cæteræ quæ cum eis erant, quæ dicebãt ad Apostolos hæc. Et visa sunt ante illos sicut deliramentum verba ista, et non crediderunt illis. Petrus autem surgens cucurrit ad monumentum, & procumbens vidit linteamina sola posita, & abiit secũ mirans quod factum fuerat. Et ecce duo ex illis ibant ipsa die in castellũ, quod erat spatio stadiorũ sexaginta ab Hierusalem, nomine Emaus: & ipsi loquebãtur adinvicẽ de oĩbus quæ acciderãt. Et factum

BVt * vpon the fyrst daye after the sabbat very early, they come to the sepulchre, bryngynge the spices that they had made ready, and fande the stone rolled from the graue, & beynge gone in, they fande not the bodye of the LORDE Jesu. * And it chaunced whan they were amased at thys, beholde, two men stode by them, in a shynynge garmente. But whan they were afeared, and bowed downe they; face to the earth, they sayde vnto them: What do ye seke the lyuynge wyth the dead? he is not here, but he is ryssen. Remembre howe he tolde you, as he was yet in Galile, sayenge: * The sonne of man muste be delyuered into the handes of synfull men, and be crucifyed, and ryse agayne the thyrde daye. And they remembred hys wordes. * And beynge gone oute of the graue, they shewed al these thynges vnto those eleuen, and vnto all the other. It was Mary Magdalene, and Joanna, and Mary James, and the other that were wyth the, whyche tolde these thynges vnto the Apostles. And these wordes semed euen as a vayne tale vnto them, and they beleued them not. But Peter rysyng vp runne to the sepulchre, and bowynge downe, he sawe the lynnē clothes layd alone, and went awaye, maruaylyng by hymselfe what had happened. ✝ * And beholde, two of them went that same daye into a towne, that was from Jerusalem the space of thre score furlonges, by name Emaus: and they talked together of all thynges that had happened. * And it be

Matth. 28.a Marc. 16.a Johan. 20.a

Johan. 20.b

Luce. 9.c

Matth. 28.b Marc. 16.b Johan. 20.b

Matth. 16.b

Matth. 18.c

it befellas they communed, and axed
eche other, Jesus hymselfe approchyng
thē went wyth thē also: but theyr eyes
were holden, leste they shulde knowe
hym. And he sayde vnto them: What
communications are these that ye
treat amonge you, walkynge, and are
sad? And one whose name was Cleo-
phas answerynge, sayde vnto hym:
Arte thou onely a straunger at Jeru-
salem, & knowest not what thynges
are happened therin in these dayes?
Unto whome he sayde: What? And
they sayde: Of Jesus of Nazareth,
Math. 21.e ✱ whyche was a prophete, myghty in
dede and worde before God and all
the people, and howe our hygh prestes
and rulers haue deliuered hym vnto
cōdemnacion of death, and haue cru-
cifyed hym. But we hoped that he
shulde haue redymed Israell, & nowe
besydes all thys, to daye is the thyrde
daye sence these thynges are happe-
Luce.24.a ned. ✱ Yee and certayne women of
Johan.20.a our cōpany made vs afrayed, whyche
were at the graue before the daye, and
hys body not founde, they came say-
enge that they had sene a vision of an
gels also, whych do saye hym to lyue.
And certayne of ours went to the se-
pulchre, and dyd fynde it so as the wo
men sayde, but hym they fande not.
¶ And he sayde vnto thē: O ye fooles &
slow of hart to beleue all that the pro
Elaye.53.a phetes haue spoken. ✱ Ought not
Christ to haue suffred these thinges, &
of thys wyse to entre into his glory?
And begynnyng at Moses and al the
prophetes, he expounded vnto them
what was of hym in all the scriptu-
res. And they cam neare to ỹ towne,
where-

factum est dum fabularentur, &
secum quærerent, et ipse IESVS
appropinquans ibat cum illis:
oculi autem illorum tenebantur
ne eum agnoscerent. Et ait ad
illos: Qui sūt hi sermones, quos
confertis adinuicem, ambulan-
tes, & estis tristes? Et respōdens
unus cui nomen Cleophas, dixit
ei: Tu solus peregrinus es in
Hierusalem & nō cognouisti quæ
facta sunt in illa his diebus? Qui-
bus ille dixit: Quæ? Et dixerūt:
De IESV Nazareno, qui fuit uir
propheta, potens in opere et
sermone corā Deo et omni po-
pulo, et quomodo eū tradiderūt
sūmi sacerdotes & principes no-
stri in dānationē mortis, & cru-
cifixerūt eū. Nos autem sperabā-
mus quia ipse esset redemturus
Israel: & nunc super hæc omnia,
tertia dies est hodie ꝙ hæc fa-
cta sūt. Sed & mulieres quædam
ex nostris terruerūt nos, quæ ātē
lucem fuerūt ad monumentū &
non inuento corpore eius, uene
runt dicētes se etiam uisionem
angelorū uidisse, qui dicunt eum
uiuere. Et abierūt quidā ex no-
stris ad monumentum, et ita in-
uenerunt sicut mulieres dixerūt,
ipsū uero nō inuenerunt. Et ipse
dixit ad eos: O stulti et tardi cor-
de ad credēdū i oībus his, quę lo
cuti sūt prophetę, nōne hęc opor
tuit pati Christū, & ita itrare i glo
riā suā? Et icipiēs a Mose & oībus
prophetis, interpretabatur illis in
oībus scripturis quæ de ipso erāt.
Et appropinquauerunt castello,
quo

quo ibant, & ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam aduesperascit, & inclinata est iam dies. Et intrauit cum illis. Et factum est dum recumberet cum eis, accepit panē, & benedixit, ac fregit, et porrigebat illis. Et aperti sunt oculi eorum, et cognouerunt eum, & ipse euanuit ex oculis eorum. Et dixerunt ad inuicem: Nonne cor nostrum ardens erat in nobis, dum loqueretur in via, & aperiret nobis scripturas? Et surgentes, eadem hora regressi sunt in Hierusalem, et inuenerunt congregatos undecim et eos qui cum illis erant, dicentes quod surrexit Dominus vere, et apparuit Simoni. Et ipsi narrabant quæ gesta erant in via, et quomodo cognouerunt eum in fractione panis. Dum autem hæc loquuntur, stetit IESVS in medio eorum, et dixit: Pax vobis, ego sum, nolite timere. Conturbati uero et conterriti, existimabant se spiritum uidere. Et dixit eis: Quid turbati estis, et cogitationes ascendunt in cordibus uestris? Videte manus meas & pedes meos, quia ego ipse sum. Palpate et uidete, quia spiritus carnem & ossa non habet, sicut me uidetis habere. Et quum hoc dixisset, ostendit eis manus et pedes. Adhuc autem illis non credentibus, et mirantibus præ gaudio, dixit: Habetis hic aliquid quod manducetur? At illi obtulerunt ei partem piscis.

wherevnto they went, and he fayned hymselfe to go farther. And * they cõpelled hym sayng: Abyde with vs, for it draweth toward nyght, & the daye is wended away. And he went in with them. * And it happened whan he sat at borde with them, he toke the breade, and gaue thankes, & brake it, and gaue it them. And their eyes were opened, & they dyd knowe hym, and he vanyshed away out of their sight. And they sayde to eche other: Was not our hert within vs burnyng within vs, whan he spake by the way, and dyd open vnto vs the scriptures? And vp the same houre, they returned into Ierusalem, and founde the eleuen, and them that were with them gathered together, sayeng: That the LORDE is truely risen, and hath appeared vnto Simõ. And they tolde what thynges were done by the way, and how they knewe hym by the breakyng of bread. ¶ * And whyle they spake these thynges, + Iesus stode in the myddes of them, and sayde: Peace be vnto you, I am it, feare not. But they beyng abashed and afrayed, thought they had seen a spirit. And he sayde vnto them: Why are ye troubled, and thoughtes aryse in your hartes? Beholde my handes and fete, that it is my selfe: handle me and se, for a spirite hath not flesh and bones, as ye se me to haue. And as he had sayd that, he shewed them his handes and fete. But whyle they yet beleued not for ioye, and wondered for to see, he sayde: * Haue ye here any thyng that maye be eaten? And they brought hym a piece of a broyled

fysshe.

Gene. 19. 8. Luce. 24. 1.

Mar. 16. b

Iohan. 20. c

fyshe, and an hony combe. And whan he had eaten before them, takynge the leauynges, he gaue vnto them. And
Matth. 16.c he sayde vnto them: * These are the wordes that I dyd speake vnto you, whan I was yet wyth you, that all thynges muste nedes be fulfylled, whych were wrytten of me in ỹ lawe of Moses, and the prophetes, and in the Psalmes. Than opened he vnto them [theyr] vnderstandynge, that they shulde vnderstande the scriptu-
Actu. 17.a. res, and he sayd vnto them: * Thus is it wrytten, and thus it behoued Christ to suffre, and to ryse agayne from the dead the thyrde daye, and repentaunce and forgeuynge of synnes to be preached in hys name a-
Mich. 4.a. monge all nations, ỹ * begynnynge at Jerusalem: But ye are wytnesses
Actu. 1.a of these thynges. * And I shall sende
and 2.a
‡ Joh. 14.c ‡ the promyse of my father into you,
15.c. 16.a but tarye ye in the cytie, vntyll ye be endued wyth power from on hyghe.
marc. 16.c. * And he led them wythout into Be-
Actu. 1.b thany, and hys handes lyfted vp, he blessed them. And it came to passe whan he blessed them, he departed frō them, and was caryed vp into heauē. And they worshyppyng [hym] went agayne to Jerusalem wyth greate ioye: and they were alwaye in the temple praysynge and geuyng thankes vnto God.

AMEN.

¶ The ende of the gospell after Luke.

(*)

piscis assi, et fauum mellis. Et cum manducasset coram eis, sumens reliquias, dedit eis. Et dixit ad eos: Hæc sunt uerba quæ loquutus sum ad uos, cum adhuc essem uobiscum, quoniam necesse est impleri omnia, quæ scripta sunt in lege Mosi, & Prophetis, et in psalmis de me. Tũc aperuit illis sensum, ut intelligerent scripturas, et dixit eis: Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die, et prædicari in nomine eius pœnitentiam & remissionem peccatorum in omnes gentes, incipientibus ab Hierosolyma. Vos autem testes estis horum. Et ego mittam promissũ patris mei in uos, uos autem sedete in ciuitate, quoad usque induamini uirtute ex alto. Eduxit autem eos foras in Bethaniam, & eleuatis manibus suis: benedixit eis. Et factum est, dum benediceret illis, recessit ab eis, & ferebatur in cœlum. Et ipsi adorantes regressi sunt in Hierusalem cum gaudio magno: & erant semper in templo laudantes et benedicẽtes Deum. Amen.

¶ Finis euangelii secundum Lucam.

The

Sanctum

¶SANCTVMIESV CHRISTI Euangelium ſecundum Ioannem.

CAPVT PRIMVM.

IN principio erat uerbũ, & uerbum erat apud Deum, & Deus erat uerbum. Hoc erat in principio apud Deum. Omnia per ipſum facta ſunt, & ſine ipſo factũ eſt nihil, quod factũ eſt. In ipſo uita erat, & uita erat lux hominũ, & lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo miſſus a Deo, cui nomen erat Ioannes. Hic uenit in teſtimonium, ut teſtimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, ſed ut teſtimonium perhiberet de lumine. Erat lux uera quæ illuminat omnem hominẽ uenientem in hunc mundum. In mundo erat, et mundus per ipſũ factus eſt, et mundus eum non cognouit. In propria uenit, et ſui eum non receperunt. Quotquot autem receperunt eum, dedit eis poteſtatem filios Dei fieri, his qui credunt in nomine eius: qui non ex ſanguinibus, neq; ex uoluntate carnis, neq; ex uoluntate uiri, ſed ex Deo nati ſunt. Et uerbũ caro factũ eſt, & ha-

¶ The holy Goſpell of Jeſu Chriſte after Jhon.

The firſt Chapter. ✣

IN ✣ begynnyng was A the worde, & the word was wyth God, and God was the worde. That was in the begynnynge wyth God. * All thynges were made by hym, & wythout hym is nothyng made, that was made. In hym was * lyfe, and ✣ lyfe was the ‡ lyght of men: and the lyghte ſhyneth in darkneſſe, and the darkneſſe dyd not comprehende it. Ther was ſente a man from God, whoſe name was Jhon. The ſame dyd come for a wytneſſe, ✣ he myght beare wytneſſe of the lyght, that thorow hym all [me] myght beleue. * he was not the lyght, but that he myght beare wytneſſe of the lyghte. It was the true lyghte, that lyghteth euery man commynge into thys worlde. he was in the worlde, and the worlde is made by hym, and the world knew hym not. he came into hys owne, and hys [owne] receaued hym not. But as many as receaued hym, * he gaue them power to become chyldren of God, [euen] thoſe that beleue in hys name: whyche are borne, not of blonde, nor of the wyll of the fleſhe, nother of the wyl of mã, but of God. B * And the worde is become fleſhe, and

Genes. 1. & Pro. 8. c
Johan. 5. c. and. 14. a. ‡ Joh. 8. b 9. a. 12. c.
Johan. 5. b
Eſay. 56. b. Oſee. 1. a. Roma. 8. b. Gala. 4. b.
Genes. 1. a

1.Pet.1.c. 1.Johan.1.a

and dwelt among vs: * and we haue
sene hys glory, a glory as of the onely
begotten sonne of the father, full of
Matth.3.b. grace and truth. † ✣ * Jhon beareth
Marc.1.a. wytnesse of hym, and cryeth, sayeng:
This was he of whome I spake: he
that shall come after me, was made
before me, for he was yer I. And we
Colos.2.b all haue receaued of hys * fulnesse,
and grace for grace: for the law was
geuen by Moses, grace and truthe
Deu.4.b and.5.c is happened by Jesus Christe. * No-
1.Joh.4.b. man hath sene God at ony tyme:
The onely begotten sonne, whych is
in the fathers bosome he hath decla-
Johan.3.b. red [hym.] † ✣ * And thys is the re
corde of Jhon, whan the Jewes sente
prestes and leuites vnto hym from Je
rusalem, that they shulde axe hym:
Who arte thou. And he confessed it,
and denyed it not. And he confessed:
Johan.3.b. * I am not Christe. And they axed
4.Re.2.c hym: What than? arte thou? Elias?
And he sayde: I am not. Arte thou
Deute.18.c * the prophete? And he answered: No.
Than sayd they vnto hym: Who art
thou, that we maye geue an answere
vnto them that sent vs? What sayest
Matth.3.a. thou of thyselfe? He sayde: * I am the
Marc.1.a voyce of a cryer in the wolderneesse:
Luce.3.a. Make straight ꝑ waye of the LOR-
Esay.40.a DE, * as Esaye hath spoken. And they
L that were sente were of the Phari-
ses. And they axed hym and sayde vn
to hym: Why doest thou than bap-
tyse yf thou arte nother Christe, nor
Elias, nor a prophete? Jhon answe-
Matth.3.b. red them, sayenge: * I baptyse wyth
Marc.1.a water, but myddes among you stode
Luce.3.c. he, whome ye knewe not. He is he that
Actu.19.a shall come after me, whyche was

made

& habitauit in nobis. Et uidimus
gloriam eius, gloriam quasi unigeniti a patre, plenum gratiæ & ueritatis. Ioannes testimonium perhibet de ipso, et clamat, dicens: Hic erat quem dixi: Qui post me uĕturus est, qui ām me factus est, quia prior me erat. Et de plenitudine eius nos omnes accepimus, et gratiam pro gratia. Quia lex per Mosen data est, gratia & ueritas per IESVM Christum facta est. Deum nemo uidit unquam. Vnigenitus filius qui est in sinu patris, ipse enarrauit. Et hoc est testimonium Ioannis, quando miserunt Iudæi ab Hierosolymis sacerdotes et leuitas ad eum, ut interrogarent eum: Tu quis es? Et confessus est & non negauit. Et confessus est: Quia non sum ego Christus. Et interrogauerunt eum: Quid ergo? Elias es tu? Et dixit: Nō sum. Propheta es tu? Et respondit: Non. Dixerunt ergo ei: Quis es, ut respōsum demus his qui miserūt nos? quid dicis de te ipso? Ait: Ego uox clāmantis in deserto: Dirigite uiam Domini, sicut dixit Isaias propheta. Et qui missi fuerant, erant ex phariſæis. Et interrogauerunt eum, & dixerunt ei: Quid ergo baptizas, si tu nō es Christus, neque Elias, neque propheta? Respondit eis Ioannes, dicens: Ego baptizo in aqua, medius autem uestrum stetit, quē uos nescitis. Ipse est qui post me uĕturus est, qui ante me

factus

factus est, cuius ego non sum dignus ut soluam corrigiam calciamenti. Hæc in Bethabara facta sũt trans Iordanem, ubi erat Ioannes baptizans. Altera die uidit Ioannes IESVM uenientem ad se, & ait: Ecce agnus Dei, ecce qui tollit peccata mũdi. Hic est de quo dixi: Post me uenit uir, qui ante me factus est, quia prior me erat, et ego nesciebam eum: sed ut manifestaretur in Israel, propterea ueni ego in aqua baptizans. Et testimonium perhibuit Ioãnes, dicens: Quia uidi spiritum descẽdentem quasi colũbam de cœlo, & mansit super eum, et ego nesciebam eum: sed qui misit me baptizare in aqua, ille mihi dixit: Super quem uideris spiritum descendentem & manentem super eum, hic est qui baptizat in spiritu sancto. Et ego uidi, et testimonium perhibui, quia hic est filius Dei. Altera die itẽm stabat Ioannes, & ex discipulis eius duo. Et respiciens IESVM ambulantem, dixit: Ecce agnus Dei. Et audierunt eum duo discipuli loquentem, et secuti sunt IESVM. Conuersus autem IESVS, & uidens eos sequẽtes se, dicit eis: Quid quæritis? Qui dixerunt ei: Rabbi (quod dicitur interpretatũ magister) ubi habitas? Dicit eis: Venite & uidete. Venerũt et uiderũt ubi maneret, et apud eum

made before me, whose latchet of hys shue I am not worthy that I maye lowse. These thynges were done in Bethabara beyond Iordane, *where Jhon was baptysynge. ☞ + The next daye dyd Jhon se Jesus commynge to hym, and he sayde: Beholde, *the lambe of God, beholde whych taketh away the synnes of the worlde. Thys is he of whome I dyd saye: After me commeth a man, whyche was made before me, for he was per I, and I knewe hym not: But because that he myght be made knowen in Israell, therfore am I come baptysynge wyth water. *And Jhon dyd beare recorde, sayenge: I sawe the spirite commynge downe from heauen lyke a doue, and he abode vpon hym, and I knewe hym not, but he that sente me to baptyse wyth water, he sayde vnto me: Upon whome so euer thou shalte se the spirite come downe, and abydynge vpon hym, the same is he that baptyseth in the holy gooste. And I haue sene it, and haue borne recorde, that thesame is the sonne of God. ☞ + The next daye agayne stode Jhon and two of hys disciples, and sepnge Jesus walkynge, he sayde: Beholde the lambe of God. And the two disciples herde hym speakynge, and followed Jesus. But Jesus beynge turned aboute, and sepnge them followynge hym, he sayeth vnto them: What seke ye? Whych sayde vnto hym: Rabbi, (whyche interpreted is to saye Master,) where dwellest thou? He sayeth vnto them: Come and se. They came and sawe where he dwelled, and abode wyth

Q .i. hym

Ioan. 5. Deut. 18.b
Esaye. 53.b
1. Cor. 5.b
D
Matth. 3.b
Marc. 1.a
Luce. 3.c
Esai. 11.a.
Esaye. 53.b

hym that daye: & it was nere hande the tenth houre. Andrewe the brother of Simon Peter was one of the twayne, whyche herde it of Jhon, and followed hym. The same dyd fyrste fynde hys brother Simon, and sayeth vnto hym: We haue founde the Messias, whyche interpreted is the Anoynted, and he brought hym vnto Jesus. But whan Jesus dyd beholde hym, he sayde: Thou arte Simon the
Math.16.c sonne of Jonas, * thou shalte be called Cephas, whyche is interpreted
E Petrus. On the morowe he wolde haue gone oute into Galile, and he
Johan.12.c fande Philippe, and Jesus sayeth vnto hym: Followe me. * Philippe was of Bethsaida, the cyte of Andrewe and Peter. And Philippe fande Nathanael, and he sayeth vnto hym: We haue founde Jesus, the sonne of Joseph of Nazareth, * of whom Moses
Gene.3.c 22.c.49.b Deute.18.c ‡ Exay.7.c and.9.b. * Johā.7.c hath wrytten in the lawe and ‡ the prophetes. And Nathanael sayde vnto hym: * Can ony good thynge be of Nazareth? Philippe sayde vnto hym: Come, and se. Jesus sawe Nathanael commynge to hym, and sayeth of hym. Beholde, a true Israelite, in whome is no gyle. Nathanael sayde vnto hym: Whence doest thou knowe me? Jesus answered, and sayde vnto hym: Before that Philippe called the, as thou wereste vnder the fygge tre, I sawe the. Nathanael answered hym and sayde: Rabbi, thou arte the sonne of God: thou arte the kynge of Israel. Jesus answered, and sayde vnto hym: Because I sayde vnto the: I sawe the vnder the fygge tre, thou beleuest, thou shalte se a greater thyng

eum manserunt die illo: hora autem erat quasi decima. Erat autem Andreas frater Simonis Petri unus ex duobus qui audierant a Ioanne, et secuti fuerant eum. Inuenit hic primum fratrem suum Simonem, & dicit ei: Inuenimus Messiam, quod est interpretatum Christus, et adduxit eum ad IESVM. Intuitus autem eum IESVS, dixit: Tu es Simon filius Iona, tu uocaberis Cephas, quod interpretatur Petrus. In crastinum uoluit exire in Galilæam, et inuenit Philippum, & dicit ei IESVS: Sequere me. Erat autem Philippus a Bethsaida ciuitate Andreæ & Petri. Inuenit Philippus Nathanael, et dicit ei: Quem scripsit Moses in lege & prophetæ, inuenimus IESVM filium Ioseph a Nazareth. Et dixit ei Nathanael: A Nazareth potest aliquid boni esse. Dicit ei Philippus: Veni, & uide. Vidit IESVS Nathanael uenientem ad se, & dicit de eo: Ecce uere Israelita, in quo dolus non est. Dixit ei Nathanael: Vnde me nosti? Respondit IESVS, & dixit ei: Priusquam te Philippus uocaret, cum esses sub ficu, uidi te. Respondit ei Nathanael & ait: Rabbi, tu es filius Dei, tu es rex Israel. Respōdit IESVS, et dixit ei: Quia dixi tibi: Vidi te sub ficu, credis, maius his uidebis.

uidebis. Et dicit ei: Amen amen dico uobis, amodo uidebitis cœlum apertum, & angelos Dei ascendentes & descendentes supra filium hominis.

CAPVT II.

ET die tertia nuptiæ factæ sunt in Chana Galilææ, et erat mater IESV ibi: uocatus est autem & IESVS & discipuli eius ad nuptias. Et deficiente uino, dicit mater IESV ad eum: Vinum non habent. Et dicit ei IESVS: Quid mihi et tibi est mulier? nondum uenit hora mea. Dicit mater eius ministris: Quodcunque dixerit uobis, facite. Erant autem ibi lapidææ hydriæ sex positæ secundum purificationem Iudæorum, capientes singulæ metretas binas uel ternas. Dixit eis IESVS: Implete hydrias aqua. Et impleuerunt eas usque ad summum. Et dicit eis IESVS: Haurite nunc, & ferte architriclino. Et tulerunt. Vt autem gustasset architriclinus aquam uinum factum, et non sciebat unde esset: (ministri autem sciebãt qui hauserant aquã) uocat sponsum architriclinus, & dicit ei: Omnis homo primum bonum uinũ ponit, & cũ inebriati fuerint, tunc id quod deterius est. Tu autẽ seruasti bonũ uinũ usque adhuc. Hoc fecit initium signo

thynge than these. And he sayeth vnto hym: Verely, verely I saye vnto you, ye shall see from hencefoorth heauen open, and the angels of God goynge vp and downe vpon the sonne of man. Gene. 28. c. Luc. 22. b

The.ii. Chapter. ✣

AND vpon the thyrde daye ther was a weddynge in Chana of Galile, and the mother of Jesu was there: Jesus was also called to the weddyng and hys disciples. And the wyne fayling, Jesus mother sayeth vnto hym: They haue no wyne. And Jesus sayeth vnto her: ✶ Woman, what is it to me and the? myne houre is not yet come. Hys mother sayeth vnto the mynisters: What soeuer he sayeth vnto you, do it. Ther were syxe waterpottes of stone set there, accordynge to the purifyenge of the Jewes, conteynyng euery one two or three measures. Jesus sayde vnto them: Fyll the waterpottes wyth water. And they fylled them to the brymme. And Jesus sayeth vnto the Drawe nowe, and bryng it to the mayster of the feaste. And they dyd beare it. But whan the mayster of the feaste had tasted the water that was made wyne, and knewe not whence it was, (but the mynisters that had drawen the water dyd knowe it,) the mayster of the feaste calleth the bydegrome, and sayeth vnto hym: Euery man at the fyrste setteth the good wyne, and whan they are dronke, than it that is worse. But thou hast kept the good wyne hetherto. This begynnynge of

Luce. 2. g

✣ Mercer. ca. 15 a pynte or ix of our a fyrken: so that euery pot conteyned a fyrkin or a fyrken and a halfe

myracles hath Jesus done in Thana of Galile, and hath shewed hys glorye, and hys disciples beleued on hym. ✠ * After thys went he downe to Capernaum, he, and hys mother, and hys brethren, and hys disciples, and they remayned there not manye dayes. ✠ * And the Easter of the Jewes was at hande, and Jesus went vp to Jerusalem, and he fande in the temple sellers of shepe, and oxen, and doues, and mony chaungers sytting. And whan he had made as it were a scourge of small cordes, he caste them al out of the temple, the shepe also and oxen, & the mony of the mony chaungers poured he oute, and ouerthrewe the tables: And vnto them that solde doues, he sayde: haue these thynges hence, & make not my fathers house, a house of marchaundyse. But hys disciples remembred that it is wrytten: * The zele of thy house hath eate me. The Jewes answered and sayde vnto hym: * What token shewest thou to vs, that thou doest these thynges? Jesus answered and sayd vnto them: * Lowse thys temple, and in thre dayes shall I rayse it agayne. Than sayde the Jewes: * Syxe and fortye yeare was thys temple abuyldynge, and wylt thou rayse it vp in thre dayes? But he spake of the temple of hys body. Whan he therfore was rysen agayne from the deade, hys disciples remembred that he sayde it, and they beleued the scripture and the worde that Jesus dydde speake. Whan he was at Jerusalem at Easter in the feaste, many beleued in hys name, seynge hys tokens that he dyd.

Math. 4. b. Marc. 1. b. Luc. 4. b.

Math. 11. b. Marc. 11. b. Luc. 19. b

Psal. 68. b.

Math. 16. a Joan. 6. b.

Math. 26. f

Esay. 5. c

But Je-

signorum Iesus in Chana Galilææ, & manifestauit gloriam suam, & crediderunt in eum discipuli eius. Post hæc descendit Capernaũ, ipse, & mater eius, & fratres eius, & discipuli eius, & ibi manserunt nõ multis diebus. Et prope erat pascha Iudæorum, & ascẽdit IESVS Hierosolymam, & inuenit in templo uendentes oues & boues & colũbas, & numularios sedentes. Et cum fecisset quasi flagellum de funiculis, omnes eiecit de templo: oues quoq; et boues, et numulariorum effudit æs, & mensas subuertit. Et his qui columbas uendebant, dixit: Auferte ista hinc, & nolite facere domum patris mei, domum negotiationis. Recordati sunt uero discipuli eius, quia scriptum est: Zelus domus tuæ comedit me. Responderunt ergo Iudæi & dixerũt ei: Quod signum ostendis nobis, quia hæc facis? Respondit IESVS, & dixit eis: Soluite templum hoc, & in tribus diebus excitabo illud. Dixerunt ergo Iudæi. Quadraginta & sex annis ædificatum est templum hoc, et tu in tribus diebus excitabis illud? Ille autem dicebat de templo corporis sui. Cũ ergo resurrexisset a mortuis, recordati sũt discipuli eius quia hoc dicebat, & crediderũt scripturæ & sermoni quẽ dixit IESVS. Cũ aũt esset Hierosolymis i pascha in die festo, multi crediderũt i noie eius, uidẽtes signa eius quæ faiebat.

Ipse

Ipse autem IESVS non credebat semetipsum eis, eo quod ipse nosset omnes, & quia opus ei non erat, ut quis testimonium perhiberet de homine. Ipse enim sciebat quid esset in homine.

CAPVT III.

ERat autem homo ex pharisæis Nicodemus nomine, princeps Iudæorum. Hic uenit ad IESVM nocte, et dixit ei: Rabbi, scimus quia a Deo uenisti magister: nemo enim potest hæc signa facere quæ tu facis, nisi fuerit Deus cum eo. Respondit IESVS, & dixit ei: Amen amen dico tibi, nisi quis renatus fuerit denuo, non potest uidere regnum Dei. Dicit ad eum Nicodemus: Quomodo potest homo renasci, cũ sit senex? nunquid potest in uentrem matris suæ iterato introire & renasci? Respondit IESVS: Amen amen dico tibi, nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in regnũ Dei. Quod natũ est ex carne, caro est: et quod natũ est ex spũ, spiritus est. Non mireris quia dixi tibi, oportet uos nasci denuo: Spũs ubi uult spirat, & uocem eius audis, sed nescis unde ueniat, aut quo uadat: sic est omnis qui natus est ex spũ. Respondit Nicodemus & dixit ei: Quómõ possũt hęc fieri? Respõdit IESVS, & dixit ei: Tu es magister in Israel, & hęc igno

But Jesus dyd not committe hymselfe vnto them, because he knewe them all, and because he neded not that ony man shulde testifye of man: for he knewe what was in man.

The.iii. Chapter.

THere was a man of the Pharises by name Nicodemus, a ruler amonge the Jewes. The same came vnto Jesus by nyght, and sayde vnto hym: Rabbi, we know that thou arte come a teacher from God: for no man can do these tokens that thou doest, wythout God be wyth hym. Jesus answered, and sayd vnto hym: Verely verely I saye vnto the, wythout a man be borne a newe, he cannot se the kyngedome of God. Nicodemus sayeth vnto hym: how can a man be borne agayne, whan he is olde? Can he entre agayne into hys mothers wombe, and be borne agayne? Jesus answered: Verely verely I saye vnto the, wythout a man be borne agayne of water and the holy gooste, he can not entre into the kyngedome of God. That whyche is borne of flesshe, is flesshe: and that whyche is borne of the spirite, is spirite. Marueyle not because I sayde vnto the, ye muste be borne agayne. The wynde bloweth where he wyll, & hys voyce heareste thou: but thou knowest not whence he commeth, or where he goeth: So is euery man that is borne by the spirite. Nicodemus answered and sayd vnto hym: how can these thynges be? Jesus answered and sayde vnto hym: Arte thou a master in Israel, and knowest not these

thynges? Verely, verely I saye vnto the: We speake that we know, and we testifye that we haue sene, and ye receaue not oure wytnesse. Yf I haue tolde you of earthly thynges, and ye beleue not: howe shall ye beleue yf I shall tell you of heauenly thynges?

Ephe. 4. a. * And noman goeth vp into heauen, saue he that came downe from heauen, [euen] the sonne of man, whych is in

Numer. 21. b Johan. 3. c. and. 12. d heauen. And as * Moses dyd lyfte vp the serpente in the wyldernesse: euen so must the sonne of man be lyfted vp, that euery man that beleueth on hym do not perysshe, but haue lyfe

Roma. 5. a. 1. Johñ. 4. b ‡ Mat. 16. b euerlastynge. ✝ ✝ * For God dyd so loue the worlde, that he gaue hys onely begotten sonne, that ‡ euery one that beleueth in hym do not perysshe, but haue euerlastynge lyfe.

Luce. 19. a. * For God sente not hys sonne into the worlde that he do iudge the worlde, but that the worlde be saued by hym. He that beleueth on hym, shall not be iudged: but he that beleueth not, is iudged already: because he dyd not beleue in the name of the onely begotten sonne of God. But thys is the

Johan. 1. a. and. 12. c. iudgemente, that * the lyght is come into the worlde, and men loued the darkenesse more than the lyght: for

Ephe. 5. d. theyr workes were euell. * For euery one that doth euell, hateth ꝓ lyght, and he commeth not to the lyght, that hys workes be not reproued. But he that doth the truth, commeth to the lyght, that hys workes maye be manifest: for they are done in god. ✝ Afterwarde came Jesus and hys disciples in the lande of Jewry, and tarryed

Johan. 4. a there wyth them, * and baptysed.

And

rus. Amen amen dico tibi, quia quod scimus loquimur, & quod uidimus testamur, & testimonium nostrum non accipitis. Si terrena dixi uobis & non creditis: quomodo si dixero uobis cœlestia credetis? Et nemo ascendit in cœlum, nisi qui descendit de cœlo, filius hominis qui est in cœlo. Et sicut Moses exaltauit serpentem in deserto: ita exaltari oportet filium hominis, ut omnis qui credit in ipso non pereat, sed habeat uitam aternam. Sic enim Deus dilexit mundum, ut filium suum unigenitum daret, ut omnis qui credit in eum, non pereat, sed habeat uitam æternam. Non enim misit Deus filium suum, in mundum, ut iudicet mundum, sed ut saluetur mundus per ipsum. Qui credit in eum, non iudicatur: qui autem non credit, iam iudicatus est: quia non credit in nomine unigeniti filii Dei. Hoc est autem iudicium, quia lux uenit in mundum, & dilexerunt homines magis tenebras quam lucem: erant enim eorum mala opera. Omnis enim qui male agit, odit lucem, et non uenit ad lucem, ut non arguantur opera eius. Qui autē facit ueritatem, uenit ad lucē, ut manifestentur opera eius: Quia in Deo sunt facta. Post hæc uenit IESVS & discipuli eius in Iudæam terrā, & illic morabatur cum eis, & baptizabat.

Erat

CAPVT. III.

Erat autem & Ioannes baptizãs in Ennõ iuxta Salim, quia aquę multę erant illic, & ueniebãt & baptizabantur. Nondum enim missus fuerat Ioannes in carcerem. Facta est autẽ quæstio ex discipulis Ioannis cum Iudæis de purificatione. Et uenerũt ad Ioannem, & dixerunt ei: Rabbi, qui erat tecum trans Iordanem, cui tu testimonium perhibuisti, ecce hic baptizat, & omnes ueniunt ad eum. Respondit Ioannes, & dixit: Non potest homo accipere quicquam, nisi fuerit ei datũ de cœlo. Ipsi uos mihi testimoniũ perhibetis quod dixerim: Non sum ego Christus, sed quia missus sum ante illum. Qui habet sponsam, sponsus est: amicus autem sponsi qui stat, & audit eum, gaudio gaudet propter uocem sponsi. Hoc ergo gaudium meum impletum est. Illum oportet crescere, me autem minui. Qui de sursum uenit, super omnes est. Qui est de terra, de terra est, & de terra loqtur. Qui de cœlo uenit super omnes est: & quod uidit & audiuit, hoc testatur, & testimoniũ eius nemo accipit. Qui autem acceperit eius testimonium, signauit quia Deus uerax est. Quem enim misit Deus, uerba Dei loquitur: nõ enim ad mensurã dat Deus spiritum, Pater diligit filiũ, & omnia dedit in manu eius. Qui credit in filium, habet uitam æternam: qui autem incredulus est filio, non uidebit uitam, sed ira

* And Jhon was also baptysynge in Ennon by Salim: for there were many waters, and they came and were baptysed. * For Jhon was not yet put into prison. + And ther arose a question among the disciples of Jhon wyth the Jewes of the purification. And they came vnto Jhon, and sayde vnto hym: Master, he that was wyth the beyonde Jordane, of whome thou byddeste beare wytnesse, beholde the same baptyseth, * and all men com vnto hym. Jhon answered and sayde: A man can receaue nothynge, wythout it be geuen hym frõ heauen. Ye youre selues beare me recorde, * that I sayde: I am not Christ, but I am sent before hym. He that hath the bryde, is the brydegrome: but the brydegromes frende that standeth and heareth hym, he reioyceth greatlye because of the brydegromes voyce. Thys ioye of myne than is fulfylled. He must increace, but I must minish. He that commeth from on hyghe, is aboue all: he that is of the earthe, is earthye, and speaketh of the earthe. He that is come from the heauen, is aboue all, & testifyeth it that he hath sene and herde, and noman receaueth hys wytnesse. But who so shall receaue hys wytnesse, hath sette to hys hande, * that God is true. For he whome God hath sente, speaketh the wordes of God: * for God geueth not the spirite by measure. The father loueth the sonne, and * hath geuen all thynges in hys hande. ‡ He that beleueth in the sonne, hath lyfe euerlastynge: but he that beleueth not the sonne, he shall not se lyfe, but ℈ wrath

Mark. 3.a. Mat. 1.a Luce. 3.a

Mark. 4.b

Johan. 4.a

Johan. 1.b

Rom. 3.a

Esay. 61.a

Mat. 11.a. Luce. 10.c ‡ Johã 6.c 1. Johã. 5.b.

Dei

of God abydeth vpon hym.

The iiii. Chapter.

A

When Jesus thā dyd knowe that the pharises had herd that Jesus maketh & baptyseth mo disciples than Jhon, (though Jesus baptysed not, but hys disciples,) * he lefte Jewry, and wente agayne into Galile: but it neded hym to go thorowe the mydes of Samaria. † he came therfore into a cytie of Samaria, whyche is called Sychar, nye the pece of lande that * Jacob gaue vnto Joseph hys sonne: and there was the well of Jacob. Jesus beyng weery of hys journey, sat thus vpon the well. And it was nearehande the syxte houre, [and] ther came a woman of Samaria, to drawe water. Jesus sayde vnto her: Geue me to drynke. ffor hys disciples were gone into the cytie, that they myght bye meates. Than sayde the same woman of Samaria vnto hym: howe doest thou, seynge thou arte a Jewe are drynke of me, whyche am a woman of Samaria? * ffor the Jewes medle not wyth the Samaritanes. Jesus answered and sayde vnto her: Yf thou kneweste the gyfte of God, and who is it that sayeth vnto the: Geue me to drynke, thou woldeste happely haue requyred of hym, and he shulde haue geuen the * the lyuynge water. The woman sayeth vnto hym: Syr, thou haste not wherewyth thou mayeste drawe, and the well is depe, whence haste thou than the lyuynge water? Arte thou greater than our father Jacob, whych gaue vs thys well, and he and

Matth. 4. b

Gene. 48. d

4. Re. 17. e. Johan. 8. e.

Jere. 2. b. Johan. 7. d

* Dei manet super eum.

CAPVT IIII.

VT ergo cognouit IESVS quia audierunt pharisæi, quod IESVS plures discipulos facit & baptizat quam Ioannes (quanquam IESVS non baptizaret, sed discipuli eius) reliquit Iudæam, & abiit iterum in Galilæam: oportebat autem eum transire per mediam Samariam. Venit ergo in ciuitatem Samariæ, quæ dicitur Sychar, iuxta prædium quod dedit Iacob Ioseph filio suo. Erat autem ibi fons Iacob. IESVS autem fatigatus ex itinere, sedebat sic supra fontem. Hora autem erat quasi sexta. Venit mulier de Samaria, haurire aquam. Dicit ei IESVS: Da mihi bibere. Discipuli enim eius abierant in ciuitatem, ut cibos emerent. Dicit ergo ei mulier illa Samaritana: Quomodo tu Iudæus cum sis bibere a me poscis, quæ sum mulier Samaritana? non enim coutuntur Iudæi Samaritanis Respondit IESVS, & dixit ei: Si scires donum Dei, & quis est qui tibi dicit: Da mihi bibere, tu forsitan petisses ab eo, & dedisset tibi aquam uiuam. Dicit ei mulier: Domine, neque in quo haurias habes, & puteus altus est, unde ergo habes aquam uiuam? Nunquid tu maior es patre nostro Iacob, qui dedit nobis puteum, & ipse ex eo bibit,

et

et filii eius, et pecora eius? Respondit IESVS, et dixit ei: Omnis qui bibit ex aqua hac, sitiet iterum, qui autem biberit ex aqua quam ego dabo ei, non sitiet in æternum: sed aqua quã ego dabo ei, fiet in eo fons aquæ salientis in uitam æternam. Dicit ad eum mulier: Domine, da mihi hanc aquam, ut non sitiam, neque ueniam huc haurire. Dicit ei IESVS: Vade, uoca uirũ tuũ, & ueni huc. Respondit mulier, & dixit: Non habeo uirum. Dicit ei IESVS: Bene dixisti, quia non habeo uirum: quinque enim uiros habuisti, & nunc quem habes, non est tuus uir, hoc uere dixisti. Dicit ei mulier: Domine, uideo quia propheta es tu. Patres nostri in monte hoc adorauerunt, et uos dicitis, quia Hierosolymis est locus ubi adorare oportet. Dicit ei IESVS: Mulier, crede mihi, quia ueniet hora quando neque in monte hoc, neque in Hierosolymis adorabitis patrem. Vos adoratis quod nescitis, nos adoramus quod scimus: quia salus ex iudæis est. Sed uenit hora, & nũc est, quando ueri adoratores adorabunt patrem in spiritu et ueritate: nã & pater tales quærit, qui adorent eum. Spiritus est Deus, et eos qui adorant eum, in spiritu & ueritate oportet adorare.

and hys chyldren, and hys cattell dyd drynke of it? Jesus answered & sayde vnto her: Euery man that drynketh of thys water, shall thyrste agayne, but he that shall drynke of the water that I shall geue hym, he shall not thyrste for euer: * but the water that I shall geue hym, shall become vnto hym a fountayne of water springyng into the lyfe euerlastynge. The woman sayeth vnto hym: * Syr, geue me that water, that I thyrst not, nother come hether to drawe. Jesus sayeth vnto her: Go thy waye, call thy husbande, and come hether. The woman answered and sayde: I haue no husbande. Jesus sayeth vnto her: Thou hast sayd well, I haue no husbande: for thou hast had fyue husbandes, and he that thou haste nowe, is not thy husbande: in that hastethou sayde truely. The woman sayeth vnto hym: Syr, * I se that thou arte a prophete. Our fathers haue worshypped vpon thys mountayne, and * ye saye, that at Jerusalem is the place where men must worshyp. Jesus sayeth vnto her: Woman, beleue me, the houre shall come, whan ye shall worshyppe the father, nother at Jerusalem, nor vpon thys mountayne. Ye worshyp that ye knowe not. We worshyp that we knowe, for * Saluacion commeth of the Jewes. But † houre commeth, and is now, whan the true worshyppers shall worshyppe the father in * spirete and truth: for the father requyreth suche also, that they maye worshyppe hym. * God is a spirete, and they that worshyppe hym, must worshyppe in spirete and truth.

Johan. 5. a. Tit. 3. a.

Johan. 6. d.

Luce. 7. b

3. Reg. 9. a. 2. Par. 7. b.

Gene. 22. b.

Roma. 1. a.

1. Cor. 3. c.

Dicit The

The woman sayeth vnto hym: I knowe that Messias, whyche is called Christe commeth: whan he therfore shall come, he shall shewe vs all thynges. Jesus sayeth vnto her: * I am he that speake wyth the. And forthwyth came hys disciples, & marueyled that he spake wyth the womã: yet sayde noman: What axest thou, or what speakest thou wyth her? Thã lefte the woman hyr waterpot, and went into the cytie, and sayeth vnto those men: Come and se the man that hath tolde me all what so euer I haue done: Is not he Christ? Than wente they oute of the cytie, and came vnto hym. In the meane season prayed the disciples hym, sayenge: Mayster, eate. But he sayd vnto them: I haue meate to eate that ye know not. Than sayd hys disciples to eche other: hath ony man brought hym to eate? Jesus sayd vnto them: Myne meate is, that I do the wyll of hym that sente me, that I fulfyll hys worke. Do not ye saye that ther be yet foure monethes, and [than] commeth the harueste? Beholde, I saye vnto you: Lyfte vp your eyes, and loke vpon the contrees, * for they are nowe whyte vnto the harueste. And he that reapeth, receaueth rewarde, and gathereth frute vnto lyfe euerlastynge, that bothe he that sowethand he that reapeth maye reioyce together. For in that is the worde true: One man it is that soweth, and another that reapeth. I haue sente you to reape, where vpon ye bestowed no laboure. Other men haue laboured, and ye are entred into theyr labours. And manye Ha-

Math. 16. f
Marc. 14. g
Luce. 22. e.
Joan. 9. d.
and. 10. c.

Math. 9. d.
Luce. 10. e

Dicit ei mulier: Scio quia Messias uenit, qui dicitur Christus: Cũ ergo uenerit ille, annunciabit nobis omnia. Dicit ei IESVS: Ego sum qui loquor tecum. Et continuo uenerunt discipuli eius, et mirabantur quia cum muliere loquebatur: nemo tamen dixit: Quid quæris, aut quid loqueris cum ea? Reliquit ergo hydriam suam mulier, & abiit in ciuitatem, & dicit illis hominibus: Venite & uidete hominem, qui dixit mihi omnia quæcunque feci: nunquid ipse est Christus? Exierunt ergo de ciuitate, & ueniebant ad eum. Interrogabant eum discipuli, dicentes: Rabbi, manduca. Ille autem dixit eis: Ego cibum habeo manducare quem uos nescitis. Dicebant ergo discipuli adinuicem: Nunquid aliquis attulit ei manducare? Dicit eis IESVS: Meus cibus est, ut faciam uoluntatem eius qui misit me, ut perficiam opus eius. Nonne uos dicitis, quod adhuc quatuor mẽses sunt, & messis uenit? Ecce dico uobis: Leuate oculos uestros, & uidete regiones, quia albæ sunt iam ad messem. Et qui metit, mercedem accipit, et congregat fructum in uitam æternam, ut & qui seminat, simul gaudeat, & qui metit. In hoc enim uerbum uerum. Quia alius est qui seminat, & alius est qui metit. Ego misi uos metere quod uos nõ laborastis. Alii laborauerũt, & uos in labores eorũ introistis. Ex ciuitate autem

autem illa multi crediderunt in eū Samaritanorum, propter uerbum mulieris testimoniū perhibentis: Quia dixit mihi oīa quæcūque feci. Cū uenissent ergo ad illū Samaritani, rogauerunt eū ut ibi maneret. Et mansit ibi duos dies: Et multo plures crediderūt propter sermonē eius, & mulieri dicebant: Quia iam nō propter tuam loquelā credimus: ipsi enim audiuimus & scimus, quia hic est uere saluator mūdi. Post duos autē dies exiit inde, & abiit in Galilæā. Ipse enim IESVS testimonium perhibuit, quia propheta in sua patria honorem non habet. Cū ergo uenisset in Galilæam, exceperunt eum Galilæi, cū omnia uidissent quæ fecerat Hierosolymis in die festo: & ipsi enim uenerant ad diem festum. Venit ergo iterum in Chana Galilææ, ubi fecerat aquam uinum. Et erat quidā regulus, cuius filius infirmabatur Capernaum. Hic cum audisset quia IESVS adueniret a Iudæa in Galilæam, abiit ad eū, & rogabat eū, ut descēderet et sanaret filiū eius: incipiebat enim mori. Dixit ergo IESVS ad eū: Nisi signa et prodigia uideritis: non creditis. Dicit autem ad eum regulus: Domine descende priusq; moriatur filius meus. Dicit ei IESVS: Vade, filius tuus uiuit. Credidit homo sermoni quem dixit ei IESVS: & ibat. Iā autē eo descendēte, servi occurrerūt ei, & nūciauerunt, dicen-

Samaritanes of that cyte beleued on hym, because of the womās worde bearynge recorde: he hath tolde me all that I haue done. When the Samaritanes nowe came to hym, they prayed hym that he wolde tary there. And he taryed there two dayes. And many mo beleued, because of hys worde, and sayde vnto the woman: Now do we beleue, not because of thy sayenge: for * we haue herde [hym] our selues, & knowe, that thys is truely the Sauioure of the worlde. ¶ And after two dayes he wente frō thence, and wente into Galile. * For Jesus hymselfe testifyed that a Prophete hath no honoure in hys contrey. Whē he therfore cam into Galile, the Galileans receaued hym, as they hadde sene all thynges that he had done at Jerusalem in the feaste: for they also were come to the feaste. Than came he agayne in Chana of Galile, * where he hadde made the water wyne. ✣ ‡ And ther was a certayne ruler, whose sonne was sycke at Capernaum. The same whan he herde that Jesus dyd come from Jewry into Galile, he wente to hym, and besought hym ꝓ he wolde come downe and heale hys sonne: for he began to dye. Than sayde Jesus vnto hym: wythout ye se tokēs and wonders, ye beleue not. But the ruler sayed vnto hym: Syr, come downe or euer my chylde do dye. Jesus sayed vnto hym: Go thy waye, thy sonne liueth. The man beleued the worde whyche Jesus sayd vnto hym, and went awaye, as he was nowe goynge downe, hys seruauntes met hym, & shewed hym, sayenge

Johan. 17. b

Math. 13. a Mar. 6. a Luce. 4. c

Johan. 2. a ✣ ‡ Mat. 3. a Luce. 7. a

saying, that hys sonne dyd lyue. Then
axed he them the houre wherein he
dyd mende. And they tolde hym: Yes-
terdaye at seuen of the clocke dyd the
feuer leaue hym. Than dyd the fa-
ther know that it was at that houre
Actu. 18. a wherein Jesus sayd: Thy son liueth,
* and hee & all hys house dyd beleue. ¶
Thys second token dyd Jesus agayne
whan he was come from Jewry into
Galile.

The .v. Chapter. ✣

AFter that ther was a feast
of the Jewes, and Jesus
wente vp to Jerusalem.
Ther is at Jerusalem by
the slaughter house a poole, whyche
is surnamed Bethseda, hauynge fyue
porches. In these laye a greate multi-
tude of sycke, blynde, lame, and wy-
thered, waytynge for the stearynge
of the water. For the angell of the
LORDE came downe at a certayne
tyme in the poole, and the water was
steared. And he that was fyrste gone
downe into the poole, after the stea-
rynge of the water, was made whole
of what so euer dysease he was hol-
den. And a certayne man was ther,
hauynge a dysease eyght and thyrtye
yeare. Whan Jesus had sene the same
lyenge, and dyd knowe that he had
now ben dyseased a greate whyle, he
sayeth vnto hym: Wylt thou be made
whole? The sycke answered hym:
Syr, I haue no man, that as the wa-
ter is steared, he maye put me into
the poole: For as I come, another is
gone downe afore me. Jesus sayeth
Matth. 9. a. Marci. 2. a Luce. 5. c vnto hym: * Ryse, take vp thy bed, &
walke. And forthwyth was the same
man

dicentes, quia filius eius uiuet. Interrogabat ergo horã ab eis in qua melius habuerit. Et dixerũt ei: Quia heri hora septima reliquit eũ febris. Cognouit ergo pater quia illa hora erat, in qua dixit ei IESVS: Filius tuus uiuit, et credidit ipse, & domus eius tota. Hoc iterum secundum signum fecit IESVS, cum uenisset a Iudæa in Galilæam.

CAPVT V.

POst hæc erat dies festus Iudæorum, & ascẽdit IESVS Hierosolymam. Est autem Hierosolymis probatica piscina quæ cognominatur Bethseda, quinque porticus habent. In his iacebat multitudo magna languentium, cæcorum, claudorum, aridorum, expectantium aquæ motum. Angelus autem Domini descendebat secundum tempus in piscinam, & mouebatur aqua. Et qui primus descendisset in piscinam post motionem aquæ, sanus fiebat a quacunque detinebatur infirmitate. Erat autem quidam homo ibi, triginta & octo annos habens in infirmitate sua. Hunc cũ uidisset IESVS iacentẽ, & cognouisset, quia iam multũ tempus haberet, dicit ei Vis sanus fieri? Respõdit ei languidus: Dñe, hoiem nõ habeo, ut cum turbata fuerit aqua, mittat me in piscinã: dũ uenio ego, alius añ me descẽdit. Dicit ei IESVS: Surge, tolle grabatũ tuum et ambula. Et statim sanus

factus

factus est homo ille, & sustulit grabatum suum, & ambulabat. Erat autem sabbatum in die illo. Dicebant ergo Iudæi illi qui sanatus fuerat: Sabbatum est, nō licet tibi tollere grabatum tuū. Respondit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabatum tuum, & ambula. Interrogauerunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabatum tuum, & ambula? Is autem qui sanus fuerat effectus, nesciebat quis esset. IESVS enim declinauit a turba constituta in loco. Postea inuenit eum IESVS in tẽplo, et dixit illi: Ecce, sanus factus es, iam noli peccare, ne deterius aliquid tibi cõtingat. Abiit ille homo, & nunciauit Iudæis, quia IESVS esset qui fecit eum sanum. Propterea persequẽbãtur Iudæi IESVM, quia hæc faciebat in sabbato. IESVS autẽ respõdit eis: Pater meus usq; modo operatur, et ego operor. Propterea ergo magis quærebant eũ Iudæi interficere, quia non solũ soluebat sabbatum, sed & patrem suum dicebat Deum, æqualem se faciens Deo, Respondit itaq; IESVS, & dixit eis: Amen amen dico uobis: non potest filius a se facere quicquam, nisi quod uiderit patrem facientem: quæcunque enim ille facit, hæc & filius similiter facit. Pater enim diligit filium, & omnia demõstrat ei quæ ipse facit, & maiora his demonstrabit ei opera, ut uos miremini.

Sicut

man made whole, and tode vp hys bed, and walked. * And it was the sabbat on that daye. Therfore sayde the Iewes vnto hym that was made whole: It is the sabbat, it is not lawfull for the to carye thy bedde. He answered them: he that made me whole, the same sayde vnto me: Take vp thy bedde, and walke. Than axed they hym: What man is that, whych sayd vnto the: Take vp thy bed, and walke? But he that was made whole, knewe not who it was. For Jesus * had gotten hymselfe awaye from the people that was in that place. Afterwarde dyd Jesus fynde hym in the temple, and he sayd vnto hym: Beholde, thou arte made whole, * synne not nowe, leste some worse thynge happen vnto the. The same man wente, and shewed the Jewes that it was Jesus that had healed hym. † Therfore dyd the Iewes persecute Jesus, because he dyd these thynges on the sabbat. But Jesus answered them: * My father worketh hetherto, and I worke [also.] Therfore sought the Jewes so much the more to slaye hym, for he brake not onely the sabbat, * but he called God also hys father, makynge hymselfe equall wyth God. Jesus therfore answered, and sayde vnto them: Verelye verelye I saye vnto you: * The sonne can do nothyng of hymselfe, but that he seyth the father do: for what thynges so euer he doth, the same doth the sonne lykewyse. For the father loueth the sonne, and sheweth hym all thynges that he doeth, and he shall shewe hym greater workes than these, that ye maye marueyle.

Matth. 12.8 Marci. 2.6. and. 3.8 Luce. 6.8 13.b .14.8 Johan. 7.b and. 9. 8.

Johan. 6.b.

Johan. 8.8.

1. Cor. 11.8.

Matth. 16.8 Marc. 14.8 Luce. 22.8

Johan. 9.8.

For

For as the father rayseth the deade, and maketh them to lyue, so doth the sonne also make to lyue whome he wyll. Nother dothe the father iudge
Matth.21.e. Luce. 10.c
ony man, but *he hath geuen all iudgement vnto the sonne, that all men shulde honoure the sonne, as they honoure the father. He that honoureth not the sonne, honoureth not the father, whyche sente hym. Uerely ve-
Johan. 8.e.
rely I saye vnto you, that he *that heareth my worde, and beleueth hym that sente me, hath lyfe euerlastynge,
Luce. 23.b
and *commeth not into iudgemente, but he shall go from death to lyfe.

¶ Uerely, verely I saye vnto you that
Marc. 5.e Johan. 11.e 1. Tessa. 4.c
* the houre commeth, and is nowe, whan the deade shall heare the voyce of the sonne of God: and they that
Johan. 1.a. and. 14.a
shall heare it, shall lyue. *For as the father hath lyfe in hymselfe, so hath he also geuen vnto the sonne to haue lyfe in hymselfe: and hath geuen hym power to execute iudgement, for he is the sonne of man. Maruayle not at
Danie. 12.a Matth. 25.b
thys: *for the houre commeth, wherin all they that be in graues, shall heare the voyce of the sonne of God, and shal go forth, they that haue done good vnto the resurrection of lyfe: but they that haue done euell, into the resurrection of iudgement. I can do nothynge of myselfe. As I heare, so do I iudge, and my iudgemente is iuste: for I seke not my wyll, but hys
Johā. 8.b.c
wyll that sente me. * Yf I beare wytnesse of myselfe, my wytnesse is not true. Ther is another that beareth wytnesse of me, and I know that hys wytnesse is true, that he beareth
D
of me. * Ye sente vnto Jhon, and he
Johan. 1.b.

Sicut enim pater suscitat mortuos & uiuificat, sic et filius quos uult, uiuificat. Neque enim pater iudicat quenquam, sed omne iudicium dedit filio, ut omnes honorificent filium, sicut honorificant patrem. Qui non honorificat filium, non honorificat patrem, qui misit illū. Amen amen dico uobis, quia qui uerbū meū audit, & credit ei qui misit me, habet uitam æternam, & in iudicium nō uenit, sed transiet a morte in uitam. Amen amen dico uobis, quia uenit hora, & nūc est, quando mortui audient uocem filii Dei, & qui audierint, uiuent. Sicut enim pater habet uitam in semetipso, sic dedit & filio habere uitā in semetipso: & potestatem dedit ei iudicium facere, quia filius hominis est. Nolite mirari hoc: quia uenit hora, in qua omnes qui in monumentis sunt, audiēt uocē filii Dei, & procedent qui bona fecerunt in resurrectionem uitæ: qui uero mala egerūt, in resurrectionem iudicii. Non possum ego a meipso facere quicquam. Sicut audio, iudico, & iudicium meum iustum est: quia non quæro uolūtatem meam, sed uoluntatem eius qui misit me. Si ego testimoniū perhibeo de meipso, testimoniū meum nō est uerū. Alius est qui testimonium perhibet de me, & scio quia uerum est testimonium eius, quod perhibet de me. Vos misistis ad Ioannem, &

teſtimonium perhibuit ueritati. Ego autem non ab homine teſtimonium accipio: ſed hæc dico, ut uos ſalui ſitis. Ille erat lucerna ardẽs & lucẽs: uos aũt uoluiſtis ad horã exultare in luce eius. Ego autẽ habeo teſtimonium maius Ioanne. Opera enim quæ dedit mihi pater, ut perficiam ea, ipſa opera quæ ego facio teſtimoniũ perhibẽt de me, qa pater miſit me: et qui me miſit pater, ipſe teſtimoniũ perhibuit de me, neque uocem eius unquam audiſtis, neque ſpeciem eius uidiſtis: et uerbum eius nõ habetis in uobis manens: quia quem miſit ille, huic uos non creditis. Scrutamini ſcripturas, quia uos putatis in ipſis uitam æternam habere: Et ille ſunt quæ teſtimonium perhibent de me, et non uultis uenire ad me, ut uitam habeatis. Claritatem ab hominibus non accipio, ſed cognoui uos, quia dilectionem Dei non habetis in uobis. Ego ueni in nomine patris mei, & non accepiſtis me: ſi alius uenerit in nomine ſuo, illum accipietis. Quomodo uos poteſtis credere, qui gloriam abinuicem accipitis, et gloriam quæ a ſolo Deo eſt, nõ quæritis? Nolite putare quia ego accuſaturus ſũ uos apud patrẽ: eſt qui accuſat uos Moſes, in quo ſperatis. Si eni credieretis Moſi, crederetis forſitã & mihi: de me eni ille ſcripſit. Si aũt illis nõ creditis quomõ uerbis meis credetis

dyd beare wytneſſe vnto the truth. Howbeit, I receaue no receyde of man: but I ſaye theſe thynges, that ye maye be ſaued. * The was a burnynge and ſhynynge lyghte: and ye wolde haue reioyced a ſpace whyle in hys lyghte. * But I haue a greater wytneſſe than Iohn. * For the workes that my father hath geuen me that I ſhulde do them, the ſame workes that I do, beare wytneſſe of me, that the father hath ſent me. * And the father that hath ſent me, he hath geuen wytneſſe of me, nother haue ye euer herde hys voyce, nor haue ſene hys lykenesſe: * And ye haue not hys word abydyng in you: for ye beleue not hym, whome he hath ſente. * Searche the ſcriptures, for ye thynke to haue euerlaſtyng lyfe in them: * and the ſame be they that beare wytneſſe of me, and ye wyll not come vnto me, that ye maye haue lyfe. * I receaue no prayſe of men, but I knowe you that ye haue not the loue of God in you. I am com in my fathers name, and ye haue not receaued me: * Yf another ſhall come in hys owne name, the ſame ſhall ye receaue. Howecan ye beleue, whyche * receaue prayſe of eche other, and ſeke not the glory that is of God onely? Thynke not that I ſhall accuſe you before the father: ther is one that accuſeth you, [euen] Moſes, in whome ye truſte. For yf ye beleued Moſes, ye wolde happely beleue me alſo: * for he hath wryten of me. But yf ye beleue not hys wrytynges, howe ſhall ye beleue my wordes?

Ioan.5.b
1. Ioh.5.a
Ioan.10.c
Matth.3.b. and.7.a. Ioan.8.b.
Deute.5.c
Ioan.5.b. and.6.c.
1. Ioh.4.b
Iere.17.b. Deute.18.c
Ioan.12.c
1. Ioh.2.a 2. Theſſa.1.c
Ioan.12.c
Deut.18.c

The.vi. Chapter.

CAPVT VI. (Poſt

After

A
Matth.14.b
Marc. 6.d.
Luce.9.b.

Ffter these thynges *wente Jesus ouer the see of Galile nye to the cytie Tyberias, and a greate multitude followed hym: for they sawe the tokens that he dyd vpon them that were syche. Therfore wente Jesus vp into a mountayne, and there he sat wyth hys disciples: And *Easter the Jewes feaste was at hande.+ ‡ Whan Jesus than had lyfted vp hys eyes, and had sene that a greate multitude dyd come vnto hym, he sayde vnto Philippe: Whence shall we bye breades that these maye eate? But thys he sayde temptynge hym: for he knewe what he shulde do. Philippe answered hym: Two hundreth penyworthes of breades do not suffyse them, that euery one maye take a lytle. One of hys disciples sayd vnto hym, Andrew the brother of Simon Peter: here is a lad wbych hath fyue barly loaues,
4.Reg.4.c and two fyshes, * but what are these amonge so many? Than sayd Jesus: Cause the men to sytte downe. Ther was muche grasse in that place. Thã dyd the men sytte downe, in nombre nearehande fyue thousande. Than dyd Jesus take the breades, and as he had geuen thankes, he [toke them to hys disciples, but the disciples] gaue them vnto them that sat downe: and lykewyse of the fyshes so muche as they wolde. And whan they were fylled, he sayde vnto hys disciples: Gather the broken peces that are lefte ouer, lest they perysh. Than gathered they [them,] and fylled twelue basshettes of the broken peces of the fyue barly loaues, ẏ wbych were lefte ouer

Post hæc abiit IESVS trans mare Galilææ quod est Tyberiadis, et sequebatur eũ multitudo magna: quia uidebant signa quæ faciebat super his qui infirmabantur. Subiit ergo in montem IESVS, et ibi sedebat cum discipulis eius. Erat autem proximum pascha dies festus Iudæorum. Cum subleuasset ergo oculos IESVS, & uidisset quia multitudo maxima uenit ad eũ, dicit ad Philippum: Vnde ememus panes, ut manducent hi? Hoc autem dicebat tentans eum: Ipse enim sciebat quid esset facturus. Respondit ei Philippus: Ducentorum denariorum panes non sufficiũt eis, ut unusquisq; modicum quid accipiat. Dicit ei unus ex discipulis eius Andreas, frater Simonis Petri: Est puer unus hic, qui habet quinque panes hordeaceos & duos pisces, sed hæc quid inter tantos? Dicit ergo IESVS: Facite homines discumbere. Erat autem fœnum multum in loco. Discubuerunt ergo uiri, numero quasi quinque milia. Accepit ergo IESVS panes, & cum gratias egisset, distribuit discumbentibus: similiter & ex piscibus quantum uolebant. Vt autem impleti sũt, dixit discipulis suis. Colligite quæ superauerunt fragmẽta, ne pereant. Collegerunt ergo, et impleuerũt duodecim cophinos fragmẽtorũ ex quinq; panibus hordeaceis, qui superfuerunt

his qui manducauerant. Illi ergo homines, cum uidissent quod IESVS fecerat signum, dicebant: Quia hic est uere propheta, qui uenturus est in mundum. IESVS ergo cum cognouisset quia uenturi essent ut raperent eum, et facerent eum regem, fugit iterū in montem ipse solus. Vt autem seto factum est, descenderunt discipuli eius ad mare. Et cum ascendissent nauim, uenerunt trans mare in Capernaum: et tenebræ iam factæ erant, & non uenerat ad eos IESVS, mare autem uento magno flāte exurgebat. Cum remigassent ergo quasi stadia uiginti quinque aut triginta, uident IESVM ambulantē supra mare, et proximū nauī fieri, & timuerunt. Ille autē dicit eis: Ego sū, nolite timere. Voluerunt ergo eum accipere in nauim, et statim nauis fuit ad terram ad quam ibant. Altera die, turba quę stabat trans mare uidit quia nauicula alia nō erat ibi, nisi una, et quia nō introiisset cum discipulis suis in nauim, sed soli discipuli eius abiissent: (aliæ uero superuenerunt naues a Tyberiade, iuxta locum ubi māducauerant panem gratias agētes Deo.) Cū ergo uidisset turba quia IESVS non esset ibi, neque discipuli eius, ascenderūt in nauiculas, & uenerunt in Capernaum, quærentes IESVM. Et cum inuenissent eum trans mare, dixerunt ei: Rabbi, quādo huc

ouer vnto them that had eaten. Thā those men as they had sene the token that Jesus hadde done, they sayde: ✱ Thys truely is the prophete that shall come into the worlde. † Whan Jesus nowe knewe, that they shulde come to take hym, and make hym a kynge, ✱ he fled agayne into the mount tayne, he alone. ✱ But whan it was become late, hys disciples wente downe to the see. And whā they were gone vp into the shyppe, they came ouer the see into Capernaum: and it was nowe become darke, and Jesus was not come vnto them, and the see arose wyth a greate wynde. Whan they therfore had rowed vpon a fyue and twenty or thyrty furlonges, they se Jesus walkyng vpon the see, and to come neare the shyppe, and they were afraped. But he sayeth vnto them: I am it, feare not. Than wolde they take hym into the shyppe, and forthwyth was the shyppe at the lande to the whych they wente. The nexte daye the people that stode on the other syde of the see sawe that ther was none other shyp, saue one, and that he had not entred into the shyppe wyth hys disciples, but that hys disciples were gone alone: (Neuertheles se other shyppes came from Tyberias, neare to the place where they hadde eaten breade, they geuynge thankes to God.) Whan the people than sawe that Jesus was not there, nor hys disciples, they wente vp into lytle shyppes, and came to Capernaum, seekynge Jesus. And whan they hadde founde hym beyonde the see, they sayde vnto hym: Mayster, whan

Luce. 9. b. Johan. 4. c

Johan. 5. a. Matth. 14. c Marc. 6. c

L

cam̃eſt thou hyther? Jeſus anſwered them, and ſayde: Verely verely I ſaye vnto you, ye ſeke me, not becauſe ye haue ſene the myracles, but becauſe ye haue eaten of the breades, and are ſatiſfyed. ✝ Laboure not for ỳ breade that perysheth, but that abydeth into euerlastyng lyfe, the which the ſonne of man ſhal geue you: for thys ſame hath God the father ſealed. Than ſayde they vnto hym: What ſhall we do that we may worke the workes of God? Jeſus anſwered and ſayde vnto them: Thys is the worke of God that ye beleue in hym whome he ſent. Than ſayde they vnto hym: * What token doeſt thou than, that we maye ſe and beleue ỳ? what wor케eſte thou? Oure fathers haue eaten breade in ỳ wyldernesſe, as it is wrytten: * he gaue them breade from heauen to eate. Than ſayde Jeſus vnto them: Verely verely I ſaye vnto you: Moſes gaue you not [the ſame] breade from heauen, but my father geueth you the true breade from heauen: for it is the true breade that cõmeth downe from heauen, and geueth lyfe vnto the worlde. Than ſayd they vnto hym: * Syr, geue vs alwaye thys breade. But Jeſus ſayde vnto them: I am the breade of lyfe, * he that commeth vnto me, ſhall not hunger: and he that beleueth on me, ſhall not thyrſt forever. ✝ But I haue ſayde vnto you that ye haue ſene me, and haue not beleued. All that the father geueth vnto me, ſhall come vnto me: and hym that commeth vnto me, ſhall I not caſte forth. For I am come downe from heauen, not that

Math. 16. a
Marc. 8. b.
Johan. 2. c.
Exo. 16. a
Pſal. 77. c.
Johan. 4. b
Eccli. 24. c

huc uenisti? Reſpondit eis IESVS, & dixit: Amen amen dico uobis, quæritis me, non quia uidistis ſigna, ſed quia manducastis ex panibus, & ſaturati estis. Operamini non cibum qui perit, ſed qui permanet in uitam æternam, quem filius hominis dabit uobis: hunc enim pater ſignauit Deus. Dixerunt ergo ad eum: Quid faciemus ut operemur opera Dei? Reſpondit IESVS: et dixit eis: Hoc eſt opus Dei, ut credatis in eum quem misit ille. Dixerunt ergo ei: Quod ergo tu facis ſignum, ut uideamus et credamus tibi? quid operaris? Patres noſtri manducauerunt manna in deſerto, ſicut ſcriptum eſt: Panẽ de cœlo dedit eis manducare. Dixit ergo eis IESVS: Amen amen dico uobis, non Moſes dedit nobis panem de cœlo, ſed pater meus dat uobis panem de cœlo uerum. Panis enim uerus eſt, qui de cœlo deſcendit, et dat uitam mundo. Dixerunt ergo ad eum: Domine, ſemper da nobis panem hunc. Dixit autem eis IESVS: Ego ſum panis uitæ, qui uenit ad me, non eſuriet: et qui credit in me, non ſitiet in æternum. Sed dixi uobis quia uidistis me, et non credidistis. Omne quod dat mihi pater, ad me ueniet: et eum qui uenit ad me, non eiciam foras. Quia deſcendi de cœlo, non

ut

ut faciam uoluntatem meam, sed uoluntatem eius qui misit me. Hæc est enim uoluntas eius qui misit me patris, ut omne quod dedit mihi, non perdam ex eo, sed resuscitem illud in nouissimo die. Hæc est autem uoluntas patris mei, qui misit me, ut omnis qui uidet filium, & credit in eum, habeat uitam æternam, et ego resuscitabo eum in nouissimo die. Murmurabant ergo Iudæi de illo, quia dixisset: Ego sum panis uiuus, qui de cœlo descendi, & dicebant: Nonne hic est filius Ioseph, cuius nos nouimus patrem et matrem? Quomodo ergo dicit hic: Quia de cœlo descendi? Respondit ergo IESVS, et dixit eis: Nolite murmurare in inuicem: nemo potest uenire ad me, nisi pater qui misit me, traxerit eum, & ego resuscitabo eum in nouissimo die. Est scriptum in prophetis: Et erunt omnes docibiles Dei. Omnis qui audiuit a patre, et didicit, uenit ad me. Non quia patrem uidit quisquam, nisi is qui est a Deo, hic uidit patrem: Amen amen dico uobis, qui credit in me habet uitam æternam. Ego sum panis uitæ. Patres uestri manducauerunt Manna in deserto, & mortui sunt. Hic est panis de cœlo descendens, ut si quis ex ipso manducauerit, non moriatur. Ego sum panis uiuus, qui de cœlo descendi. Si quis manducauerit ex hoc pane,

that I shall do my wyll, * but thys wyll that sente me. And thys is the fathers wyll that sente me, that of all that he hath geuen me, I shulde not lese ought, but rayse it vp agayne at the last daye. Thys is my fathers wyll, whyche sente me, that * who so seyth the sonne, and beleueth in hym maye haue lyfe euerlastynge, and I shall rayse hym at the laste daye. Than murmured the Iewes at that, beause he dyd saye: I am the lyuyng breade, whyche came downe from heauen, and sayde: * Is not thys Iosephs sonne, whose father and mother we do knowe? howe sayeth he thys than: I am come downe from heauen? Than answered Iesus and sayde vnto them: Murmure not amonge you: * + Noman can come vnto me, wythout the father that hath sente me, shall drawe hym, and I shall rayse hym vp agayne at the laste daye. It is wrytten in the prophetes: * And they shall all be apte to be taught of God. For euery one that hath herd of the father, and hath learned, commeth vnto me. ‡ Not beause ony man hath sene the father, saue he that is of God, the same hath sene the father. Verelye verelye I saye vnto you, * he that beleueth in me, hath lyfe euerlastynge. I am the breade of lyfe. Youre fathers haue eaten Manna in the desert, and are dead. Thys is the bread commynge downe from heauen, that yf ony man shall eate of it, he do not dye. I am the lyuynge bread, whyche came downe from heauen. Yf ony man shall eate of thys bread,

Luce.11. E
Johan.10.e and.18.a.
Johan.5.c
Math.13.g
Math.16.c Johan.6.g 1.Tessa.5.a
Esay.54.c. Jere.31.f. Math.11.g. Luce.10.c ‡Deu.4.b and.5.c
Johan.3.c 1.Johā.5.b

he shall lyue for euer: and the breade,
Actes. 11.b. * that I shall geue for the lyfe of the
worlde, is my flesshe. ✠ Than stroue
the Jewes amonge themselues, sayenge: Howe can he geue vs hys flesshe
to eate? Than sayd Jesus vnto them:
Uerelye verelye I saye vnto you, excepte ye shall eate the flesshe of the sonne of man, and drynke hys bloude,
ye shall not haue lyfe in you. He that
eateth my flesshe, and drynketh my
bloude, hath lyfe euerlastynge, and I
shall rayse hym vp agayne in the laste
daye. ✠ For my flesshe is meate in
dede, and my bloude is drynke in
6. Joh. 4. b dede: * he that eateth my flesshe, and
drynketh my bloude, abydeth in me,
and I in hym. As the lyuynge father
hath sente me, and I lyue for the fathers sake: and he that eateth me,
he shall also lyue for my sake. Thys
is the breade that is come downe
from heauen. Not as youre fathers
dyd eate Manna and are deade. He
that eateth thys breade, shall lyue for
Euer. ✠ These thynges sayde he in
the Synagoge, teachynge in Capernaum. Many therfore of hys disciples hearynge thys, sayde: Thys is a
harde sayenge, and who can heare it?
But Jesus knowynge by hymselfe,
that hys disciples dyd murmure at
that, he sayde vnto them: Doth thys
offende you? [What] than yf ye shall
Math. 26. f se the sonne of man * go vp where
Actu. 1. b he was fyrste? It is the spyrete that
quyckeneth, the flesshe profyteth nothynge. The wordes that I haue
spoken vnto you, are spyrete and lyfe:
but ther are some of you that beleue
not. For Jesus dyd knowe from the be-

pane uiuet in æternum: & panis quem ego dabo, caro mea est pro mundi uita. Litigabant ergo Iudæi ad inuicem, dicentes: Quomodo potest hic nobis carnem suam dare ad manducandum? Dixit ergo eis IESUS: Amen amen dico uobis, nisi manducaueritis carnem filii hominis, & biberitis eius sanguinem, non habebitis uitam in uobis. Qui manducat meam carnem, & bibit meum sanguinem, habet uitam æternam, et ego resuscitabo eum in nouissimo die. Caro enim mea uere est cibus, & sanguis meus uere est potus: qui manducat meam carnem, et bibit meum sanguinem, in me manet, & ego in illo. Sicut misit me uiuēs pater, & ego uiuo propter patrem: et qui manducat me, & ipse uiuet propter me. Hic est panis qui de cœlo descendit. Nō sicut manducauerunt patres uestri māna & mortui sunt. Qui manducat hūc panē, uiuet in æternū. Hæc dixit in synagoga, docēs in Capernaū. Multi ergo audiētes ex discipulis eius dixerunt: Durus ē hic sermo, & quis potest eū audire? Sciēs aūt Iesus apud semetipsū, quia murmurarent de hoc discipuli eius, dixit eis: Hoc uos scādalizat? Si ergo uideritis filiū hois ascendentē ubi erat prius? Spiritus est qui uiuificat, caro nō prodest quicquā: Verba quę ego locutus sū uobis, spiritus & uita sūt: sed sunt quidā ex uobis qui nō credunt. Sciebat enim ab initio

initio IESVS, qui essent credẽtes, & quis traditurus esset eũ. Et dicebat: Propterea dixi uobis, quia nemo potest uenire ad me, nisi fuerit ei datum a patre meo. Ex hoc multi discipulorum eius abierunt retro, & iam non cum illo ambulabant. Dicit ergo IESVS ad duodecim: Nũquid & uos uultis abire? Respondit ergo ei Simõ Petrus: Domine, ad quẽ ibimus? uerba uitæ æternę habes, & nos credimus, & cognouimus, quia tu es Christus filius Dei. Respõdit eis IESVS: Nõne ego uos duodecim elegi, & ex uobis unus diabolus est? Dicebat autem de Iuda Simonis Iscariotis: hic enim erat traditurus eũ, cũ esset unus ex duodecim.

CAPVT VII.

POst hæc autem ambulabat IESVS in Galilæam, non enim uolebat in Iudæã ambulare, quia quærebant eum Iudæi interficere. Erat autẽ in proximo dies festus Iudæorum scenopegia. Dixerunt autem ad eum fratres eius: Transi hinc, & uade in Iudæam, ut & discipuli tui uideãt opera tua quæ facis. Nemo quippe in occulto quid facit, & quærit ipse in palã esse: si hęc facis, manifesta teipsũ mũdo: Neq; enim fratres eius credebãt in eũ. Dixit ergo eis IESVS: Tẽpus meũ nõdum aduenit, tẽpus aũt uestrum semper ẽ paratũ. Nõ potest mũdus odisse uos, me autẽ odit, quia ego testimoniũ perhibeo de illo.

begynnynge, whyche were the beleuynge, and who shulde betraye hym. And he sayde: Therfore saye I vnto you that: * Noman can come vnto me, wythout it be geuen hym of my father. From that tyme forth wente many of hys disciples backe, and dyd not nowe walke wyth hym. Than sayde Jesus vnto the twelue: Wyll ye also go awaye? Than answered hym Simon Peter: * LORDE, to whom shall we go? Thou haste the wordes of euerlastynge lyfe, and we beleue and haue knowen that thou arte Christe the sonne of God. Jesus answered vnto them: Haue not I chosen you twelue, * and is not one of you a deuell? But he spake of Judas Simon Iscariots sonne: * for he shulde betraye hym, whan as he was one of the twelue.

Joha. 6.e.

Math. 16.f

Joha. 13.d

Joha. 13.e and. 18.a.

The. vii. Chapter. +

AFter thys wente Jesus into Galile, for he wolde not walke into Jewry, because the Jewes sought to slaye hym. And the Jewes * feaste of tabernacles was at hande. Than sayde hys brethren vnto hym: Gette the hence, and go into Jewry, that thy disciples also maye se thy workes that thou doest. For noman doeth ought in secrete, and seketh hymselfe to be knowen openly: Yf thou doest these thynges, shewe thyselfe vnto the worlde: For hys brethren dyd not beleue on hym nother. Than sayde Jesus vnto them: My tyme is not yet come, but youre tyme is alwaye redy. * The worlde can not hate you, but me it hateth, for I testifye of it,

Leui. 23.d

Joha. 15.d

+ Sap. 2.a

that hys wordes are cruell. Go ye vp vnto thys feaste, I wyll not go vp vnto it, for my tyme is not yet fulfylled. Whan he had sayde thys, he abode in Galile. But whan hys brethren were gone vp, than went he vp also to the feaste, not openly, but as it were secrete. Than soughte the Iewes hym at the feaste, and sayde:
Iohan. 11.f Where is he? * And ther was a great murmure among the people of hym.
Matth. 21.e Iohan. 6.b. and. 7.d For some sayde: * he is good. But
‡Iohā. 12.f other sayde: No, but he myscarpeth the people. ‡ Howbe it noman spake openly of hym, for feare of the
B Iewes. ǀ But nowe in the myddest of the feaste Iesus wente vp into the temple and taught. And the Iewes maruayled, sayenge: Howe can he the scriptures, seynge he hath not learned [them?] Iesus answered them, and sayde: My doctrine is not myne, but hys that sente me. Who so wyll do hys wyll, he shall knowe of the doctrine whether it be of God, or whether I speake of myselfe. He that speaketh of hymselfe, seketh hys owne prayse: but he that seketh hys prayse that sente hym, the same is true, and ther is
Exod. 20.c no vnryghteousnesse in hym. * Hath
Leuit. 24.d not Moses geuen you the lawe? and noman of you kepeth the lawe: Why do ye seke to slaye me? The people answered, and sayde: Thou haste the deuell, who seketh to slaye the? Iesus answered, and sayde vn-
Iohan. 5.a. to them: * I haue done one worke, and ye all maruayle. Moses therfore gaue you the circumcision, not be-
Gen. 17.b. cause it is of Moses, * but of the fathers:

quod opera eius mala sunt. Vos ascendite ad diem festum hunc, ego enim non ascendam ad diem festum, quia meum tempus nondum impletum est. Hęc cum dixisset, ipse mānsit in Galilæa. Vt autē ascenderūt fratres eius, tūc & ipse ascendit ad diē festū, non manifeste, sed quasi in occulto. Iudæi ergo quærebant eū in die festo, & dicebant: Vbi est ille? Et murmur multum erat in turba de eo. Quidā enim dicebant: Quia bonus est. Alii autem dicebant: Non, sed seducit turbas. Nemo tamen palā loquebatur de illo, propter metū Iudęorum. Iam autem die festo mediante, ascendit IESVS in tēplū & docebat. Et mirabantur Iudæi, dicentes: Quemodo hic literas scit, cū nō didicerit? Respōdit eis IESVS, & dixit: Mea doctrina nō ē mea sed eius qui misit me. Si quis voluerit uoluntatem eius facere, cognoscet de doctrina, utrum ex deo sit, an ego a meipso loquar. Qui a semetipso loquitur, gloriā propriā quęrit: qui autem quærit gloriā eius q misit eū, hic uerax est, & iniustitia in illo nō est. Nōne Moses dedit uobis legem? & nemo ex uobis facit legē. Quid me quæritis iterficere? Respōdit turba, & dixit: Dæmoniū habes, quis te quęrit interficere? Respōdit IESVS, & dixit eis: Vnum opus feci, & omnes miramini. Propterea Moses dedit uobis circuncisionem, non quia ex Mose est, sed ex patri-

bus:

bus: & in sabbato circuncidítis hominem. Si circuncisionem accipit homo in sabbato, ut nõ soluatur lex Mosi: mihi indignamini quia totũ hominem saluum feci in sabbato? Nolite iudicare secundum faciem, sed iustum iudicium iudicate. Dicebant ergo quidam ex Hierosolymitis: Nonne hic est quem quærunt interficere? Ecce palam loquitur, & nihil ei dicunt. Nunquid uere cognouerũt principes, quia hic est Christus? Sed hunc scimus unde sit: Christus autem cum uenerit, nemo scit unde sit. Clamabat ergo IESVS in templo docens, & dicens: Et me scitis, & unde sim scitis, & a meipso non uenio: sed est uerus qui misit me, quem uos nescitis. Ego scio eum: & si dixero quia nescio eũ, ero similis uobis mendax: sed scio eum, quia ab ipso sum, & ipse me misit. Quærebant ergo eum apprehendere, & nemo misit in eũ manus: quia nondum uenerat hora eius. De turba autem multi crediderunt in eũ, & dicebant: Christus cum uenerit, nunquid plura signa faciet quam quæ hic facit? Audierũt pharisei turbã murmurãtẽ de illo hęc, & miserũt principes & pharisęi ministros ut apprehẽderẽt Iesũ Dixit ergo eis Iesus: Adhuc modicũ tẽpus uobiscũ sum, & uado ad eũ qui me misit. Quęretis me, & nõ iuenietis, & ubi ego sũ uos nõ potestis uenire Dixerũt ergo iudęi ad semetipsos, Quo hic iturus est, quia nõ inue-

thers: and vpon the sabbat do ye circumcyse a man. Yf a man do receaue circumcision vpõ the sabbat, that the law of Moses be not disanulled: disdayne ye at me that I haue made a man whole euery whyt vpon the sabbat? * Judge not after the vtter appearance, but iudge ryghteous iudgemente. Than sayde some of them of Ierusalem: Is not thys he whome they seke to slaye? Beholde, he speaketh openly, and they saye nothynge to hym. Do the rulers knowe in dede that thys is Christ? * Neuertheles we know whẽce he is: but whã Christ shall come, noman knoweth whence he be. Thãcryed Jesus teachyng in the temple, and sayeng: Ye know me, and whence I am ye knowe, * and I am not come of myselfe: but he is true ỳ sent me, whom ye know not. I know hym: and yf I shall saye that I knowe him not, I shalbe a lyar lyke you: but I know hym, for I am of hym, and he hath sent me. * Therfore sought they to take hym, and noman layed handes on hym: for hys houre was not yet come. * But many of the people beleued on hym, and sayde: Whan Christe shall come, shall he do more miracles than these that he doth? The Pharises herde the people murmuryng thys of hym, * & the rulers & Pharises sente seruauntes that they shulde take Jesus. Than sayde Jesus vnto them: ‡ I am yet a lytle whyle wyth you, and I go to hym that sente me. * Ye shall seke me, & shall not fynd me, and where I am can not ye come. Than sayde the Iewes among themselues: Where shall he go, that we

Deut. 1. b.
Mat. 17. g.
Mat. 6. a.
Luc. 4. c.
Joh. 8. b
Luc. 19. b. 20. b. 11. a
Joh. 7. b.
Joh. 8. c. and. 11. a
D
1. Ki. 19. b.
Mat. 11. b.
Marc. 11. b
Luc. 20. c.
‡ Joh. 16. b
Jere. 29. c.
Joh. 8. b. and. 13. b.

shall not fynde hym? Wyll he go amonge the Gentyles that lye scattered, and teache the Gentyls? What sayeng is thys that he sayeth: Ye shal seke me, and not fynde me: & where I am, can not ye come? And in the last, them ooste solemne daye of the feaste
Esaye.55.a stode Jesus and cryed, sayenge: * the that thyrsteth, let hym come vnto me and drynke. He that beleueth in me (as sayeth the scripture) oute of hys
Esaye.12.a belly shall flowe floudes * of lyuyng
Joel.2.f water. But þ he sayd of ‡ the spryte,
Johā.3.a the whych the beleuyng in hym shuld
and.4.b receaue: for the holy gooste was not
‡ Actu.2.a yet geuen, because Jesus was not yet glorifyed. Nowe whan many of that company herde these hys sayenges,
Mat.21.d.e they sayde: * Thys truely is a pro-
Luce 7.b phete. Other sayde: ‡ Thys is
Johan.9.b Christe. But some sayde: * Dothe
10.h.12.b. Christe come of Galile? Doth not
‡ Mat.16.c scripture saye, that Christe cometh
Johan.6.g ‡ of Dauids sede, and of the towne
* Johā.1.e * of Bethleem where Dauid was?
‡ Psa.13.b Therfore was ther a debate amonge
* Mich.5.a the people for hys sake. * And some of
Math.2.a them wold haue taken hym, but noman layed hādes on hym. Thā came þ seruaūtes to the hygh prestes & pharises, & they sayd vnto them: Why haue ye not brought hym? The seruaūtes answered: Neuer man spake as thys man doth. Than answered hym the phari-
Johan.12.f ses: Are ye also myscaryed? * hath
1.Cor.1.d ony of the rulers beleued on hym, or of the pharises? But thys commune people whych do not knowe the lawe,
Johan.3.a. are cursed. * Nicodemus sayde vn-
and.19.d to them: he that came vnto hym by
Exod.21.a. nyght, which was one of the: * Doth
Leui.19.d our

inueniemus eū? Nūquid in dispersionem gentiū iturus est, & docturus gentes? Quis est hic sermo quē dicit: Quæretis me, & nō inuenietis: & ubi ego sū, uos nō potestis uenire? In nouissimo aūt die magno festiuitatis stabat Iesus, & clamabat dicēs: Si quis sitit, ueniat ad me, & bibat. Qui credit in me (sicut dicit scriptura) flumina de uētre eius fluēt aquæ uiuæ. Hoc aūt dixit de spiritu, quē accepturi erāt credētes in eū: nondum enī erat spiritus datus, quia IESVS nondū erat glorificatus. Ex illa ergo turba cū audissent hos sermones eius, dicebant: Hic est uere propheta. Alii dicebāt: Hic est Christus. Quidā autē dicebant: Nunquid a Galilæa uenit Christus? Nōne scriptura dicit: quia ex semine Dauid & de Bethleē castello, ubi erat Dauid, uenit Christus? Dissētio itaq; facta est i turba propter eū. Quidā aūt ex ipsis uolebāt apprehēdere eū, sed nemo misit super eū manus. Venerūt ergo ministri ad pōtifices & pharisæos, & dixerunt eis illi: Quare nō adduxistis illum? Respōderunt ministri: Nunq̄ sic locutus est hō, sicut hic homo. Respōderunt ergo eis pharisæi: Nūquid & uos seducti estis? nūqd ex principibus aliquis credidit in eū, aut ex pharisęis? Sed turba hæc quę nō nouit legē, maledicti sūt. Dixit Nicodemus ad eos: ille qui uenit ad eum nocte, qui unus erat ex ipsis: Nunquid lex

lex nostra iudicat hominem, nisi prius audierit ab ipso, et cognouerit quid faciat? Respondérũt et dixerunt ei: Nunquid & tu Galilæus es? Scrutare scripturas, et uide, quia a Galilæa propheta non surgit. Et reuersi sunt unusquisque in domũ suam.

CAPVT. VIII.

IESVS autem perrexit in mõtem oliueti, & diluculo iterum uenit in templum, & omnis populus uenit ad eum, & sedens docebat eos. Adducunt autem scribæ & pharisæi mulierẽ in adulterio deprehensam, & statuerunt eam in medio, & dicũt ei: Magister, hæc mulier modo deprehensa est in adulterio. In lege autem Moses mãdauit nobis huiusmodi lapidare. Tu ergo quid dicis? Hoc autem dicebant tentantes eum, ut possint accusare eum. IESVS autem inclinans se deorsum, digito scribebat in terrã. Cum ergo perseuerarent interrogãtes eum, erexit se, & dixit eis: Qui sine peccato est uestrũ, primus in illã lapidẽ mittat. Et iterũ se inclinans scribebat in terram. Audientes autem hæc, unus post unum exibant, incipientes a senioribus, & remansit solus IESVS, et mulier in medio stans. Erigens autem se IESVS: dixit ei: Mulier, ubi sũt qui te accusabãt? nemo te condẽnauit? Quæ dixit: Nemo Dñe. Dixit autẽ IESVS: Nec ego te cõdemnabo. Vade, & iam

oure lawe iudge a man, wythout it haue fyrste herde of hymselfe, & haue knowen what he doth? They answered and sayd vnto hym: Art thou also a Galilean? * Search the scriptures, Ioh. 1.c and se, that ther ariseth no prophete out of Galile. And euery man returned vnto hys house.

The. viii. Chapter.

AND Jesus * wente vnto A mounte Oliuete, & early Math. 21. b in the morninge he came Marc. 11. b agayne into the temple, & all the people came to hym, & sittyng he taught them. And the scribes and pharises brought a womã taket in aduoutry, & set her in the myddest, and sayd vnto hym: Mayster, thys womã is now taket in aduoutry. Nowe hath Moses * in the lawe cõmaunded vs Leui. 20. b to stone such: What sayest thou therfore: and thys they sayde temptynge hym, that they myght accuse hym. But Jesus stouppnge downewarde, dyd wryte on the grounde wyth hys fynger. Whan they nowe continued axynge hym, he lyft hymselfe vp, and sayde vnto them: He of you that is wythout synne, let hym throwe fyrst a stone at her. And bowynge hymself agayne he wrote vpon the grounde. But they hearyng these thinges, they wente oute one after another, begynnynge at the eldest, and Jesus remayned alone, and the woman standyng in the myddest. Jesus lyftynge hymselfe vp, sayde vnto her: Woman, where are they that dyd accuse the? hath noman condemned the? The whych sayd: Noman LORD. And Jesus sayd: Nother shal I cõdẽne the. Go

thy

Johan.5.b. thy waye, * and synne henceforth no-
B more. † Than spake Jesus agayne
Johan.1.a. 9.a.12.c. vnto them, sayenge: † I am * the lyght of ỹ worlde. He that followeth me, dothe not walke in darkenesse, but he shall haue the lyght of lyfe. Than sayde vnto hym the pharises: Thou beares record of thyselfe, thy record is not true. Jesus answered
Johan.5.c. and sayde vnto them. * Though I beare record of myselfe, [yet] is my
Johan. 7.c. record true, * for I knowe whence I
Joh̃. 14.a. am come, and whether I go: * but ye knowe not whence I come, or whether I go. Ye iudge after ỹ flesh, I iudge noman: and yf I iudge, my iudgement is true, because I am not alone, but I and the father that sente me. And in youre lawe it is wrytten,
Deut.17.d. and. 19.c that * the wytnesse of two men is true. I am he that beare wytnesse of
Matth.5.b. and.17.a me selfe, * and the father that sente
Johan.5.b. me beareth wytnesse of me. Than sayde they vnto hym: Where is thy
Matth. 11.c Luke.10.c father? Jesus answered: * Ye knowe
Johan.7.c. nother me nor my father. Yf ye knew me, ye shulde happelye knowe my father also. These wordes spake
Johan.7.c. Jesus vpon the Gods cheste, teachynge in the temple, * and noman toke hym, for hys houre was not yet come. † Than sayde Jesus a-
Johan. 7.b and. 13.b gayne vnto them: † * I go my waye, and ye shall seke me, and ye shall dye in youre synne. Where I go can not ye come. Thã sayd ỹ Iewes, Wyl he kyll hymselfe, because he sayeth: Where I go can not ye come? And he sayde vnto them: Ye are from beneth, I am from aboue: Ye are of thys worlde, I am not of this worlde.

& iam amplius noli peccare. Iterũ ergo locutus est eis IESVS, dicens: Ego sum lux mundi. Qui sequitur me, non ambulat in tenebris, sed habebit lumen uitę. Dixerũt ergo ei phariseí: Tu de teipso testimoniũ perhibes, testimoniũ tuũ non est uerũ. Respõdit IESVS, & dixit eis: Etsi ego testimoniũ perhibeo de meipso uerũ est testimoniũ meũ, qa scio unde ueni, & quo uado: uos autẽ nescitis unde uenio, aut quo uado. Vos secundũ carnẽ iudicatis, ego non iudico quẽquã: & si iudico ego, iudiciũ meũ uerũ est, qa solus nõ sũ, sed ego & qui misit me pater. Et in lege uestra scriptũ est: Quia duorũ hoim testimoniũ uerũ est. Ego sũ qui testimoniũ perhibeo de meipso, & testimoniũ perhibet de me qui misit me pater. Dicebant ergo ei: Vbi est pater tuus? Respõdit IESVS: Neq; me scitis, neq; patrem meũ. Si me sciretis, forsitan & patrẽ meum sciretis. Hæc uerba locutus est IESVS in gazophilacio, docẽs in templo, & nemo apprehẽdit eũ, quia necdũ uenerat hora eius. Dixit ergo iterũ eis Iesus: Ego uado, & quęretis me, & i peccato uestro moriemini. Quo ego uado uos non potestis uenire. Dicebãt ergo Iudęi: Nunquid interficiet semetipsum, quia dicit: Quo ego uado, uos nõ potestis uenire? Et dicebat eis: Vos de deorsum estis, ego de supnis sũ, uos de mundo hoc estis, ego nõ sũ de hoc mũdo

Ther- Dixi

Dixi ergo uobis, quia moriemini in peccatis uestris: si enim nõ crediderit is qa ego sũ, moriemini in peccato uestro. Dicebãt ergo ei: Tu quis es? Dixit eis IESVS: Principium, qui & loquor uobis. Multa habeo de uobis loqui & iudicare, sed qui me misit uerax ẽ, & ego quę audio ab eo, hæc loquor in mundo. Et nõ cognouerunt, quia patrẽ eius dicebat Deũ. Dixit ergo eis IESVS: Cum exaltaueritis filiũ hominis, tunc cognoscetis quia ego sum, & a meipso facio nihil, sed sicut docuit me pater, hæc loquor. Et qui me misit, mecũ est, & non reliquit me solum: quia ego quæ placita sũt ei, facio semper. Hęc illo loquente, multi crediderunt in eum. Dicebat ergo IESVS ad eos qui crediderunt ei Iudæos: Si uos manseritis in sermone meo, uere discipuli mei eritis, & cognoscetis ueritatem, & ueritas liberabit uos. Respondẽrunt ei: Semen Abrahæ sumus, & nemini seruiuimus unquam, quomodo tu dicis: liberi eritis? Respondit eis IESVS: Amen amen dico uobis, quia omnis qui facit peccatum, seruus est peccati: Seruus autem non manet in domo in ęternum, filius manet in ęternum. Si ergo uos filius liberauerit, uere liberi eritis. Scio quia filii Abrahæ estis, sed quęritis me interficere, quia sermo meus non capit in uobis. Ego quod uidi apud patrem, loquor: & uos quæ uidistis.

Therfore haue I sayd vnto you, that ye shall dye in your synnes: * for yf ye shal not beleue that I am it, ye shal dye in youre synne. Than sayde they vnto hym: Who arte thou? Jesus sayde vnto them: The beggynnynge, whyche also speake vnto you. I haue many thynges to speake and to iudge of you, but he that sent me is true, & I speake in the worlde * those thynges that I haue herde of hym. And they knew not that he called God his father. Than sayd Jesus vnto them: When ye * shall lyft vp the sonne of man, ‡ than shall ye know that I am he, and I do nothyng of myselfe, * but as the father hath taught me, those thynges do I speake. And he that hath sente me, is wyth me, and hath not left me alone: for I do alway the thynges that please hym. ✠ As he spake thys, * many beleued on hym. ✠ Thã sayd Jesus vnto those Jewes that beleued on hym: Yf ye shal abyde in my worde, ye shalbe my very disciples, & ye shall knowe the truth, & the truth * shal delyuer you. They answered vnto hym: We are ♀ sede of Abraham, & neuer serued ony man, howe sayest thou: Ye shalbe free? Jesus answered them: Verely verely I saye vnto you, that * euery man that doeth synne, is a seruaunt of synne: As for a seruaunt abydeth not in the house for euer, but the sonne abydeth for euer. Yf ♀ sonne therfore delyuer you, ye shalbe free in dede. I knowe that ye be Abrahãs chyldẽ, but ye seke to kyll me, because my worde hath no holde in you. I speake that I haue sene by my father, and ye do that ye haue

Matth. 16. b
Johan. 3. c
and. 6. f
1. Johan. 3. a
Johan. 15. b
Nume. 21. b
Johan. 3. b.
and. 12. b.
‡ Joh. 15. b
* Johã. 14. 7. b. 12. f
and. 14. a
Johan. 7. c.
Roma. 6. b.
and. 8. a
Gala. 4. a
Roma. 6. b.
1. Pet. 2. b

sene.

ſcue by your father. They anſwerd and ſayd vnto hym: Abraham is our father. Jeſus ſayeth vnto them: Yf ye be the chyldren of Abraham, do the workes of Abraham. But nowe ye ſeke to ſlaye me, a man that hath
Joham. 8. a and. 7. b tolde you the truthe, * the whyche I haue herd of God, that dyd not Abraham. Ye do youre fathers workes. Than ſayd they: We are not borne of fornicacyō, we haue a father. [euē] God. Than ſayde Jeſus vnto them: Yf God were your father, thā wolde ye ſurely loue me, for I am proceded and come from God: for I am not come of myſelfe, but he hath ſent me. Why do not ye knowe my ſpeche? [Euen] becauſe ye can not heare my worde. Ye are of the father the deuell,
Gene. 3. a 1. Joh. 3. b and hys deſyres wyll ye do. * The ſame was a murtherer from the begynnynge, and dyd not abyde in the truthe: for ther is no truthe in hym. Whan he ſpeaketh a lye, he ſpeaketh of hys owne, for he is a lyar, and hys father. But yf I tell the truth, ye beleue me not. Whych of you can rebuke me of ſynne? Yf I tell you the truth, wherfore do ye not beleue me?
Johan 1^. a 1. Joh. 4. a. * he that is of God, heareth the wordes of God. Therfore heare ye not, E becauſe ye are not of God. Than anſwered the Jewes, and ſayde: Do not we ſayer ygh̄t that thou art a Samaritane, * and haſte the deuell? Jeſus
Johan. 10. b anſwered: I haue not the deuell, but I honoure my father, & ye haue diſhonoured me. I ſeke not myne owne prayſe, ther is one that dothe ſeke it
Johan. 5. c. and iudgeth. * Verely verely I ſaye vnto you: Yf ony mā hepe my worde, he

uidiſtis apud patrē ueſtrum, facitis. Reſponderunt et dixerūt ei: Pater noſter Abraham eſt. Dicit eis IESVS: Si filii Abrahæ eſtis, opera Abrahæ facite. Nūc autē quæritis me interficere, hominē qui ueritatē uobis locutus ſum, quā audiui a Deo, hoc Abraham nō fecit. Vos facitis opera patris ueſtri. Dixerunt itaque ei: Nos ex fornicatione non ſumus nati, unū patrē habemus Deum. Dixit ergo eis IESVS: Si Deus pater ueſter eſſet, diligeretis utique me, ego enī ex deo proceſſi & ueni: neq; eī a meipſo ueni, ſed ille me miſit. Quare loquelā meā nō cognoſcitis? Quia nō poteſtis audire ſermonē meū. Vos ex patre diabolo eſtis, & deſyderia patris ueſtri uultis facere. Ille homicida erat ab initio, & in ueritate nō ſtetit: quia non eſt ueritas in eo. Cū loquitur mendaciū, ex propriis loqtur: quia mendax eſt, & pater eius. Ego aūt ſi ueritatē dico, nō creditis mihi. Quis ex uobis arguet me de pc̄ō? Si ueritatē dico uobis, quare, nō creditis mihi? Qui ex Deo eſt, uerba Dei audit. Propterea uos nō auditis, qa ex deo nō eſtis. Reſpōderūt ergo Iudæi, & dixerūt: Nōne bñ dicimus nos qa Samaritanus es tu, & dęmoniū hēs? Reſpōdit Ieſus. Ego dęmoniū non hēo, ſed honorifico patrē meū, & uos inhonoraſtis me. Ego aūt nō quæro gloriā meā, ē q quærat & iudicet. Amē amē dico uobis: Si quis ſermonē meū ſeruauerit,

non

non uidebit mortem in æternũ. Dixerunt ergo Iudæi: Nunc cognouimus quia dæmoniũ habes. Abraham mortuus est, et prophetæ, & tu dicis: si quis sermonem meum seruauerit, mortem non uidebit in æternũ. Nunquid tu maior es patre nostro Abraham? Quem teipsum facis? Respondit IESVS: Si ego glorifico meipsum, gloria mea nihil est. Est pater meus qui glorificat me, quem uos dicitis: quia Deus uester est, & nõ cognouistis eum, ego autẽ noui eum. Et si dixero quia nõ noui eũ, ero similis uobis mẽdax. Sed scio eum, & sermonẽ eius seruo. Abraham pater uester exultauit ut uideret diem meũ, & uidit, & gauisus est. Dixerũt ergo Iudęi: Quinquaginta ãnos nondũ hẽs, & Abrahã uidisti? Dixit eis IESVS: Amẽ amẽ dico uobis, ãteq̃ Abrahã fieret, ego sũ. Tulerũt ergo lapides ut iacerẽt in eũ. Iesus aũt abscõdit se & exiuit de tẽplo.

CAP. IX.

ET prætereiens IESVS, uidit hominem cæcũ a natiuitate. Et interrogauerunt eum discipuli eius: Rabbi, quis peccauit, hic, aut parentes eius, ut cæcus nasceretur? Respondit IESVS: Neque hic peccauit, neque parentes eius: sed ut manifestẽtur opa dei in illo. Me oportet operari opera eius q̃ misit me, donec dies est. Venit nox quando nemo potest operari. Quãdiu sũ in mundo lux sũ mundi. Hoc cũ dixisset, expuit

he shall not se death for euer. Than sayde the Jewes: Nowe do we knowe ✶that thou haste the deuell. Abraham is deade, and the prophetes, and thou sayest: Yf ony man kepe my worde, he shall not se death for euer. Arte thou greater than oure father Abraham? Whome doest thou make thy selfe? Jesus answered: ✶ Yf I prayse my selfe, my prayse is nothynge. It is my father that prayseth me, whych ye say that he is your God, and ye haue not knowẽ hym, but I haue knowẽ hym. And yf I shall saye ꝑ I do not knowe hym, I shalbe a lyar lyke you. But I knowe hym, and kepe hys worde. Abraham your father was glad that he myght se my daye, ✶and he sawe it, and reioyced. Than sayde the Jewes: Thou arte not yet fyfty yeare olde, & hast thou sene Abraham? Jesus sayde vnto them: Verely verely I saye vnto you: Or euer Abraham was, ✶ I am. ‡ Than toke they vp stones to caste at hym. ✶ But Jesus hyd hymselfe, and went oute of the temple.

Math. 9. b. and. 12. c. Marc. 1. b. Johan. 7. b.

Johan. 5. c

Gene. 17. and. 22. b Hebr. 11. c

Exod. 3. c ‡ Joh. 10. c. ✶ Luce. 4. b

The.ix. Chapter. ✣

AND Jesus goynge by, he sawe a blynde man from [hys] byrth. And hys disciples axed hym: Mayster, who hath synned, the same, or hys elders, that he was borne blynde? Jesus answered: Nother hath thys synned, nor hys elders: ✶ but ꝑ the workes of god may be shewed on hym. ✶ I must worke ꝑ workes of him that hath sent me whyle it is daye. The nyght commeth, whã noma cã worke. As lõge as I am in ꝑ worlde, I am ✶the lyght of the worlde. Whan he had sayde that, he

A

Johan. 11. b

Johan. 5. b.

Johan. 1. b. 8. b. 12. c

he ſpytted vpon the earth, & made clay of the ſpatle, & ſtraked the claye vpon hys eyes, and ſayd vnto hym: Go thy
Clayo. 8. b. waye, waſhe the in the poole *of Siloe, whych is interpreted, ſent. Than wente he and waſhed [hym,] & came ſeyng. The neghboures therfore, and they that had ſene that he was a begger afore, ſayde: Is not thys he that ſat & begged? Som ſayd: It is he. But ſome ſayde: No, but he is lyke hym. But he ſayde: I am he. Than ſayde they vnto hym: Howe are thyne eyes opened? He answered: That man whych is called Jeſus, made clay, and anopnted myne eyes, and ſayde vnto me: Go to the poole of Siloe, & waſh [the:] And I went, and waſhed me, and I ſe. And they ſayde vnto hym: Where is he? He ſayde: I can not tell.

They brought to the Phariſes hym
Math. 12. a Marc. 2. c Luce. 6. a Johan. 5. a and. 7. b. that had ben blynde. *It was the ſabbat whan Jeſus made the clay, and opened hys eyes. Than axed the phariſes hym agayne, howe he ſaw. But he ſayde vnto them: He put clay vpon myne eyes, and I waſhed me, and I ſe. Than ſayde ſome of the phariſes: Thys man is not of God whych kepeth not the ſabbat. But ſome ſayd:
Johan. 7. b. 10. b. 12. b. *how can a ſynfull man do theſe tokens? And ther was a diuiſion among them. Than ſayd they agayne vnto the blynde: What ſayeſte thou of hym, that hath opened thyne
Johan. 7. b eyes? But he ſayd: *It is a prophete. Than dyd the Jewes not beleue of hym that he had ben blynde and ſaw, tyll they dyd call the elders of hym that ſawe, and axed them, ſayeng: Is thys your ſonne, whome ye ſaye that he

expuit in terrã, & fecit lutum ex ſputo, & liniuit lutum ſuper oculos eius, & dixit ei: Vade, laua in natatoria Siloe, quod interpretatur miſſus. Abiit ergo & lauit, & uenit uidens. Itaq; uicini & qui uiderãt prius, quia mendicus erat, dicebãt: Nõne hic eſt qui ſedebat & mendicabat? Alii dicebant: Quia hic eſt. Alii aũt: Nequaquã, ſed ſimilis eſt ei. Ille uero dicebat: Quia ego ſũ. Dicebãt ergo ei: Quomodo aperti ſunt tibi oculi? Reſpondit: Ille homo qui dicitur IESVS, lutum fecit, et unxit oculos meos, & dixit mihi: Vade ad natatoria Siloe, & laua. Et abii, & laui, & uideo. Et dixerũt ei: Vbi ẽ ille? Ait: Neſcio. Adducũt ad phariſæos eũ, qui cæcus fuerat. Erat aũt ſabbatum quãdo lutum fecit IESVS, et aperuit oculos eius. Iterũ ergo interrogabant eum phariſæi, quomodo uidiſſet. Ille autẽ dixit eis: Lutũ mihi poſuit ſuper oculos, & laui, & uideo. Dicebãt ergo ex phariſæis quidam: Non eſt hic homo a Deo, qui ſabbatũ non cuſtodit. Alii aũt dicebant: quomõ poteſt hõ peccator hæc ſigna facere? Et ſciſma erat inter eos. Dicunt ergo cæco iterũ: Tu quid dicis de illo qui aperuit oculos tuos? Ille aũt dixit. Quia prophe ta eſt. Nõ crediderũt ergo Iudæi de illo, quia cæcus fuiſſet et uidiſſet, donec uocauerũt parẽtes eius qui uiderat, et interrogauerunt eos dicentes: Hic eſt filius ueſter, quem uos dicitis, quia

cæcus

cæcus natus est? Quomodo ergo nunc uidet? Respondérũt eis parentes eius, & dixerũt: Scimus quia hic est filius noster, et quia cæcus natus est: quomodo autem nunc uideat, nescimus: aut quis eius aperuit oculos, nos nescimus: ipsũ interrogate, ætatem habet, ipse de se loquatur. Hæc dixerũt parentes eius, quoniam timebant Iudæos. Iã enim conspiraverant Iudæi, ut si quis eũ confiteretur esse Christũ, extra synagogã fieret: propterea parentes eius dixerunt: Quia ætatem habet, ipsũ interrogate. Vocauerũt ergo rursum hominẽ, qui fuerat cæcus, & dixerunt ei: Da gloriã Deo, nos scimus quia hic homo peccator est. Dixit ergo eis ille. Si peccator ẽ, nescio: unũ scio, quia cæcus cum essem, modo uideo. Dixerunt ergo illi: Quid fecit tibi? Quomodo aperuit tibi oculos? Respondit: Dixi uobis iam, & audistis, quid iterũ uultis audire? Nũquid & uos uultis discipuli eius fieri? Maledixerunt ergo ei, & dixerũt: Tu discipulus illius sis, nos autem Mosi discipuli sumus. Nos scimus, quia Mosi locutus est Deus, hũc autẽ nescimus unde sit. Respõdit ille homo, & dixit eis: In hoc enim mirabile est, quia uos nescitis unde sit, & aperuit meos oculos. Scimus aũt quia peccatores Deus nõ audit: sed si quis Dei cultor est, & uolũtatẽ eius facit, hũc exaudit. A seculo nõ est auditũ, ꝙa quis aperuit oculos cæci nati.

he was borne blynde? howe doth he than nowe se? hys elders answered them, and sayd: We knowe that thys is our sõne, & that he is borne blynd: but how he doth now se, cã not we tell: or who hath opened hys eyes, can we not tell: axe hymselfe, he hath age [ynough,] let hym speake of hymselfe. Thys sayde hys elders because they feared the Jewes. * For ỹ Jewes had conspyred already, that yf ony man dyd confesse hym to be Christe, he shulde be excommunicate, therfore sayd his elders: he hath age [ynough] axe hym. Than called they the man agayne that had bene blynde, & sayde vnto hym: * Geue glory vnto God, we knowe that thys man is a synner. Than sayde he vnto them: Whether he be a synner can not I tell: one thynge I knowe, that where I was blynde, nowe I se. Than sayde they vnto hym: What dyd he vnto the? howe opened he thyne eyes? he answered: I tolde you euen now, and ye herd it, what wyll ye heare it agayne? Wyll ye also become hys disciples? Than cursed they hym, & sayd: Be ỹ hys disciple, but we be Moses disciples. We knowe that God hath spoken vnto Moses, but we knowe not whence thys is. The mã answered, & sayd vnto them: It is a maruaylous thynge, that ye knowe not whence he is, & he hath opened myne eyes. But we knowe ỹ God doth not heare synners: but yf ony man be a seruer of God, and doth hys wyll, the same doth he heare. It is not herde sence the worlde beganne, that ony man dyd open the eyes of one borne blynde.

L Iohan. 12. &

Iosue. 7. c
Actu. 12. d

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Nisi

he coulde not haue done ought without he were of God. They answered, and sayde vnto hym: Thou arte all together borne in synne, & doest thou teache vs? And they caste hym oute. Jesus herde that they hadde cast hym oute, and whan he had founde hym, he sayd vnto hym: Doest thou beleue in the sonne of God? he answered, & sayd: Who is it LORDE, that I maye beleue on hym? Jesus sayd vnto hym:
Matth. 26.c Marc. 14.g Johan. 4.b * Thou hast bothe sene hym, and he that speaketh wyth the, is it. But he sayde: LORDE, I beleue. And fallynge downe, he worshypped hym. ℣ And Jesus sayd vnto hym: I am com to iudgement into thys worlde, that they whyche se not, maye se: and they that se, may be made blynd. And some of the Pharises that were wyth hym herde it, and sayde vnto hym: Are we also blynde? Jesus sayde vnto them:
Johan. 15.c * Yf ye were blynde, ye shulde haue no synne: but nowe ye saye: we se, therfore doth your synne remayne.

The. x. Chapter. ✣

VErely verely I saye vnto you: he that entreth not into the shepefolde at the doze, but goeth vp another waye, the same is a thefe and murtherer. But he that goeth in at the doze, is the shepherde of the shepe,
Johan. 8.b. 10.10.27.c. vnto hym openeth the porter, * and the shepe heare hys voyce, and he * calleth hys owne shepe by name, and leadeth them forth. And whan he hath sente oute hys owne shepe, he goeth before them, and the shepe followe hym, for they knowe hys voyce. But a straunger do they not followe, but

Nisi esset hic à Deo, non poterat facere quicquam. Respondérunt et dixerunt ei: In peccatis natus es totus, & tu doces nos? Et eiecerunt eum foras. Audiuit IESVS quia eiecerunt eum foras, & cum inuenisset eum, dixit ei: Tu credis in filium Dei? Respondit ille, & dixit: Quis est Domine, ut credam in eum? Et dixit ei IESVS: Et uidisti eum, & qui loquitur tecum, ipse est. At ille ait: Credo Domine. Et procidens adorauit eum. Et dixit ei IESVS: In iudicium ego in hunc mundum ueni, ut qui non uident, uideant: & qui uident cæci fiant. Et audierunt quidam ex pharisæis qui cum ipso erant, & dixerunt ei: Nunquid et nos cæci sumus? Dixit eis IESVS: Si cæci essetis, non haberetis peccatum: nunc uero dicitis: quia uidemus, peccatum ergo uestrum manet.

CAPVT X.

AMen amen dico uobis: qui non intrat per ostium in ouile ouium, sed ascendit aliunde, ille fur est & latro. Qui autem intrat per ostium, pastor est ouium. Huic ostiarius aperit, et oues uocem eius audiunt, et proprias oues uocat nominatim, et educit eas. Et cũ proprias oues emiserit, ante eas uadit, et oues illum sequuntur, quia sciunt uocem eius. Alienum autem non sequuntur, sed

effu-

effugiunt ab eo, quia non nouerunt uocem alienorum. Hoc prouerbium dixit eis IESVS. Illi autẽ nõ cognouerunt quid loqueretur eis. Dixit ergo eis iterum IESVS: Amen amen dico uobis, quia ego sum ostium ouium. Omnes quotquot uenerũt, fures sũt & latrones, sed non audierũt eos oues. Ego sum ostiũ. Per me si quis introierit, saluabitur, & ingredietur & egredietur, & pascua inueniet. Fur non uenit, nisi ut furetur, & mactet, & perdat. Ego ueni ut uitam habeãt, & abũdãtius habeãt. Ego sũ pastor bonus. Bonus pastor animam suam ponit pro ouibus suis. Mercenarius autẽ, & qui non est pastor, cuius nõ sunt oues proprię, uidet lupum uenientem, & dimittit oues, & fugit, & lupus rapit & dispergit oues. Mercenarius aũt fugit quia mercenarius ẽ, & nõ pertinet ad eũ de ouibus. Ego sum pastor bonus, & cognosco oues meas, & cognoscũt me meę. Sicut nouit me pater, & ego agnosco patrẽ, & animã meã pono pro ouibus meis. Et alias oues habeo, q̃ nõ sunt ex hoc ouili, & illas oportet me adducere, & uocẽ meam audiẽt, & fiet unũ ouile & unus pastor. Propterea me diligit pater, q̃a ego pono animã meã, ut iterũ sumã eã. Nemo tollit eam a me, sed ego pono eam a meipso. Potestatẽ habeo ponendi eam, & potestatem habeo iterũ sumẽdi eã. Hoc mandatum accepi a patre meo.

but flye from hym, for they knowe not the voyce of straungers. This proverbe spake Jesus vnto them: but they knewe not what he spake vnto them. Than sayd Jesus agayne vnto them: Verely verely I saye vnto you that I am ꝑ doze of the shepe. All manyas are come, were theues & murtherers, but the shepe herde them not. * I am the doze. Who so euer goeth in by me, he shalbe saued, and shal go in and out, and shall fynde pasture. A theefe commeth not saue that he maye steale, and kyll, and destroye. I am come that they may haue lyfe, and haue it abundauntly. + * I am a good shepeherde. ‡ A good shepeherde geueth hys lyfe for hys shepe. But an hyrelyng, and he that is not the shepeherde, whose owne the shepe be not, seyth the wolfe commynge, & leaueth the shepe, and flyeth: and the wolfe catcheth & scattereth the shepe. But the hyrelynge flyeth, because he is [but] a hyred seruaunte, & careth not for the shepe. I am a good shepeherde, * and I knowe my shepe, and my [shepe] knowe me. * As my father knoweth me, so do I knowe the father, and ‡ leaue my lyfe for my shepe. And I haue other shepe that be not of thys folde, those must I also bryng, and they shall heare my voyce, and ther shalbe one folde, and one shepeherde. + Therfore doth the father loue me, because I leaue my lyfe, and shall take it agayne. Noman taketh it frõme, but I leaue it of myselfe I haue power to leaue it, and I haue power to take it agayn. This cõmaundemẽt haue I receaued of my father.

Ezech. 34.b
Mich. 5.a
‡ 1. Joh. 3.c
1. Tim. 2.b
Mary. 11.c.
Luce. 10.c.
‡ Mar. 10.a.

Dissen-

Ther was a dyssencion agayne a-
monge the Jewes because of these
Matth.9.b. wordes, * and many of them sayd:
Marc.3.c he hath the deuel and is mad. What
Johan. 7.b do ye heare hym: Some sayd: * These
8.c.9.b wordes are not of one hauynge the
deuell. Can the deuell open the eyes
¶ of the blynde? + And it was * the de-
2.mac.10.b dicacion at Jerusalem, and it was
wynter. And Jesus walked in ỹ tem-
3.Reg. 6.a ple in * Salomons porche. Than
compassed hym the Jewes, and sayd
vnto hym: Howe longe doest thou
kepe vs in doute? Yf thou arte Christ
tell it vs openly. Jesus answered thē:
I speake vnto you, and ye beleue not.
Johan. 5.b * The workes that I do in my fa-
thers name, the same beare recorde
of me: But ye beleue not, because ye
are not of my shepe. My shepe heare
my voyce, and I knowe them, and
they followe me, and I geue them
euerlastynge lyfe, and they shall not
perysshe for euer, and noman shall
take them oute of my hande. My fa-
ther that gaue me them, is greater
than all, and noman is able to take
[them] oute of my fathers hande.
Johā. 14.a * I and the father are one. ‡ Than
and. 17.c toke the Jewes vp stones agayn, that
‡ Johā. 8.c they myght stone hym. Jesus ans-
wered them: I haue shewed you many
good workes fro my father, for the
whych worke of those do ye stone me?
¶ The Jewes answered hym: We do
Johan. 5.b not stone the for ỹ good worke, * but
for the blasphemy, and seynge thou
arte a man, makeste thyselfe God.
Jesus answered them: Is it not wryt
Psal. 81.a. ten in youre lawe: * I haue sayd:
ye ar goddes? Yf he called them gods,
vnto

Dissentio iterū facta est inter Iu
dæos propter sermones hos. Di-
cebant autem multi ex ipsis: Dæ
monium habet & insanit, quid e
um auditis? Alii dicebant: Hæc
uerba non sunt dæmonium ha-
bentis. Nunquid dæmonium po
test cæcorum oculos aperire? Fa
cta sunt autem Encænia in Hie-
rosolymis, & hyems erat. Et am
bulabat IESVS in tẽplo in por-
ticu Salomonis. Circundederũt
ergo eum Iudæi, & dicebant ei:
Quousque animam nostram tol
lis? Si tu es Christus, dic nobis
palã. Respõdit eis IESVS: Lo
quor uobis, & non creditis. Ope
ra quæ ego facio in nomine pa
tris mei, hæc testimonium perhi
bent de me: sed uos non credi-
tis, quia non estis ex ouibus me-
is. Oues meæ uocem meam au-
diunt, & ego cognosco meas, &
sequuntur me, & ego uitã ꝑternã
do eis, & non peribunt in æter-
num, & non rapiet eas quisquam
de manu mea. Pater meus qui
dedit mihi, maior omnibus ẽ, &
nemo potest rapere de manu pa
tris mei. Ego & pater unũ sumus
Sustulerũt ergo iterũ lapides Iu
dæi, ut lapidarẽt eũ. Respõdit eis
Iesus: Multa bona opera ostẽdi
uobis ex patre meo, propter qđ
eorũ opus me lapidatis? Respon
derũt ei Iudæi. De bono ope nõ
lapidamus te, sed de blasphemi
a: & qa tu homo cũ sis, facis teip
sũ deũ. Respõdit eis Iesus: Non-
ne scriptũ est in lege uestra: Ego
dixi dii estis? Si illos dixit deos,

ad

ad quos sermo Dei factus est, & non potest solui scriptura, quē pater sanctificauit, & misit i mūdum, uos dicitis: Quia blasphemas, quia dixi filius Dei sum. Si non facio opera patris mei, noli te credere mihi: si autem facio, & si mihi non vultis credere, operibus credite, ut cognoscatis, & credatis, quia pater in me est, & ego in patre. Quærebant ergo eum apprehendere, & exiuit de manibus eorum. Et abiit iterū trans Iordanē in eū locū ubi erat Ioānes baptizans primum, & mansit illic. Et multi uenerūt ad eum, & dicebant: Quia Ioannes quidem signum fecit nullum: omnia autē quęcunq; dixit Ioannes de hoc, uera erant. Et multi crediderunt in eum.

CAPVT XI.

ERat autē quidam languens Lazarus a Bethania, de castello Marię & Marthæ sororū eius. Maria autē erat quæ unxit Dominum unguento, & extersit pedes eius capillis suis, cuius frater Lazarus infirmabatur. Miserūt ergo sorores eius ad eū, dicētes: Domine, ecce quem amas, infirmatur. Audiēs aūt IESVS, dixit eis: Infirmitas hęc non est ad mortem, sed pro gloria dei, ut glorificetur filius Dei per eā. Diligebat aūt IESVS Marthā, & sororē eius Mariam, & Lazarum. Vt ergo audiuit quia infirmabatur, tunc quidem mansit in eodem loco duobus diebus.

Deinde

vnto whome the worde of God happened, & the scripture can not be disanulled: ye do saye: * Thou blaspheme̊st [vnto hym] whome the father hath halowed, and sent into ỳ world, because I sayd Iam ỳ sonne of God. * Yf I do not my fathers workes, beleue me not: But yf I do them, and yf ye wyll not beleue me, beleue the workes, that ye maye knowe and beleue, that the father is in me, and I in the father. * Therfore sought they to take hym, & he escaped out of theyr handes. And he went agayne beyond Iordane, vnto that place, * where Iohn was fyrste baptysynge, and he abode there. And many came to hym, and sayde: Iohn truely dyd no miracle, * but all thynges that Iohn spake of thys man, were true. And many beleued in hym.

Mat.26. & Mar.14. & Luce.22. b
Iohan. 9. d and. 15. c
Mark. 11. a Marc 3. a. Iohā. 7. b
Iohā. 1. c
Iohā. 1. b and. 3. a.

The.xi. Chapter. ✠

THer was one sycke, [called] Lazarus of Bethany of the towne of Mary and Martha hys systers. * It was Mary that anoynted the LORDE wyth oyntemente, and dryed hys fete wyth hyr heere, whose brother Lazarus was sycke. Than sente hys systers vnto hym, sayenge: LORDE, beholde, he whome thou louest, is sycke. And Iesus hearynge it, sayde vnto them: Thys sycknesse is not vnto death, but for the glory of God, * that ỳ sonne of God maye thereby be glorifyed. Iesus loued Martha, and hyr syster Mary, and Lazarus. Whan he herde therfore that he was sycke, than abode he in the same place twa dayes.

A

Luce. 7. c

Iohan. 9. b

Afterwarde sayde he vnto hys disciples: Let vs go agayne into Iewry.
The disciples sayde vnto hym:
Ioh.7.c 2.c.10.c ✱ Master, the Iewes sought lately to stone the, and goest thou thether agayne? Iesus answered: hath not the daye twelue houres? Yf ony man shall walke in the daye, he doth not stomble, because he seyth ꝑ lyght of thys worlde: but yf he walke in the nyght, he stombleth, because ther is no lyght in hym. Thys sayde he, and after thys he sayeth vnto them: Lazarus our frende ✱ sleepeth, but I go to rayse him frō slepe. Than sayd hys disciples: LORDE, yf he slepe, he shalbe safe. But Iesus spake of hys death, but they thought that he had spoke of the bodely slepe. Therfore sayde Iesus openly vnto them: Lazarus is deade, and I ame glad for youre sakes, that ye maye beleue, for I was not there: but let vs go to hym. Than sayd Thomas, (✱ whych is called Didymus) vnto ꝑ fellowe disciples: Let vs go also, let vs dye wyth hym. Thā came Iesus, and fande hym hauynge lyen foure dayes in the graue. Bethany was nye Ierusalem, aboute fyftene furlonges. And many of the Iewes were come to Martha and Mary to comforte them ouer they brother.
Mat.9.c Mar.5.c Luc.8.c
Ioha.10.c
Whā Martha than herde that Iesus dyd com, she met hym, but Mary sat at home. ✝ Thā sayd Martha vnto Iesus: ✱LORDE, yf ꝑ haddest bē here, my brother had not ben deade. But yet I know, ꝑ what soeuer ꝑ shalt requyre of God, God shal geue ꝑ it. Iesus sayeth vnto her: Thy brother shal
Ioh.11.b

Deinde post hęc dixit discipulis suis: Eamus in Iudæam iterum. Dicunt ei discipuli: Rabbi, nunc quærebant te Iudęi lapidare, & iterum uadis illuc? Respōdit IESVS: Nonne duodecim sunt horæ diei? Si quis ambulauerit in die, non offendit, quia lucem huius mundi uidet: si autem ambulauerit in nocte, offendit, quia lux non est in eo. Hęc ait, & post hęc dicit eis: Lazarus amicus noster dormit, sed uado ut a somno suscitem eum. Dixerunt ergo discipuli eius: Domine, si dormit, saluus erit. Dixerat autē IESVS de morte eius, illi autem putauerunt quod de dormitione somni diceret. Tunc ergo IESVS dixit eis manifeste: Lazarus mortuus est: & gaudeo propter uos, ut credatis, quia non eram ibi, sed eamus ad eū. Dixit ergo Thomas (qui dicitur Didymus) ad condiscipulos: Eamus & nos, moriamur cum eo. Venit itaq; IESVS, & inuenit eum quatuor dies iam in monumento habentem. Erat autem Bethania iuxta Hierosolymam quasi stadiis quindecim. Multi autem ex Iudęis uenerāt ad Martham & Mariam, ut consolarētur eas de fratre suo. Martha ergo ut audiuit quia Iesus uenit, occurrit illi. Maria autem domi sedebat. Dixit ergo Martha ad Iesum: Dñe, si fuisses hic, frater meus nō fuisset mortuus. Sed & nunc scio, quia quæcunque poposcris a Deo, dabit tibi deus. Dicit ei Iesus: Resurget frater

tuus,

tuus. Dicit ei Martha: Scio quod resurget in resurrectione in nouissimo die. Dicit ei IESVS: Ego sum resurrectio & uita. Qui credit in me, etiã si mortuus fuerit, uiuet. Et omnis qui uiuit & credit in me, non morietur in æternũ. Credis hoc? Ait illi: Vtiq; Domine. Ego credidi quia tu es Christus filius Dei uiui, qui in hunc mundum uenisti. Et cum hæc dixisset, abiit & uocauit Mariam sororem suam silentio dicens: Magister adest, & uocat te. Illa ut audiuit, surrexit cito, & uenit ad eum: nondum enim uenerat Iesus in castellũ, sed erat adhuc in eo loco, in quo occurserat ei Martha. Iudæi ergo qui erant cum ea in domo, & consolabantur eam, cum uidissent Mariam quia cito surrexit & exiuit, secuti sunt eam, dicentes: Quia uadit ad monumentum, ut ploret ibi. Maria ergo cũ uenisset ubi erat IESVS, uidens eum cecidit ad pedes eius, & dicit ei: Domine, si fuisses hic, non esset mortuus frater meus. IESVS ergo ut uidit eam plorantem, & Iudæos qui cum ea uenerant, infremuit spiritu, & turbauit seipsum, & dixit: Vbi posuistis eum? Dicunt ei: Domine, ueni & uide. Et lachrymatus est Iesus. Dixerunt ergo Iudæi: Ecce quomodo amabat eũ. Quidam autẽ ex ipsis dixerunt: Non poterat hic qui

ryse agayne. Martha sayeth vnto hym: I knowe that he shall ryse agayne at the resurrection in the laste daye. Jesus sayeth vnto her: I am the resurrection and ✱ the lyfe. ‡ He that beleueth on me, though he were dead, he shall lyue. And euery one that lyueth and beleueth on me, shall not dye for euer. Doest thou beleue thys? She sayde vnto hym: Yee LORDE. I haue beleued that thou art Christ the sonne of the lyuyng God, whych arte come into thys worlde. ✝ And whan he had sayde thys, she went hyr waye, and called hyr syster Mary secretly, sayeng: The mayster is here, and calleth the. Whã she herde it, she rose quyckely, and came vnto hym: For Jesus was not yet come into the towne, but he was yet in the same place, where Martha met hym. The Iewes that were in the house wyth her, and comforted her, whan they sawe Mary that she rose quyckely, and went forthe, they followed her, sayenge: She goeth to the graue that she maye wepe there. Nowe whan Mary came where Jesus was, fell downe hym: fell at hys fete, and sayeth vnto hym: ✱ LORDE, yf thou haddeste ben here, my brother shulde not haue dyed. Whan Jesus dyd se her weppynge, and the Iewes that came wyth her, he groned in spyrete, and troubled hymselfe, and sayde: Where haue ye layed hym? They saye vnto hym: LORDE, come and se. And ✱ Jesus wepte. Than sayde the Iewes: Beholde, howe he loued hym. But some of them sayde: Coulde not he

Joh. 14. a
‡ Joh. 3. b. and. 6. f. Rom. 10.
Joh. 11. f
Luce. 19. b

Joh. 9. a. * whych opened the eyes of the blynd
borne, haue made that he shulde not
haue dyed? Than came Jesus to the
graue, gronynge agayne in hymselfe:
It was a caue, and a stone was layed
theron. Jesus sayde: Take awaye the
stone. Martha, hys syster that was
dead, sayeth vnto hym: LORDE, he
stynketh nowe, for he hath lyen foure
dayes. Jesus sayeth vnto her: Sayde
not I vnto the, that yf thou beleuest,
thou shalt se the glory of God? Thã
℣ toke they awaye the stone. But Je-
sus hys eyes beynge lyfte vpwarde,
sayde: Father I thanke the, because
thou hast herde me. I knew that thou
Joh. 11. b. hearest me alwayes, * but because of
the people whyche standeth aboute
[here] haue I sayde it, that they may
beleue that thou hast sent me. Whan
he sayde thys, he cryed wyth a loude
Joh. 5. c. voyce: Lazarus come forthe. * And
strayght waye came he forthe that
was deade, bounde hande and foote
wyth graue clothes, & hys face was
bounde wyth a napkyn. Jesus sayde
vnto them: Lowse hym, and let hym
Joh. 7. c. go. * Many of the Jewes therfore,
whyche came to Mary and Mar-
tha, & had sene what he had done, they
beleued in hym: but some of them
wente to the Pharises, & tolde them
what thynges Jesus had done.

Psal. 2. a. Mat. 27. a. Mar. 14. a. Luce. 22. a. ‡ Act. 4. b. + * Than gathered the hygh prestes
and pharises a councell, and sayde:
‡ What do we? for thys man doth
many tokens. Yf we leaue hym so,
Mani. 9. d. all men shall beleue on hym, * and
the Romaynes shall come, and shall
take awaye oure place and people.
And one of them, by name Caiphas,

qui aperuit oculos cœci nati fa-
cere ut hic non moreretur? IE-
SVS ergo rursum fremens in se
metipso, uenit ad monumentũ:
Erat autem spelunca, & lapis su
perpositus erat ei. Ait IESVS:
Tollite lapidem. Dicit ei Mar-
tha, soror eius qui mortuus fue-
rat: Domine, iã fœtet, quatridu-
anus est enim. Dicit ei IESVS:
Nonne dixi tibi, quoniam si cre-
dideris, uidebis gloriã Dei? Tu-
lerunt ergo lapidem. IESVS
autem eleuatis sursum oculis, di
xit: Pater, gratias ago tibi, quo-
niam audisti me. Ego enim scie-
bam quia semper me audis, sed
propter populum qui circunstat
dixi, ut credant quia tu me misi-
sti. Hæc cum dixisset, uoce ma-
gna clamauit: Lazare, ueni fo-
ras. Et statim prodiit qui fuerat
mortuus, ligatus manus & pe-
des institis, & facies eius sudari-
o erat ligata. Dicit eis IESVS:
Soluite eum, & sinite abire.
Multi ergo ex Iudæis qui uene-
rant ad Mariam & Martham,
& uiderant quæ fecit, credide-
runt in eum: quidam autem ex
ipsis abierunt ad pharisæos, &
dixerunt eis quæ fecit IESVS,
Collegerunt ergo pontifices &
pharisæi concilium, & dicebant:
Quid facimus? quia hic homo
multa signa facit. Si dimittimus
eum sic, omnes credent in eum,
& uenient Romani, & tollent
nostrum locum & gentem. Vnus
autem ex ipsis Caiphas nomine

as. cum

cum esset pontifex anni illius, dixit eis: Vos nescitis quicquã, nec cogitatis, quia expedit uobis, ut unus moriatur homo pro populo, & nõ tota gens pereat. Hoc autem a semetipso non dixit, sed cum esset pontifex anni illius, prophetauit quod IESVS moriturus erat pro gente: & nõ tantum pro gente, sed ut filios Dei qui erant dispersi, congregaret in unum. Ab illo ergo die cogitauerunt ut interficerent eum. IESVS ergo non in palam ambulabat apud Iudæos, sed abiit in regionem iuxta desertum, in ciuitatem quæ dicitur Ephrem, & ibi morabatur cum discipulis suis. Proximum erat autem Pascha Iudæorum, & ascenderunt multi Hierosolymam de regione ante Pascha, ut sanctificarent seipsos. Quærebant ergo IESVM, & colloquebantur ad inuicem, in templo stantes: Quid putatis, quia non uenit ad diem festum? Dederunt autem pontifices & pharisei mandatum, ut si quis cognouerit ubi sit, indicet, ut apprehendant eum.

as he was hygh preest that yeare, sayd vnto them: Ye knowe nothynge, nother consydre, * for it behoueth you that one man dye for the people, and that all the people perysshe not. This he sayde not of hymselfe, but for as muche as he was hyghe preste of that yeare, he prophecyed that Jesus was for to dye for the people: and not only for the people, but that he shulde gather together the chyldren of God, whyche were scattered abrode. Joha. 18.b

* Then forthed they ymagyne from that day forth how they myght slaye hym. Wherfor thys cause walked not Jesus openlye amonge the Jewes, but he went into a contry by the deserte, into a cytie that is called Ephrem, and there he abode wyth hys disciples. ¶ And the Jewes Easter was at hande, and manye of the contrye wente vp to Jerusalem before Easter, to purifye themselues. Than sought they Jesus, & spake together, standynge in the temple: * What thynke ye, that he commeth not vnto the feaste? * But the hyghe prestes and pharises had geuen a commaundemẽte, that yf ony man shuld know where he is, he shulde shewe it, that they myght take hym. Mark. 12.b Mat. 3.a Joha. 12.b. Joha. 7.a Joha. 9.b

CAPVT XII.

IESVS ergo ante sex dies paschę uenit Bethaniam, ubi Lazarus fuerat mortuus, quem suscitauit IESVS. Fecerũt autem ei cœnam ibi, & Martha ministrabat: Lazarus uero unus erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti

The.xii. Chapter. ✣

SYx * dayes than before Easter came Jesus vnto Bethany, where Lazarus (whome Jesus raysed vp agayne) had ben deade. There dyd they make hym a supper, and Martha serued: but Lazarus was one of them that sat at borde wyth hym. Than tooke Mary a pounde of oynt- A Mark. 16.a Mat. 14.a Luce. 22.a. Luce. 7.b

inente of pure costly Nardus, and anoynted Jesus fete, and dryed hys fete wyth hyr heere, and the house was fylled wyth the sauoure of the oyntemente. Than sayde one of hys disciples, Judas Iscariot, whyche shulde betraye hym: Why was not thys oyntemente solde for thre hundreth pence, and was geuen to the poore? But thys he sayde, not that he cared for the poore, but because he
Johan. 13.c was a thefe, *and hauyng the purse, he carped it that was geuen. Than sayde Jesus: Let her alone, that she maye kepe it vntyll the daye of my buryall. For ye haue alwayes the poore wyth you, but me shall ye not
25 haue alwaye. Muche people of the Jewes than hadde knowlege, that he was there, and came, not only for Jesus sake, but that they shulde se Laza-
Johan. 11.c rus *whome he had rayfed from the deade. Than were the hyghe prestes adupsed, to put Lazarus to death also: because many of the Jewes wente and beleued in Jesus for hys sake.
Marth. 21.a *But on the morowe muche people
Marc. 11.a
Luce. 19.c. that were come to the fraste, whan they hadde herde that Jesus came to Jerusalem, they toke braunches of palmes, and wente to mete hym,
Psal. 117.c. and cryed: Hosanna, *blessed be he that commeth in the name of the LORDE a kynge of Israell. And Jesus fande a ponge asse, and he sat
Mayc. 62.c thereon, as it is wrytten: *Feare
Zach. 9.d not thou doughter Sion, behold, thy kynge commeth syttynge vpon an asses foale. Thys knewe not hys disciples at the fyrste, but whan Jesus was glorifyed, than remembred they

guenti nardi pistice pretiosi, & unxit pedes IESV, & extersit pedes eius capillis suis, & domus impleta ē ex odore unguēti. Dixit ergo unus ex discipulis eius, Iudas Iscariotes qui erat eū traditurus: Quare hoc ungentū nō ueniit trecentis denariis, & datū est egenis? Dixit autem hoc, nō quia de egenis pertinebat ad eum, sed quia fur erat, & loculos habens, ea quæ mittebantur portabat. Dixit ergo IESVS: Sine illam, ut in diē sepulturę meę seruet illud. Pauperes enim semper habebitis uobiscū, me autē semper non habebitis. Cognouit ergo turba multa ex Iudæis quia illic est, & uenerūt, non propter IESVM tantum, sed ut Lazarum uiderent, quem suscitauit a mortuis. Cogitauerunt autem principes sacerdotum ut & Lazarum interficerēt: quia multi propter illum ibant ex Iudęis, & credebant in IESVM. In crastinum autem turba multa quæ uenerat ad diē festum, cū audissent quia uenit IESVS Hierosolymam, accepe-
runt ramos palmarum, & processerunt obuiam ei, & clamabant: Hosanna, benedictus qui uenit in nomine Domini rex Israel. Et inuenit IESVS asellū, & sedit super eum, sicut scriptum est: Noli timere filia Sion, ecce rex tuus uenit, sedens super pullū asinæ. Hæc non cognouerunt discipuli eius primum, sed quando glorificatus est IESVS, tunc recordati sunt

sunt, quia hæc scripta erant de eo, & hęc fecerũt ei. Testimoniũ ergo perhibebat turba, quę erat cũ eo quãdo Lazarũ uocauit de monumento, & suscitauit eum a mortuis. Propterea obuiam uenit ei turba, quia audierunt eum fecisse signum. Pharisęi ergo dixerunt ad semetipsos: Videtis quia nihil proficimus? ecce mundus totus post eum abiit. Erant autem quidam gentiles ex his qui ascenderant, ut adorarent in die festo. Hi ergo accesserunt ad Philippum, qui erat a Bethsaida Galilęæ, & rogabant eum, dicentes: Domine, uolumus IESVM uidere. Venit Philippus, & dicit Andreæ. Andreas rursum & Philippus dixerunt IESV. IESVS autem respondit eis, dicẽs: Venit hora, ut clarificetur filius hominis. Amen amen dico uobis, nisi granum frumenti cadẽs in terram mortuum fuerit, ipsum solum manet, si autem mortuum fuerit, multum fructum affert. Qui amat animam suam, perdet eã, et qui odit animam suam in hoc mundo, in uitam ętern㠠 custodit eam. Si quis mihi ministrat, me sequatur: & ubi sum ego, illic & minister meus erit. Si quis mihi ministrauerit, honorificabit eum pater meus. Nunc anima mea turbata est, & quid dicam? Pater, saluifica me ex hac hora. Sed propterea ueni in horam hãc. Pater, clarifica nomen tuum. Venit ergo uox de

they that these thynges were wrytten of hym, and that they had done suche thynges vnto hym. The people that was wyth hym whan he called Lazarus oute of the graue, and rayſed hym from the deade, testifyed of hym. Therfore met the people hym, because they herde hym to haue done a myracle. Than sayde the Pharises amonge themselues: ✱ Se ye [not] that we preuayle nothynge? beholde, all the whole worlde is gone after hym. ✱ Ther were some heythen men of them that were come vp to praye at the feaste. The same came to Philippe, ✱ whych was of Bethsaida of Galile, and prayed hym, sayenge: Syr we wolde se Jesus. Philippe came and tolde it Andrewe. And agayne Andrewe and Philippe tolde it vnto Jesus. But Jesus answered them, sayeng: ✱ The houre is come that the sonne of man muste be glorifyed. ✦ Verely verely I saye vnto you: ✱ Except the wheat corne fallyng into the grounde be deade, it abydeth alone: but yf it be deade, it bryngeth muche frute. ✱ he that loueth hys lyfe, shall lose it: and he that hateth hys lyfe in thys worlde, shal kepe it vnto the lyfe euerlastynge. If any man serue me, let hym followe me: and where I am, there shall my minister be also. Yf ony man shall serue me, my father shall honoure hym. ✦ ✱ Now is my soule heuy, and what shall I saye? ffather, saue me from thys houre. But therfore ame I come into thys houre. ffather, make thy name gloryous. Than came ther a voyce from hea-

Johan. 11. a

Luce. 7. c
3. Reg. 8. f
Actu. 8. c.

Johan. 1. d

Johan. 13. b
and. 17. a

Esay. 51. c
1. Cor. 15. d

Matth. 10. e
Marc. 8. a
Luce. 9. c.
and. 17. b.

Matth. 26. g
Marc. 14. d
Luce. 22. c.

D

coelo

uen,

men, sayenge: I haue gloryfyed it, and wyll glorifye it agayne. Than the people that stode by and herde, sayde it to haue thondered. Other sayde:
Johan. 11.e *An angel hath spoken vnto hym. Jesus answered and sayde: Thys voyce is not come for my sake, but for your sake. + Now is the iudgement of thys worlde, nowe shall the prince
Johan. 3.b. and 8.c of thys worlde be cast out. *And yf I shalbe lyfte vp from the earth, I shall drawe all thynges to myselfe. But that he sayd to signifye by what death he shulde dye. The people answered
Psal. 109.a hym: * We haue herde of the lawe
Esaye. 9.b. that Christe abydeth for euer, & howe
Dane. 7.c. sayest thou: The sonne of man must
Math. 5.a. be lyfted vp? And who is thys sonne of man? Than sayde Jesus vnto
Ephe. 5.c them: Yet is yet a lytle *lyghte
1. Tessa. 5.a in you. Walke whyle ye haue the lyghte, that the darkenesse do not catche you. And he that walketh in the darkenesse, wooteth not where he goeth. As longe as ye haue the lyght,
Johan. 8.b. *beleue on the lyght, that ye maye be the chyldren of lyght. + Thys sayde Jesus, and wente and hydde hymselfe from them. And though he had done so greate myracles before them, [yet] they beleued not on hym, that the worde of Esaye myght be fulfylled,
Esaye. 53.a whyche he sayde: *LORD, who hath
Roma. 10.c beleued our preachyng? & vnto whom is the arme of the LORD declared? Therfore coulde not they beleue, be-
Esaye. 6.b. cause Esaye sayde agayne: *He hath blynded they eyen, and hath hardened they harte, that they se not wyth they eyen, and vnderstand not wyth they hart, and be turned, and I heale them.

cœlo dicens: Et clarificaui, & iterum clarificabo. Turba ergo quæ stabat & audiebat, dicebat tonitruum esse factum. Alii autem dicebant: Angelus ei locutus est. Respondit IESVS, & dixit: Non propter me hæc uox uenit, sed propter uos. Nunc iudicium est mundi, nunc princeps huius mũdi eiicietur foras. Et ego si exaltatus fuero a terra, omnia trahã ad meipsum. Hoc autẽ dicebat significans qua morte esset moriturus. Respondit ei turba: Nos audiuimus ex lege, qa Christus manet in ęternum, & quomodo tu dicis: Oportet exaltari filium hominis? & quis est iste filius hominis? Dixit ergo eis IESVS: Adhuc modicum lumen in uobis est. Ambulate dum lucem habetis, ut uos non tenebræ comprehendant. Et qui ambulat in tenebris, nescit quo uadat. Dum lucem habetis, credite in lucem, ut filii lucis sitis. Hæc locutus est IESVS, & abiit, & abscondit se ab eis. Cum autẽ tanta signa fecisset coram eis, non credebant in eum, ut sermo Isaiæ impleretur, quem dixit: Domine, quis credidit auditui nostro? & brachium Domini cui reuelatum est? Propterea nõ poterant credere, quia iterũ dixit Isaias: Excæcauit oculos eorum, & indurauit cor eorum, ut non uideant oculis, & non intelligant corde, & conuertãtur, & sanem eos,

eos. Hęc dixit Isaias, quando uidit gloriam eius, & locutus est de eo. Veruntamen & ex principibus multi crediderunt in eum. Sed propter pharisæos non confitebantur, ut e synagoga non eicerentur: dilexerunt enim gloriam hominum magis, quã gloriam Dei. IESVS autem clamauit & dixit: Qui credit in me, non credit in me, sed in eũ qui misit me. Et qui uidet me, uidet eum qui misit me. Ego lux in mũdum ueni, ut omnis qui credit in me, in tenebris nõ maneat. Et si quis audierit uerba mea, & non custodierit, ego non iudico eum: non enim ueni ut iudicem mundum, sed ut saluificem mundum. Qui spernit me, & non accipit uerba mea, habet qui iudicet eum: sermo quem locutus sum, ille iudicabit eum in nouissimo die. Quia ego ex meipso non sum locutus, sed qui misit me pater, ipse mihi mãdatum dedit quid dicam, & quid loquar: & scio quia mandatum eius uita æterna est. Quæ ergo loquor, sicut dixit mihi pater, sic loquor.

them. Thys sayde Esaye whan he sawe hys glorye, and spake of hym. ✱ Neuertheles, many of the rulers also beleue on hym. But because of the Pharises they wold not be acknowen of it, ✱ that they shulde not be thrust oute of the synagoge. ✝ For ✱ they loued more the prayse of men, than the prayse of God. Jesus cryed, and sayde: He that beleueth on me, beleueth not on me, but on hym that sente me: And he that seyth me, seyth hym that sente me. ✝ ✱ I am come a lyght into the worlde, that euerye man that beleueth on me, abyde not in darkenesse. And yf ony man do heare my wordes, and do not kepe them, I do not iudge hym: ✱ For I am not come that I shuld iudge ỹ world, but that I shulde saue the worlde. He that despyseth me, and receaueth not my wordes, he hath one that iudgeth hym: ✱ the word that I haue spoken, the same shall iudge hym at the laste daye. ✱ For I haue not spoken of my selfe, but the father that sente me, he hath geuen me a commaundemente what I shall saye, and what I shall speake: and I knowe that hys commaundemente is lyfe euerlastynge. The thynges that I speake therfore do I speake so as the father hath sayd vnto me.

Joh. 7. e
Joh. 5. b
Joh. 12. e
Joh. 8. b. 9. a
Joh. 3. c.
Deut. 18. c
Joh. 16. b

CAPVT XIII.

The. xiii. Chapter. ✝

ANte diem festum paschæ sciens IESVS quia uenit hora eius: ut transeat ex hoc mũdo ad patrem, cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna fac-

IEsus knowyng before the feaste of Easter that hys houre was come, that he shulde passe from thys worlde vnto the father, whan he had loued hys that were in the worlde, he loued them vntyll the ende. And the:

Mat. 26. b
Mar 14. b
Luc. 22. a.

the supper beynge done, * whan the deuell had nowe put into the harte that Judas Iscariot Simons sonne should betray hym, knowyng that the

Mat. 11. e
Luc 10. c.
& Joh. 16. d

father * hath geuen hym all thynges into hys handes, & e that he is come forthe from God, & goeth vnto God, he ryseth from the supper, and layeth downe hys clothes: and whan he had taken a towell, he gyrded hymselfe. After that put he water into a basen, and beganne to washe hys disciples fete, and to dyrpe them wyth ỳ towell that he was gyrded aboute. Than came he to Simon Peter, and Peter sayeth vnto hym: * LORD, doest

Math. 3. b.

thou washe my fete? Jesus answered & sayde vnto hym: What I do, canst not thou tell nowe, but thou shalte knowe it afterwarde. Peter sayeth vnto hym: Thou shalte neuer washe my fete. Jesus answered vnto hym:

Joh. 13. c.

Yf I shall not * washe the, thou shalt not haue parte wyth me. Simon Peter sayd vnto hym: LORDE, not only my fete, but also the handes & the

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head. Jesus sayeth vnto hym: he that is washen, nedeth not but to washe the fete, but is clene euery whytte.

Joh. 6. g.

And ye are clene, * but not all: for he knewe who it was that shulde betraye hym, therfore sayde he: Ye are not all clene. After than that he hadde washen theyr fete, he toke hys clothes. And whan he was set agayne at borde, he sayde vnto them: Wote ye what I haue done vnto you? Ye call me mayster and LORDE, and ye saye well: for I am it. Yf I than [your] LORDE and mayster haue washen youre fete, ye ought also to washe

&a, cum diabolus iam misisset in cor ut traderet eum Iudas Simonis Iscariotes, sciēs quia omnia dedit ei pater in manus, & quia a deo exiuit, & ad Deum uadit, surgit a cœna, & ponit uestimenta sua: & cum accepisset linteum, precinxit se. Deinde mittit aquam in pelum, & cœpit lauare pedes discipulorum, & extergere linteo quo erat præcinctus. Venit ergo ad Simonem Petrum, & dicit ei Petrus: Domine, tu mihi lauas pedes? Respondit Iesus, & dixit ei: Quod ego facio, tu nescis modo, scies autem postea. Dicit ei Petrus: Nō lauabis mihi pedes in æternum. Respondit ei Iesus: Si non lauero te, non habebis partem mecum. Dicit ei Simon Petrus: Domine, non tantum pedes meos, sed & manus & caput. Dicit ei Iesus: Qui lotus est, non indiget nisi ut pedes lauet, sed est mundus totus. Et uos mundi estis, sed non omnes: Sciebat enim quisnam esset qui traderet eum, propterea dixit: Non estis mundi omnes. Postquam ergo lauit pedes eorum, accepit uestimenta sua, & cum recubuisset iterū, dixit eis: Scitis quid fecerim uobis? Vos uocatis me magister & Domine, & bene dicitis: sum etenim. Si ergo ego laui pedes uestros Dominus & magister, & uos debetis alter

alter-

alterius lauare pedes. Exemplũ enim dedi uobis, ut quemadmodum ego feci uobis, ita & vos faciatis. Amen amen dico uobis, non est seruus maior domino suo, neque Apostolus maior est illo qui misit illum. Si hæc scitis, beati eritis si feceritis ea. Non de omnibus uobis dico, ego scio quos elegerim. Sed ut impleatur scriptura: Qui manducat mecum panem, leuauit contra me calcaneum suum. Amodo dico uobis, priusquam fiat, ut cum factum fuerit, credatis, quia ego sum. Amen amen dico uobis: Qui accipit si quem misero, me accipit: qui autem me accipit, accipit eum qui me misit. Cum hæc dixisset IESVS, turbatus est spiritu, & protestatus est, & dixit: Amen amen dico uobis, quia unus ex uobis tradet me. Aspiciebant ergo ad inuicem discipuli, hæsitantes de quo diceret. Erat ergo recumbens unus ex discipulis in sinu IESV, quem diligebat IESVS. Innuit ergo huic Simon Petrus, & dixit ei. Quis est de quo dicit? Itaque cum recubuisset ille supra pectus IESV, dixit ei: Domine quis est? Respondit IESVS: Ille est cui ego intinctum panem porrexero. Et cum intinxisset panem, dedit Iudæ Simonis Iscariotæ. Et post buccellam introiuit in eum satanas. Et dicit ei IESVS: Quod facis, fac citius.

waſhe one anothers fete. For * I haue geuen you an enſample, that ye do as I haue done vnto you, euẽ ſo ye maye do alſo. Verely verely I ſaye vnto you: * The ſeruaũt is not greater than hys lorde, nor no meſſaunger is greater than he that ſent him. If ye knowe theſe thynges, * happye ſhall ye be yf ye do them. I ſpeake not of you all, I knowe whome I haue choſen, but that the ſcripture may be fulfylled: * He þ eateth breade wt me, hath lyfte vp hys hele agaynſte me. * Henceforth do I tel it you before it be done, þ whã it is done, ye maye beleue that it is I. * Verely verely I ſay vnto you, he þ receaueth whõ I do ſende, receaueth me: but he þ receaueth me, receaueth hym þ ſente me. When Jeſus had ſayd thys, he was troubled in ſpirite, and teſtifyed, and ſayde: * Verely verely I ſaye vnto you, that ‡ one of you ſhall betraye me. Than loked the diſciples eche vpon other, doutynge of whome he ſpake. Ther was one of the diſciples therfore leanynge on Jeſus boſome * whome Jeſus loued. Than beckened vnto hym Simon Peter, þ ſayd vnto hym, [that he ſhuld axe:] Who is it of whome he ſpeaketh? When he therfore leaned vpon Jeſus boſome, he ſayd vnto hym: LORDE, who is it? Jeſus anſwered: He it is, vnto whome I ſhall geue þ dypped bread. And whan he had dypped the bread, he gaue it vnto Judas Iſcariot, Simons ſonne. And after the morſell [eaten,] Satan dyd entre into hym. And Jeſus ſayeth vnto hym: That thou doeſt, do it quickelye.

Ephes. 5. a. 1. Petri. 2. c

Math. 10. c. Luce. 6. b. Johan. 15. b

Mach. 5. b

Pſal. 40. b

Johã. 14. c and. 16. a

Math. 10. c. Marci. 9. b. Luce. 10. b

Math. 26. b. Marc. 14. c. Luce. 22. a. ‡ 1. Joh. 2. c. Apocal. 20. b

Johan. 20. a and. 21. a

Hoc

But none of them that sat at borde
wyd knowe where to he sayd that vn-
Johan.12.a to hym. For some thought (*because
Judas had ꝑ bagges) that Jesus had
sayd: vnto hym: Bye those thynges
that are nedefull to the feaste, or that
he shulde geue some thyng to the poore.
Whan he than had receaued the mor-
sell, he wente forthe strayght waye.
D And it was nyght. Whā he therfore
Johan.12.c was gone forth, Jesus sayde: *Nowe
and.17.a is the sonne of man glorifyed, & God
is glorifyed in hym. Yf God is glori-
fyed in hym, God shall also glorifye
hym in hymselfe, & he shall strayght
waye glorifye hym. ✝ Deare chyldren
I am yet a lytle whyle wyth you.
Johā.7.b *Ye shall seke me, and (as I tolde the
and.8.b Jewes) where I go, can not ye come.
And nowe I saye vnto you: I geue
Johā.15.b. you *a newe commaundement, that
ye loue eche other, as I haue loued
Johan. 2.a you, that ye also loue eche other. *By
and.3.b. that shall all men knowe that ye be
my disciples, yf ye haue loue one to
another. Simon Peter sayeth vnto
hym: LORDE, whether goest thou?
Jesus answered: Where I go canste
Johā.21.b. thou not followe me, *but thou shalt
followe afterwarde. Peter sayde vn-
Matth.26.c to hym: * Wherfore can not I fol-
Marc.14.c lowe the nowe? I wyll peoparde my
Luce.22.c. lyfe for the. Jesus answered vnto
hym: Wylte thou peoparde thy lyfe
for me? Uerely verely I say vnto the,
Joh.13.c.d. ✝ the cocke shall not crowe, vntyll
thou hast denyed me thryse. ✝

The.xiiii.Chapter. ✝

A AND he sayd vnto hys disciples:
Let not your harte be troubled.
Beleue ye in God, beleue al-
so in.

Hoc autem nemo sciuit discūbē
tium, ad quid dixerat ei. Quidā
enim putabāt, (quia loculos ha-
bebat Iudas) quod dixisset ei IE
SVS: Eme ea quæ opus sunt ad
diem festum, aut egenis ut ali-
quid daret. Cum ergo accepis-
set ille buccellam, exiuit conti-
nuo. Erat autem nox. Cum er-
go exisset, dixit IESVS: Nūc
clarificatus est filius hominis, &
Deus clarificatus est in eo. Si
Deus clarificatus est in eo, &
Deus clarificabit eum in semet-
ipso, & continuo clarificabit e-
um. Filioli, adhuc modicum uo
biscum sum. Quæretis me, &
(sicut dixi Iudeis) quo ego uado,
uos non potestis uenire. Et uo-
bis dico modo: Mandatum no-
uum do uobis: ut diligatis inui-
cem, sicut dilexi uos: ut et uos
diligatis inuicem. In hoc cog-
noscent omnes, quia discipuli
mei estis, si dilectionem habue-
ritis ad inuicem. Dicit ei Simon
Petrus: Domine, quo uadis? Re
spondit IESVS: Quo ego ua
do, non potes me modo sequi,
sequeris autem postea. Dicit ei
Petrus: Quare non possum te
sequi modo? Animam meam
pro te ponam. Respondit ei IE
SVS: Animam tuam pro me po
nes? Amen amen dico tibi, non
cantabit gallus, donec ter me
neges.

CAPVT XIIII.

ET ait discipulis suis: Non
turbetur cor uestrum. Cre-
ditis in Deum, & in me
credite

credite. In domo patris mei manſiones multæ ſunt. Si quo minus, dixiſſem uobis: quia uado parare uobis locum. Et ſi abiero & præparauero uobis locum, iterum uenio, & accipiam uos ad meipſum: ut ubi ſum ego, & uos ſitis: Et quo ego uado ſcitis, & uiam ſcitis. Dicit ei Thomas: Domine neſcimus quo uadis, & quomodo poſſumus uiam ſcire? Dicit ei IESVS: Ego ſum uia, & ueritas, & uita. Nemo uenit ad patrem, niſi per me. Si cognouiſſetis me, & patrem meum utique cognouiſſetis. Et amodo cognoſcitis eum, & uidiſtis eum. Dicit ei Philippus: Domine, oſtende nobis patrem, & ſufficit nobis. Dicit ei IESVS: Tanto tempore uobiſcum ſum, & non cognouiſtis me? Philippe, qui uidet me, uidet & patrem. Quomodo tu dicis: Oſtende nobis patrem? Non credis quia ego in patre, & pater in me eſt? Verba quæ ego loquor uobis, a meipſo non loquor, pater autem in me manens, ipſe facit opera. Non creditis quia ego in patre, & pater in me eſt? Alioquin propter opera ipſa credite. Amen amen dico uobis, qui credit in me, opera quæ ego facio, & ipſe faciet, & maiora horum faciet: quia ego ad patrē uado. Et quod cunq; petieritis patrem in nomine meo, hoc faciam, ut glorificetur pater in filio. Si quid petieritis me in nomine meo, hoc

ſo in me. In my fathers houſe are many dwellynges. Yf it were not ſo, I wolde haue tolde it you: for I go to prepare a place vnto you. And yf I ſhall go, & ſhall prepare you a place, I ſhall come agayne, and ſhall take you to myſelfe, that where as I am ye may be alſo: And whether I go ye Johan. 2. b know, & the waye do ye knowe. Thomas ſayeth vnto hym: LORDE, we can not tell whether thou goeſte, and howe can we knowe the waye? Jeſus ſayeth vnto hym: I am the waye, and the truth, & the lyfe. ‡ No man commeth to the father, but by me. Yf ye had knowen me, verely ye ſhuld haue knowen the father alſo. And nowe ye knowe hym, & ye haue ſene hym. Philippe ſayeth vnto hym: LORDE, ſhewe vs the father, & it ſuffiſeth vs. Jeſus ſayeth vnto hym: Thus longe am I wyth you, and haue not ye knowen me? Philippe, he that ſeyth me, ſeyth alſo the father. Howe ſayeſt thou ſhewe vs the father? Beleueſte thou not * that I am in the father, and the father in me? * The wordes whych I ſpeake vnto you, do not I ſpeake of my ſelfe, but the father abydynge in me, he doth the workes. Beleue ye not that I am in the father, and the father in me? Or els beleue for the workes themſelues. Verely verely I ſaye vnto you, he that beleueth on me, the workes that I do, ſhall he do alſo, and ſhall do greater than theſe: for I go to the father. * And what ſo euer ye ſhall axe the father in my name, that ſhall I do, that the father maye be prayſed in the ſonne. Yf ye axe ony thynge of me in my name, that

Johan. 1. a. and. 11. c ‡ Johā. 6. a

Johan. 10. c

Johan. 5. c. 7. b. 8. c 12. f. 14. c

Matth. 21. c Marc. 11. c Johan 15. a and. 16. c

that wyll I do. ✠ ✠ Yf ye loue me, kepe my commaundementes. And I shall praye the father, & he shall sende you another comforter, that he maye abyde wyth you forever, the spyrete of truth, whome the worlde can not receaue: for it seyth hym not, nor knoweth hym. But ye shall know hym, for he shall abyde wyth you, & shalbe in
Math. 28.c you. * I wyll not leaue you comfortlesse, I wyll come vnto you. Ye is yet a lytle whyle, and the worlde seyth
Joh. 20.b.c and. 21. a.b. me nomore. * But ye se me, for I lyue, and ye shall lyue [also.] In that daye shall ye knowe that I am in my father, and you in me, and I in you.
Johan. 15. a & Joha. 5. a * He that hath my commaundementes, and kepeth them, he it is that loueth me. But he that loueth me, shalbe loued of my father, and I shall loue hym, and shall shewe my selfe
Actu 15. c. vnto hym. ✠ * Judas sayd vnto hym, not the Iscariote: LORDE, what is the cause that thou shalte shewe thyselfe vnto vs, & not vnto the worlde? Jesus answered and sayde vnto hym:
¶ ✠ Yf any man loueth me, he shall kepe my worde, and my father shall loue hym, & we shall come to hym, & make a dwellyng place wyth hym. He that loueth me not, kepeth not my wor-
Johan. 3. c. 7. h. & c. 12. k and. 14. a des. * And the worde that ye haue herde is not myne, but the fathers, whyche hath sent me. These thynges haue I spoke vnto you, abyding with you. But the comforter ✠ holy goost
Actu. 2. a 2. Tim. 1. a. & Joh. 16. b. * whome the father shall sende in my name, ✠ he shall teache you all thynges, and shall bryng to your remembraunce all thynges that I shal haue tolde you. Peace I leaue vnto you,

hoc faciam. Si diligitis me, mãdata mea seruate. Et ego rogabo patrem, & alium paracleum dabit uobis, ut maneat uobiscum in æternum, spiritum ueritatis, quem mundus non potest accipere: quia non uidet eum, nec scit eum. Vos autem cognoscetis eum, quia apud uos manebit, & in uobis erit. Nõ relinquam uos orphanos, ueniam ad uos. Adhuc modicum, & mũdus me iam non uidet. Vos autẽ uidetis me, quia ego uiuo, & uos uiuetis. In illo die uos cognoscetis quia ego sum in patre meo, & uos in me, & ego in uobis. Qui habet mandata mea, & seruat ea, ille est qui diligit me: qui autem diligit me, diligetur a patre meo, & ego diligã eum, & manifestabo ei meipsum. Dicit ei Iudas, non ille Iscariotes: Domine, quid factum est, quia manifestaturus es nobis teipsũ, & non mundo? Respondit IESVS, & dixit ei: Si quis diligit me, sermonem meum seruabit, & pater meus diliget eum, & ad eũ ueniemus, & mansionem apud eum faciemus. Qui non diligit me, sermones meos nõ seruat. Et sermonem quem audistis, non est meus, sed eius qui misit me patris. Hæc locutus sum uobis apud uos manẽs. Paracletus aũt spiritus sanctus, quẽ mittet pater in nomie meo, ille uos docebit omnia, & suggeret uobis omnia quæcunque dixero uobis. Pacem relinquo uobis,

pacem meam do uobis, Nō quo modo mundus dat, ego do uobis. Non turbetur cor uestrū, neque formidet. Audistis quia ego dixi uobis: Vado & uenio ad uos. Si diligeretis me, gauderetis utique, quia uado ad patrem: quia pater maior me est. Et nunc dixi uobis priusquam fiat, ut cū factum fuerit, credatis. Iam non multa loquar uobiscum: uenit enim princeps mundi huius, & in me non habet quicquam. Sed ut cognoscat mundus, quia diligo patrem, & sicut mādatum dedit mihi pater, sic facio. Surgite, eamus hinc.

CAPVT XV.

EGo sum uitis uera, & pater meus agricola est. Omnem palmitem in me non ferentem fructum, tollet eum: & omnem qui fert fructum, purgabit eum, ut fructum plus afferat. Iam uos mundi estis propter sermonem quem locutus sum uobis. Manete in me, & ego in uobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in uite: sic nec uos, nisi in me manseritis. Ego sum uitis, uos palmites: qui manet in me, & ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. Si quis in me non manserit: mittetur foras sicut palmes, & arescet, & colligent eum, & in ignem mittent, & ardet. Si manseritis in me,

I geue my peace vnto you. I do not geue vnto you, as the worlde geueth. Let not youre harte be troubled, nether feare. Ye haue herde that I sayde vnto you, I go and come vnto you. Yf ye loued me, truely ye shulde reioyce, because I go to the father: for the father is greater than I. * And nowe I tell it you before it happen, that whan it shalbe done, ye may beleue. I wyl not now talke much with you. For * the prince of thys worlde cōmeth, and he hath nothynge in me. But that the worlde may know that I loue the father, and as the father hath geuen me the commaundement, so do I. † Aryse, let vs go hence. Johan. 13.b and 16.a Johan. 12.b

The. xv. Chapter. †

I Am the true * vyne, & my father is the husbandmā, Euery braunch not bryngynge forth frute in me, the same shall he take awaye: and euery one that bryngeth forth frute, he shal clense it, that it maye bringe more frute. Nowe are ye * clene because of the worde that I haue spoken vnto you. Abyde ye in me, and I in you. As a braunche can not bringe forth frute of hymselfe, wythout it do abyde in the vyne: euen so ye nether, wythout ye abyde in me. I am the vyne, ye [are] the braunches. He that abydeth in me, and I in hym, the same bryngeth forthe muche frute: For wythout me can ye do nothynge. He that abydeth not in me, shalbe caste oute as a braunche, and shall wyther, and they shall gather hym, and caste hym into the fyre, and he burneth. * Yf ye shall abyde A Ecclī. 24.c Johan. 15.b Actu. 15.b. Marc. 11.c

Joh. 14. b and. 16. c. in me, and my wordes ſhall abyde in you, ye ſhall axe what ſo euer ye wyl, and it ſhalbe done vnto you. ✠ Here in is my father prayſed, that ye bring forth much frute, and become my diſciples. As my father hath loued me, ſo haue I loued you alſo. Continue
Joh. 14. b in my loue. * Yf ye ſhall kepe my cõmaundementes, ye ſhall abyde in my loue: euen as I alſo haue kept my fathers commaundementes, and abyde
℣ in hys loue. Theſe thynges haue I ſayde vnto you, that my ioye maye abyde in you, & that youre ioye maye
Joh. 15. d. be perfecte. ✠ * Thys is my cõmaun
1. Joh. 3. c demente that ye loue together as I haue loued you. Noman hath greater loue than thys, [namely] that he
Mat. 12. e. ſet hys lyfe for hys frendes. * Ye are my frendes, yf ye ſhall do thoſe thynges that I commaunde you. * I wyll
Ephe. 2. c not nowe call you ſeruauntes, for a ſeruaunt knoweth not what his maſter doth. But I haue called you frendes: * for all that euer I herde of my
Joha. 8. c. father, haue I made you knowen.
Ephe. 1. a Ye haue not choſen me, but * I haue choſen you, and ſet you that ye go
Colloſ. 1. a. and * bringe frute, and youre frute do remayne: and that what ſo euer ye ſhall axe the father in my name, he maye geue it you. ✠ ✠ Thys I commaunde you, that ye loue toge-
a. Joh. 3. b ther. * Yf the worlde do hate you, knowe ye, that it hath hated me before you. Yf ye had ben of the worlde, the worlde wolde loue that hys is. But becauſe ye are not of ꝑ worlde, but I haue choſen you frõ the world, therfore dothe the worlde hate you,
Call to mynde my worde, the whych

in me, & uerba mea in uobis mã ſerint, quodcunque uolueritis petetis, & fiet uobis. In hoc clarificatus eſt pater meus, ut fructum plurimum afferatis, & efficiamini mei diſcipuli. Sicut dilexit me pater, & ego dilexi uos. Manete in dilectione mea. Si præcepta mea ſeruaueritis, manebitis in dilectiõe mea, ſicut & ego præcepta patris mei ſeruaui, & maneo in eius dilectione. Hæc locutus ſum uobis, ut gaudium meum in uobis ſit, & gaudium veſtrũ impleatur. Hoc eſt præceptũ meum, ut diligatis inuicem ſicut dilexi uos. Maiorem hac dilectionem nemo habet, quam ut animam ſuã ponat quis pro amicis ſuis. Vos amici mei eſtis, ſi feceritis quæ ego præcipio uobis. Iam non dicam uos ſeruos: quia ſeruus neſcit quid faciat Dominus eius. Vos autem dixi amicos: quia omnia quæcunque audiui a patre meo, nota feci uobis. Non uos me elegiſtis, ſed ego elegi uos, & poſui uos ut eatis & fructũ afferatis, & fructus ueſter maneat: & quodcunque petieritis patrem in nomine meo, det uobis. Hæc mando uobis, ut diligatis inuicẽ. Si mundus uos odit, ſcitote quia me priorem uobis odio habuit. Si de mundo fuiſſetis, mundus quod ſuũ erat diligeret. Quia uero de mũdo nõ eſtis, ſed ego elegi uos de mũdo, propterea odit uos mũdus. Memẽtote ſermõis mei, quẽ

ego dixi uobis: Non est seruus maior domino suo. Si me persecuti sunt, & uos persequentur: si sermonem meum seruauerunt, & uestrum seruabunt. Sed hęc omnia facient uobis propter nomen meum, quia nesciunt eum qui misit me. Si non uenissem, & locutus non fuissem eis, peccatum non haberent: nunc autem excusationem non habent de peccato suo. Qui me odit, & patrem meum odit. Si opera non fecissem in eis, quæ nemo alius fecit, peccatum non haberent: Nunc autem & uiderunt & oderunt, & me & patrem meum. Sed ut adimpleatur sermo qui in lege eorum scriptus est: Quia odio habuerunt me gratis. Cum autem uenerit paracletus (quem ego mittam uobis a patre) spiritus ueritatis qui a patre procedit, ille testimonium perhibebit de me, & uos testimonium perhibebitis, quia ab initio mecum estis,

CAPVT XVI.

HAec locutus sum uobis, ut nō scandalizemini. Absq; synagogis facient uos. Sed uenit hora, ut omnis qui interficit uos, arbitretur obsequium se prestare Deo. Et hæc facient uobis, quia non nouerunt patrem, neque me. Sed hęc locutus sum uobis, ut cum uenerit hora, eorū reminiscamini, qa dixi uobis

Hæc

I sayde vnto you: * The seruaunt is no greater than hys lorde. Yf they haue persecuted me, they shall persecute you also: Yf they haue kepte my worde, they shall kepe yours also. * But all these thynges shall they do vnto you for my names sake, because they knowe not hym that sente me. Yf I had not come, and had not spoken vnto them, they shulde haue no synne: but nowe haue they no excusacion of theyr synne. He that hateth me, hateth my father also. * Yf I had not done the workes amonge them, the which none other hath done, they shuld haue no synne: But now haue they sene them, and haue hated bothe me and my father. But [thys commeth] that the sayenge be fulfylled, whych is spoke in theyr lawe: * They haue hated me wythout a cause. ✝ But whan the cōforter shall come * (whome I shall sende you from the father) the spyrete of truth that procedeth of the father, the same shal beare wytnesse of me. * And ye shall beare wytnesse also, for ye are wyth me frō the begynnynge.

Marth. 10. a. Luce. 6. b Johan. 13. b

L Johan. 16. a

Johan. 9. b and. 10. b.

Psal. 34. c. and. 68. a

Johan. 14. c and. 16. a. Actu. 1. a

Actu. 1. a. and. 2. b

The. xvi. Chapter.

THese thynges haue I sayde vnto you, that ye shuld not be offended. * They shal excōmunicate you. ‡ But ✝ houre cōmeth ✝ euery man ✝ putteth you to death, shall thynke hym to do a seruice vnto God. * And such thynges shall they do vnto you, because they knew not ✝ father nor me. * But these thynges haue I tolde you, that whan ✝ houre shall come, ye may remembre thē, ✝ I haue tolde it you. ✝

A Marth. 10. b and. 14. a. Luce. 11. b ‡ Actu. 9. a

Johan. 15. c 1. Co. 2. a.

Johan. 11. b and. 14. c

But these thynges dyd not I tel you from the begynnyng, for I was wyth you. ✣ And now I go to hym ꝑ sent me, & noman of you axeth me: Whether goest thou? But because I tolde you these thynges, heuynes hath fylled youre harte. But I tell you the truth, it is expedient for you that I go. ffor yf I go not, the cõforter shall not come vnto you. But yf I shall go, I ✱ shall sende hym vnto you, and whan he shall come, he shall rebuke ꝑ worlde of synne, & of ryghteousnesse, and of iudgemẽt: of synne verely, because they haue not beleued in me: but of ryghteousnes, because I go to the father, & now ye shall not se me: & of iudgement, because ✱ the prince of this worlde is now iudged. I haue yet many thinges to say vnto you, but ye can not now beare thẽ. But whã the same spyrete of truth shall come, ✱ he shal teach you all truth. ‡ ffor he shal not speake of hymselfe, but what so euer he shal heare, that shal he speake, and ꝑ thynges that are to come, shall he shewe you. He shall glorifye me, for he shall receaue of myne, and shewe it you. ✱ All thynges that the father hath, are myne: therfore sayde I: he shall receaue of myne, and shewe it you. ✣ ✱ [It is yet] a lytle whyle, and nowe ye shall not se me: and agayn a lytle whyle, and ye shal se me, for I go to the father. Than sayde some of the disciples to eche other: What is it that he sayeth vnto vs: [It is yet] a lytle whyle, and ye shall not se me, & agayne: a lytle whyle, & ye shall se me, and that because I go to the father. Therfore sayde they: What

Joh. 14. c. and. 15. c.

Joh. 12. d. ✱

Joh. 14. c. ‡ Joh. 12. f.

Hæc autem uobis ab initio non dixi, quia uobiscum eram. Et nunc uado ad eum qui misit me, & nemo ex uobis interrogat me: Quo uadis? Sed quia hæc locutus sum uobis, tristitia impleuit cor uestrum. Sed ego ueritatem dico uobis, expedit uobis ut ego uadam. Si enim non abiero, paracletus non ueniet ad uos. Si autem abiero, mittam eum ad uos: & cum uenerit ille, arguet mundum de peccato, & de iustitia, & de iudicio: de peccato quidem, quia non crediderunt in me: de iustitia uero, quia ad patrem uado, & iam non uidebitis me: de iudicio autem, quia princeps huius mundi iam iudicatus est. Adhuc multa habeo uobis dicere, sed non potestis portare modo. Cũ autẽ uenerit ille spiritus ueritatis, docebit uos omnẽ ueritatẽ. Non enim loquetur a semetipso, sed quæcunque audiet, loquetur, & que uentura sunt, annunciabit uobis. Ille me clarificabit, quia de meo accipiet, & annũciabit nobis. Omnia quæcunque habet pater, mea sunt. Propterea dixi, quia de meo accipiet, & annunciabit uobis. Modicum, & iam non uidebitis me, & iterum modicum, & uidebitis me, quia uado ad patrem. Dixerunt ergo ex discipulis eius ad inuicem: Quid ẽ hoc qđ dicit nobis: Modicũ, & nõ uidebitis me, & itetũ modicũ, & uidebitis me, & quia uado ad patrem? Dicebãt ergo: Quid

Quid est hoc quod dicit modicum? Nescimus quid loquitur. Cognouit autem IESVS quia uolebant eum interrogare, & dixit eis: De hoc quæritis inter uos, quia dixi: Modicum, & non uidebitis me, & iterum modicum & uidebitis me. Amen amen dico uobis, quia plorabitis & flebitis uos, mundus autem gaudebit: uos autem contristabimini, sed tristitia uestra uertetur in gaudium. Mulier cum parit tristitiam habet, quia uenit hora eius: cum autem peperit puerum, iam non meminit pressuræ propter gaudium, quia natus est homo in mundum. Et uos igitur nunc tristitiam habetis: iterum autem uidebo uos, & gaudebit cor uestrum, & gaudium uestrum nemo tollet a uobis. Et in illo die me non rogabitis quicquam. Amen amen dico uobis: Si quid petieritis patrem in nomine meo, dabit uobis. Vsque modo non petistis quicquam in nomine meo. Petite, & accipietis, ut gaudium uestrum sit plenum. Hæc in prouerbiis locutus sum uobis. Venit hora cum iam non in prouerbiis loquar uobis, sed palam de patre annunciabo uobis. In illo die in nomine meo petetis. Et non dico uobis, quia ego rogabo patrem de uobis: ipse enim pater amat uos, quia uos me amastis, & credidistis, quia a deo exiui. Exiui a patre

What is it that he sayeth: [It is] a lytle whyle? We knowe not what he sayeth. Than knewe Jesus that they wolde axe at hym, and he sayde vnto them: Enquyre of thys amōg you that I sayde: [It is yet] a lytle whyle, and ye shall not se me: and agayne [after] a lytle whyle, & ye shall se me. Verely verely I saye vnto you that ye shall wepe and lamente, but the worlde shall reioyce: you shalbe sory, but *youre sorowe shalbe turned into ioye. *A woman whan she trauayleth, she hath sorowe, because hyr houre commeth: but whan she is delyuered of the chylde, she remembreth not nowe the anguysh, for ioye that a man is borne in the worlde. And therfore ye also haue nowe sorowe: but I shall se you agayne, and your harte shall reioyce, and noman shal take your ioye awaye frō you. And in that daye shall ye axe nothynge at me. † * Verely verely I saye vnto you: Yf ye shall axe my father ought in my name, he shall geue you it. Hetherto haue ye axed nothynge in my name. Axe and ye shall receaue, that your ioye maye be full. These thynges haue I spoken vnto you by *prouerbes. [Neuertheles] the houre commeth whan I shall not nowe speake by prouerbes vnto you, but I shall shewe you openly of my father. In that daye shall ye axe in my name. And I saye not vnto you, that I shall praye the father for you: for the father hymselfe loueth you, because ye loued me, and haue beleued that *I am come forth from God. *I am come out from

the father, & am come into ꝑ worlde: agayne I leaue the worlde, and go to the father. Hys disciples sayde vnto hym: Beholde, nowe talkeste thou openlye, and speakeste no prouerbe.
Johan.21.c. * Nowe are we sure that thou knowest all thynges, and it is not nede vnto the that any man axe the: wherebye we beleue that thou arte come frō God. ✝ Jesus answered them: Beleue ye nowe? Beholde, * the houre cōmeth, and commeth euen nowe, that ye shalbe scattered euery man to hys owne, & that ye shall leaue me alone:
Zacha.13.b. Matth.26.c Marc.14.b
Johan.14.b * and yet am not I alone, for the father is wyth me. These thynges haue I spokē vnto you, that in me ye may
Rom.5.a. haue * peace. Ye shall haue trouble in ꝑ worlde, but be of good chere, I haue ouercome the worlde.

The.xvii.Chapter. ✝

THys sayde Jesus, and hys eyes lyfted vp to heauen, he sayde: * Father, the houre is come, glorifye thy sonne, that thy sonne glorifye the,
Joh.5.b. as thou haste * geuen hym power of all flesh: that vnto all that thou haste geuen hym, he maye geue lyfe euerlastynge. * But thys is the lyfe euerlastynge, that they know the ꝑ only true God, and whome thou haste sente Jesus Christ. I haue glorifyed
1.Joh.1.a. the vpon earth, I haue * fynyshed the
Johan.19.c 2.Tim.4.a worke that thou haste geuen me that I shulde do. And nowe father, glorifye thou me by thyselfe, wyth the glorye that I hadde before the worlde was made by the. I haue declared thy name vnto the men whome thou gauest me from the worlde. They were

patre, & veni in mundum, & rursum relinquo mundum, et vado ad patrem. Dicunt ei discipuli eius: Ecce, nunc palam loqueris, & prouerbium nullum dicis. Nunc scimus quia scis omnia, & non opus est tibi, ut quis te interroget: In hoc credimus quod a Deo existi. Respondit eis IESVS: Modo creditis? Ecce venit hora & iam venit, ut dispergamini unusquisque in propria, et me solum relinquatis: et tamen non sum solus, quia pater mecum est. Haec locutus sum vobis, ut in me pacem habeatis. In mundo pressuram habebitis, sed confidite, ego vici mundum.

CAPVT XVII.

HAec locutus est IESVS, et sublevatis oculis in cœlum, dixit: Pater, venit hora, clarifica filium tuum, ut filius tuus clarificet te, sicut dedisti ei potestatem omnis carnis: ut omne quod dedisti ei, det eis vitam æternam. Hæc est autem vita æterna, ut cognoscant te solum Deum verum, et quem misisti IESVM Christum. Ego te glorificavi super terram, opus consummavi, quod dedisti mihi, ut faciam. Et nunc clarifica me tu pater apud te metipsum, claritate quam habui prius quam mundus fieret apud te. Manifestavi nomen tuum hominibus, quos dedisti mihi de mundo.

Tui

Tui erant, & mihi eos dediſti, & ſermonem tuum ſeruauerunt. Nunc cognouerunt quia omnia quæ dediſti mihi, abs te ſunt: quia uerba quæ dediſti mihi, dedi eis, & ipſi acceperunt, & cognouerunt uere, quia a te exiui, & crediderunt quia tu me miſiſti. Ego pro eis rogo. Non pro mundo rogo, ſed pro his quos dediſti mihi, quia tui ſunt: Et mea omnia, tua ſunt: & tua, mea ſunt, & clarificatus ſum in eis. Et iam non ſum in mundo, & hi in mundo ſunt, & ego ad te uenio. Pater ſancte, ſerua eos in nomine tuo, quos dediſti mihi, ut ſint unum ſicut & nos. Cum eſſem cum eis, ego ſeruabam eos in nomine tuo. Quos dediſti mihi, ego cuſtodiui, & nemo ex eis perijt, niſi filius perditionis, ut ſcriptura impleatur. Nunc autem ad te uenio, & hæc loquor in mundo, ut habeant gaudium meum impletum in ſemetipſis. Ego dedi eis ſermonem tuum, & mundus eos odio habuit, quia non ſunt de mundo, ſicut & ego non ſum de mundo. Non rogo ut tollas eos de mundo, ſed ut ſerues eos a malo. De mundo non ſunt, ſicut & ego non ſum de mundo. Sanctifica eos in ueritate. Sermo tuus ueritas eſt. Sicut tu me miſiſti in mundum, ita & ego miſi eos in mundum: & pro eis ego ſanctifico meipſum, ut ſint & ipſi ſanctificati in ueritate. Non pro eis autem rogo tantũ,

were thyne, & thou gaueſt them vnto me, & thy haue kept thy worde. Nowe knowe they that all that thou haſte geuen me, are of the: for the wordes that thou gaueſte me, haue I geuen them, & they haue receaued and knowen for a truth, that I am come forth from the, and haue beleued that thou haſt ſent me. I praye for them. I praye not for the worlde, but for them whom thou gaueſt me, for they are thyne: And all myne, are thyne: & thyn, are myne, and I am glorifyed in them. And nowe am I not in the worlde, and they are in the worlde, & I come vnto the. Holy father, ſaue them in thy name whome thou gaueſt me, that they maye be one as we alſo. Whan I was with them, I kept them in thy name. [Thoſe] whome thou gaueſt me, haue I kept, & none of them peryſhed, ſaue the ſonne of perdition, that the ſcripture may be fulfylled. But now I come vnto the, and thys I ſpeake in the worlde, that they maye haue my ioye fulfylled in them. I haue geuen them thy worde, and the worlde hated them, becauſe they are not of the worlde, as I alſo am not of the worlde. I praye not that thou take them oute of the worlde, but that thou kepe them from euill. They are not of the worlde, as I alſo am not of the worlde. Halowe them in the truthe. Thy worde is the truthe. As thou haſt ſent me in the worlde, ſo haue I alſo ſent them in the worlde: and for theyr ſakes do I ſanctifye myſelfe, that they maye alſo be ſanctifyed in the truthe. Neuertheleſſe, I praye not for them

tantũ, T. tuis omnia

onely, but also for them that shall be-
leue on me thorow their worde: that
they all be one, as thou father in me,
Gala.3.b and I in the, that they also be *one in
vs: that the worlde maye beleue, that
thou hast sent me. And the glory that
thou gauest me, haue I geuen them,
that they maye be one, as we also are
one: I in them, and thou in me, that
they maye be perfect in one, and that
the worlde maye know that thou hast
sente me, and haste loued them, as
Iohan. 12.c and. 14.a thou haste loued me also. *Father, I
wyll that they whome thou haste ge-
uen me be also wyth me, where I
am, that they maye se the glorye that
thou hast geuen me: for thou hast lo-
ued me before ỹ creacion of ỹ worlde.
Matth. 11.a. Iohan. 15.c and. 16.a Ryghteous father, *the worlde hath
not knowen the, but I haue knowen
the, and these haue knowen that thou
hast sente me. And I haue declared
thy name vnto them, and I shall de-
clare it, that the loue wherwyth thou
haste loued me be in them, and I in
them. ✠

The. xviii. Chapter. ✠

A
Matth. 26.a Mar. 14.b Luce. 22.c When Jesus hadde spoken
these wordes, he wente
forthe wyth hys disciples
beyonde ỹ broke Cedron,
where ther was a garden, into the
whyche he entred and hys disciples.
But Judas, whyche betrayed hym,
knewe the place also: for Jesus reso-
ted thyther ofte wyth hys disciples.
Matth. 26.e Marc. 14.e Luce. 22.b * Nowe whan Judas hadde taken a
bende of men, & mynisters of ỹ hyghe
prestes and pharises, he came thyther
wyth lanternes, & cresshettes, & wea-
pens, Jesus than knowynge all thyn-
ges

tantum, sed & pro eis qui credi-
turi sunt per uerbum eorum in
me: ut omnes unum sint, sicut tu
pater in me, & ego in te, ut &
ipsi in nobis unum sint: ut cre-
dat mundus, quia tu me misisti.
Et ego claritatem quam tu de-
disti mihi, dedi eis, ut sint unum
sicut & nos sumus: Ego in eis,
& tu in me, ut sint consummati
in unum, & cognoscat mundus
quia tu me misisti, & dilexisti
eos, sicut & me dilexisti. Pater,
quos dedisti mihi, uolo ut ubi
sum ego, & ipsi sint mecum: ut
uideant claritatem meam quam
dedisti mihi: quia dilexisti me
ante constitutionem mundi.
Pater iuste, mundus te non cog
nouit, ego autem te cognoui,
& hi cognouerunt, quia tu me
misisti. Et notum feci eis nomen
tuum, & notum faciam, ut di-
lectio qua dilexisti me, in ipsis
sit, & ego in ipsis.

CAPVT XVIII.

HAec cum dixisset IE-
SVS, egressus est cũ
discipulis suis trãs tor-
rentem Cedrõ, ubi e-
rat hortus, in quem introiuit ip-
se & discipuli eius. Sciebat autẽ
& Iudas qui tradebat eum lo-
cum: quia frequenter IESVS
conuenerat illuc cum discipulis
suis. Iudas ergo cum accepisset
cohortem, & a pontificibus &
pharisæis ministros, uenit illuc
cũ laternis, & facibus, & armis.
IESVS itaque sciens omnia

quæ

quę uētura erant super eum, processit, & dixit eis: Quem quęritis? Respōderunt ei: IESVM Nazarenū. Dicit eis Iesus: Ego sum. Stabat autē & Iudas, q̄ tradebat eum cū ipsis. Vt ergo dixit eis: Ego sū, abierūt retrorsum, & ceciderūt in terrā. Iterū ergo interrogauit eos: Quē quęritis? Illi dixerūt: IESVM Nazarenū: Respōdit IESVS: Dixi uobis, quia ego sum: si ergo me quęritis, sinite hos abire. Vt impleretur sermo quē dixit: Quia quos dedisti mihi, nō perdidi ex eis quenquā. Simon ergo Petrus habēs gladiū, eduxit eū, & percussit pontificis seruum, & abscidit auriculā eius dexteram. Erat autē nomē seruo Malchus. Dixit ergo IESVS Petro: Mitte gladiū tuū in uaginā, Calicem quem dedit mihi pater, non uis ut bibam illum? Cohors autē, & tribunus, & ministri Iudæorum comprehēderunt IESVM, & ligauerunt eum, & adduxerunt eum ad Annam primum: erat enim socer Caiphæ, qui erat pontifex anni illius. Erat autem Caiphas qui consilium dederat Iudæis: Quia expedit unū hominem mori pro populo. Sequebatur autē IESVM Simō Petrus & alius discipulus. Discipulus autem ille erat notus pontifici, & introiuit cum IESV in atrium pontificis: Petrus autem stabat ad ostium foras. Exiuit ergo discipulus alius, qui erat notus pontifici, & dixit ostiariæ, & introduxit Petrum.

ges that were tocome vpon hym, he went forth, & sayde vnto thē: Whom do ye seke? They answered hym: Jesus of Nazareth. Jesus sayeth vnto them: I am he. Judas that betrayed hym stode also wyth them. When he than sayde vnto them: I am he, they went backwarde, & fell to the grounde. Than axed he them agayne: Whom do ye seke? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he: Yf ye therfore seke me, let these go. That ỳ word myght be fulfylled wheych he sayde: * Of thē whō thou gauest me, haue I lost none. Than dyd Simon Peter, hauynge a swearde drawe it oute, & smote the hygh prestes seruaunte, & cutte of hys ryght eare. The seruaunt was called Malchus. Thā sayd Jesus vnto Peter: Putte vp thy swearde into the sheeth. The cup that my father hath geuen me, wylte not thou ỳ I dryncke it? * Than dyd the bendes of men, and the captayne, and the seruauntes of ỳ Jewes take Jesus, and bounde hym, & brought hym to Annas fyrste: for he was father I law to Caiphas, wheych was hygh preest of that yeare. It was Caiphas * that had geuen the Jewes the counsell: It behoueth one man to dye for the people. * Simō Peter & the other disciple followed Jesus. And ỳ same disciple was acquaynted wyth the hygh preest, & he went in wyth Jesu, into the palace of ỳ hygh preest. But Peter stode wythout at the doze. Than went forth the other disciple wheych was acquaynted wyth the hygh preest, and sayd vnto the damsell that kept ỳ doze, & brought in Peter.

Matth. 26.
Marc. 14.
Luce. 22.
Iohan. 18.
Matth. 16.
Marc. 14.
Luce. 22.

Dicit

Than

Than sayde the porter vnto Peter: Art not thou of thys mans disciples? he sayd: I am not. The seruauntes and officers stode by a fyre made of coles, (for it was colde,) and warmed them. Peter was also standyng wyth them, and warmynge hym. Than axed the hyghe preste Jesus of hys disciples, and of hys doctrine.

Jesus answered hym: * I haue spoke openlye vnto the worlde. I haue alwaye taught in the synagoge and in the temple, where all the Jewes come together, and I haue spoken nothyng in secrete. Why axest thou me? Axe them that haue herde what I haue sayde vnto them: beholde, they knowe what I haue sayde. * When he hadde sayd all these thynges, one of the officers standyng by smote Jesus on the face, sayenge: Answerest thou the hygh preest so? Jesus answered: If I haue spoken euell, beare wytnesse of euell: but yf [I haue spoke] well, why smytest thou me? And Annas sente hym bounde to Caiphas the hyghe preest. * And Simon Peter was standyng & warmyng hym. Than sayde they vnto hym: Arte not ꝑ also [one] of hys disciples? he denyed it & sayde: I am not. One of the hyghe prestes seruauntes, the cosin of hym whose eare Peter dyd cut of, sayd: Dyd not I se the in ꝑ garden wyth hym? Than denyed Peter agayne, * and forthwyth dyd the cocke crowe. * Than broughte they Jesus from Caiphas into the cõmune hall. And it was in the mornyng. And they thẽselues entred not into the cõmune hall, ꝑ they shulde not be defyled, but that they myghte

Dicit ergo Petro ancilla ostiaria: Nunquid & tu ex discipulis es hominis istius? Dicit ille: Nõ sum. Stabant autem serui & ministri ad prunas (quia frigus erat) & calefaciebant se. Erat autem & cum eis Petrus stans, & calefaciens se. Pontifex ergo interrogauit IESVM de discipulis suis, & de doctrina eius. Respõdit ei IESVS: Ego palam locutus sum mundo, ego semper docui in synagoga, & in templo, quo omnes Iudæi conueniunt, & in occulto locutus sum nihil. Quid me interrogas? Interroga eos qui audierunt quid locutus sum ipsis: ecce hi sciunt quæ dixerim ego. Hæc omnia cum dixisset, unus assistens ministrorum dedit alapam IESV, dicens: Sic respondes pontifici? Respondit IESVS: Si male locutus sum, testimoniũ perhibe de malo: si autem bene, quid me cædis? Et misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans & calefaciens se. Dixerunt ergo ei: Nũquid & tu ex discipulis eius es? Negauit ille, & dixit: Non sum. Dixit ei unus ex seruis pontificis, cognatus eius, cuius abscidit Petrus auriculã: Nonne ego te uidi in horto cum illo? Iterum ergo negauit Petrus, & statim gallus cantauit. Adducunt ergo IESVM a Caipha in prætorium. Erat autem mane. Et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut

manda-

manducarent pascha. Exiuit ergo Pilatus ad eos foras, & dixit: Quam accusationem affertis aduersus hominem hunc? Responderunt, & dixerunt ei: Si non esset hic malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus: Accipite eum uos, & secundum legem uestram iudicate eum. Dixerunt ergo ei Iudæi: Nobis non licet interficere quẽquam. Vt sermo IESV impleretur, quem dixit, significans qua morte esset moriturus. Introiuit ergo iterum in prætorium Pilatus, & uocauit IESVM, & dixit ei: Tu es rex Iudæorum? Respondit IESVS: A temetipso hoc dicis, an alii tibi dixerunt de me? Respondit Pilatus: Nunquid ego Iudæus sum? Gens tua & pontifices tradiderunt te mihi. Quid fecisti? Respondit IESVS: Regnum meum non est de hoc mundo. Si ex mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Iudæis: nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus: Ergo rex es tu? Respondit IESVS: Tu dicis: quia rex sum ego. Ego in hoc natus sum, & ad hoc ueni in mundum, ut testimonium perhibeam ueritati. Omnis qui est ex ueritate, audit uocem meam. Dicit ei Pilatus: Quid est ueritas? Et cum hoc dixisset, iterum exiuit ad Iudæos, et dicit eis: Ego nullã inuenio in eo causam. Est autẽ consuetudo

mynght eate the Easterlambe. Therfore went Pilate forthe vnto them, and sayde: What accusacion bringe ye agaynst thys man? They answered, and sayde vnto hym: Yf he were not a malefactor, we wolde not haue delyuered hym vnto the. Than sayde Pilate vnto them: Take ye hym, and iudge hym after youre lawe. Than sayde the Jewes vnto hym: It is not lawful for vs to put ony mã to death That the worde of Jesus mynght be fulfylled, whyche he *spake, signifyenge what death he shuld dye. * Than entred Pilate agayne into the commune hall, and called Jesus, and sayd vnto hym: Arte thou the kynge of the Jewes? Jesus answered: Sayst thou that of thyselfe, or haue other tolde it the of me? Pilate answered: Am I a Jewe? Thy people and the hygh prestes haue delyuered the vnto me. What hast thou done? Jesus answered: My kyngdome is not of thys worlde. Yf my kyngedome were of thys worlde, my mynisters wolde surely fyght, that I shulde not be delyuered to the Jewes: * but now is not my kyngdome fro hence. Therfore sayde Pilate vnto hym: Arte thou a kynge than? Jesus answered: Thou sayest it: for I am a kyng. Iam borne therfore, & therfore came I into the worlde, that I maye beare wytnesse vnto the truthe. Euery one that is of the truth, heareth my voyce. Pilate sayeth vnto hym: What is the truth? And whan he had sayd that, he went forth agayne vnto the Jewes, and sayeth vnto them: * I fynde no cause in hym. ‡ But ye haue a cõstume

Ioh.11.b
Matth.27.b
Marc.15.a
Luce.23.a
Ioham.6.b
matt.27.a
Marc.15.a
Luce.23.b
‡Marc.15.a

Matt.15.a Luce.23.a

ſtume that I ſhall let lowſe vnto you one at Eaſter. Will ye therfore that I let lowſe vnto you the kynge of the Iewes? Than cryed they all agayne, ſayenge: Not thys, but Barrabas. Yet was Barrabas a murtherer.

The. xix. Chapter.

Mat.27.c Marc.15.b Luce.23.b

Than *toke Pilate Jeſus, and ſcourged hym. And the ſouldyers platyng a crowne of thornes, they ſet it vpon hys head, and put a purple garment about hym, and came to hym, and ſayde: Hayle kynge of the Iewes. And they ſmote hym on the face. Pilate went forthe agayne, and ſayeth vnto them: Beholde, I bringe hym forthe vnto you, that ye maye knowe that I fynde no cauſe in hym. Than went Jeſus forth bearynge a crowne of thornes, and a purple garmente. And he ſayeth vnto them: Beholde the man. Whan the hygh prieſtes and mynyſters had ſene hym, they cryed, ſayenge: Crucifye, crucifye hym, Pilate ſayeth vnto them: Take ye hym and crucifye hym, for I fynde no cauſe in hym. The Iewes anſwered hym: We haue *a lawe, and after that lawe ought he to dye, *for he hath made hymſelfe the ſonne of God. Whan Pilate herde thys ſayenge, he feared the more, and he went agayne into the commune hall, and ſayeth vnto Jeſu: Whence art thou? But Jeſus gaue hym no anſwere. Than ſayeth Pilate vnto hym: Doeſte thou not ſpeake vnto me? knoweſte thou not that I haue power to crucifye the, and haue power to let the lowſe? Jeſus anſwered: Thou

Leui.24.c Iohn.5.b

ſhuldeſt

ſanctudo nobis, ut unum dimittã nobis in Paſcha. Vultis ergo dimittam nobis regem Iudæorum? Clamauerunt rurſum omnes, dicentes: Non hũc, ſed Barrabam. Erat autem Barrabas latro.

CAPVT XIX.

TVnc ergo apprehẽdit Pilatus IESVM, & flagellauit eũ. Et milites plectentes coronã de ſpinis, impoſuerunt capiti eius, & veſte purpurea circũdederũt eũ, & veniebant ad eum, & dicebant: Aue rex Iudæorũ. Et dabant ei alapas. Exiuit iterũ Pilatus, & dicit eis: Ecce, adduco uobis eum foras, ut cognoſcatis quia in eo nullam inuenio cauſam. Exiuit ergo IESVS foras, portans coronam ſpineam, & purpureum veſtimentum. Et dicit eis: Ecce homo. Cum ergo uidiſſent eũ pontifices & miniſtri, clamabant, dicentes: Crucifige, crucifige eum. Dicit eis Pilatus: Accipite eum uos & crucifigite, ego enim non inuenio in eo cauſam. Reſponderũt ei Iudæi: Nos legem habemus, & ſecundum legem debet mori, quia filium Dei ſe fecit. Cum ergo audiſſet Pilatus hunc ſermonem, magis timuit. Et ingreſſus eſt prætorium iterũ, & dicit ad IESVM: Vnde es tu? Ieſus autẽ reſponſionẽ non dedit ei. Dicit ergo ei Pilatus: Mihi nõ loqueris? Neſcis quia poteſtatem habeo crucifigere te, & poteſtatem habeo dimittere te? Reſpõdit IESVS: Non habe-

habetes potestatem aduersus me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, maius peccatum habet. Et exinde quærebat Pilatus dimittere eum. Iudæi autem clamabant, dicentes. Si hunc dimittis, non es amicus Cæsaris. Omnis enim qui se regem facit, contradicit Cæsari. Pilatus autem cum audisset hos sermones, adduxit foras IESVM, & sedit pro tribunali, in loco qui dicitur Lithostrotos, Hebraice autem Gabbatha. Erat autem parasceue Paschæ, hora quasi sexta, & dicit Iudæis: Ecce rex uester: Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem uestrum crucifigam? Respondерunt pontifices: Nō habemus regem, nisi Cæsarem. Tūc ergo tradidit eis illum, ut crucifigeretur. Susceperunt autem IESVM, & eduxerunt eum. Et bajulans sibi crucem, exiuit in eum qui dicitur Caluariæ locum, Hebraice autem Golgotha, ubi crucifixerunt eum, & cum eo alios duos hinc & hinc, medium autem IESVM. Scripsit autem & titulū Pilatus, & posuit super crucem. Erat autem scriptum: IESVS Nazarenus rex Iudæorum. Hunc ergo titulum multi Iudæorum legerunt, quia prope ciuitatem erat locus ubi crucifixus erat IESVS. Et erat scriptum Græce, Latice, & Hebraice. Dicebant ergo Pilato pontifices Iudæorum:

Noli

shuldest haue no power agaynste me wythout it were *geuen the from aboue. Therfore he that delyuered me vnto the, hath the more synne. From that tyme forth sought Pilate to let hym lowse. But the Iewes cryed, sayenge: Yf thou letteste thys man lowse, thou arte not the Emperours frend: *For whosoeuer maketh hymselfe a kynge, gaynsayeth the Emperour. *When Pilate herde those wordes, he brought forth Jesus, and sat vpon the iudgement seate, in the place that is called the pauemente, but in hebrue, Gabbatha. And it was the daye of the preparyng of the Easter, nearehande the syxte houre, and he sayeth vnto the Iewes: Beholde your kynge. But they cryed: Awaye wyth hym, awaye wyth hym, crucifye hym. Pilate sayeth vnto them: Shall I crucifye youre kynge? The hygh prestes answered: We haue no kynge but the Emperour. Therfore toke he hym vnto the, that he myght be crucifyed. And *they toke Jesus, & led hym forth. And bearynge þ crosse to hymselfe, he *wente forth vnto the place called þ place of dead mēs sculles, but in hebrue Golgotha, where they crucifyed hym & two wyth hym, one on ether syde, but Jesus in þ myddes. *Pilate wrote a title also, & set it vpon þ crosse. And ther was wrytten Jesus of Nazareth, kynge of the Jewes. Thys tytle dyd many of the Jewes reade, for the place where Jesus was crucifyed was neare to the cytie, & it was wrytten in Greke, Latine, and hebrue. Than sayd þ hygh prestes of the Jewes vnto Pilate:

Wryte

Sapie. 6. a. Johā. 3. d. Roma. 13. a

Actu. 17. b.

B Matth. 27. b Marc. 15. c Luce. 23. c

Luce. 23. c

Hebr. 13. a

Mat. 27. b. Marc. 15. c Luce. 23. b

Wryte not kynge of the Jewes, but that he hath sayde: I am kynge of the Jewes. Pilate answered: What I haue wrytten, that haue I wrytten.

Math. 27. b Marc. 15. c. ¶ * When the souldyers therfore had crucifyed hym, they toke hys garmentes, and made foure partes, vnto euery souldyer a parte and the cote. The cote was vnsowen, wrought vpon thorowe oute. Therfore sayde they to eche other: Let vs not cut it, but let vs caste lottes therevpon who shall haue it, that the scripture myght

Psal. 21. b be fulfylled, sayeng: * They haue parted my garmentes vnto themselues, and vpon my raymente haue they caste lottes. Thys dyd the souldyers in dede. Ther stode by the crosse of Jesus hys mother and hys mothers syster. Mary the wyfe of Cleophe, and Mary Magdalene. When Jesus nowe sawe hys mother and the disciple whome he loued standynge by, he sayde vnto hys mother: Woman beholde, [thys is] thy sonne. Afterwarde sayd he vnto the disciple: Beholde, [thys is] thy mother. And frō that houre dyd the disciple take her to hys [prouision.] Afterwarde Jesus knowynge that all thynges were

Psal. 68. c fulfylled, * that the scripture myght be fulfylled, he sayde: I am athyrst. And ther was set a vessell full of vynegre, & * they fylled a sponge wyth vynegre & hysope, & wyndyng it aboute [a rede,] they put it to hys mouthe.

Math. 27. c Marc. 15. b When Jesus nowe had taken the vynegre, he sayd: It is fynished, and the head beynge bowed, he gaue vp the

D ghoost. The Jewes than, (for so much as it was the day of preparyng,) that the

Noli scribere rex Iudęorum: sed quia ipse dixit: Rex sum Iudęorum. Respondit Pilatus: Quod scripsi, scripsi. Milites ergo cum crucifixissent eum, acceperunt uestimenta eius, & fecerunt quatuor partes, unicuique militi partem, & tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad inuicem: Non scindamus eam, sed sortiamur de illa cuius sit. Vt scriptura impleretur dicens: Partiti sunt uestimenta mea sibi, & super uestem meam miserunt sortem. Et milites quidem hęc fecerunt. Stabant autem iuxta crucem IESVS mater eius, & soror matris eius Maria Cleophę, & Maria Magdalene. Cum uidisset ergo IESVS matrem, & discipulum stantem quem diligebat, dicit matri suę: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit illam discipulus in sua. Postea sciens IESVS quia omnia consummata sunt, ut consummaretur scriptura, dicit: Sitio. Vas autem erat positum aceto plenum, illi autem spongiam plenam aceto hysopo circumponentes, obtulerunt ori eius. Cum ergo accepisset IESVS acetū, dixit: Cōsummatū est. Et inclinato capite, tradidit spiritū. Iudæi ergo (quoniā Parasceue erat) ut

non

nō remanerēt in cruce corpora sabbato (erat enim magnus dies ille sabbati) rogauerunt Pilatū, ut frangerētur eorū crura, & tollerētur. Venerūt ergo milites, & primi quidem fregerunt crura, & alterius qui crucifixus est cum eo. Ad IESVM autem cum uenissent, & uiderunt eum iam mortuum, non fregerunt eius crura, sed unus militum lancea latus eius aperuit, & continuo exiuit sanguis & aqua. Et qui uidit, testimonium perhibuit, & uerum est testimonium eius. Et ille scit quia uera dicit, ut & uos credatis. Facta sunt enim hæc ut scriptura impleretur, quę dicit: Os non cōminuetis ex eo. Et iterum alia scriptura dicit: Videbunt in quem transfixerunt Post hæc autem rogauit Pilatum Ioseph ab Arimathia (eo quod esset discipulus IESV, occultus autem propter metum Iudæorum) ut tolleret corpus IESV. Et permisit Pilatus. Venit ergo, & tulit corpus IESV. Venit autem & Nicodemus qui nenerat ad IESVM nocte primum, ferens mixturam myrrhæ & aloes, quasi libras centum. Acceperunt autē corpus IESV, & ligauerunt illud linteis cū aromatibus, sicut mos est Iudæis sepelire. Erat autem in loco ubi crucifixus est hortus, & in horto monumentum nouum, in quo nondum quisquam positus erat. Ibi ergo propter parasceuen Iudęorum, quia

the bodyes shulde not remayne on ꝑ crosse vpō the sabbat, (for that sabbat day was great,) they prayed Pilate that their legges myght be broken, & they take downe. Than came ꝑ souldyers, & brake ꝑ legges of the fyrste, & of the other that was crucifyed with hym. But whan they were come to Jesus, and saw hym nowe to be dead, they dyd not breake hys legges, but one of the souldyers opened hys syde wyth a spear, and *continently ther went oute bloude and water. And he that sawe it, dyd beare recorde, and hys recorde is true, and he knoweth that he sayeth true, that ye also maye beleue. These thinges were done that ꝑ scripture myght be fulfylled whych sayeth: * Ye shal not breake a bone of hym. And agayne another scripture sayeth: * They shall loke on hym whome they haue pearsed thorowe. * After thys dyd Joseph of Arimathia praye Pilate that he myght take downe the body of Jesu, (because he was a disciple of Jesu, but secretly for feare of ꝑ Jewes.) And Pilate graunted it. Than came he, & toke downe ꝑ bodye of Jesu. Ther came also [one] *Nicodemus, whych afore cam vnto Jesus by nyght, bryngyng Mirrhe & Aloes myxt together nearehande an hundreth pound. Than toke they the body of Jesu, & bounde it wyth lynnē clothes, & wyth ꝑ spices as ꝑ Jewes maner is to burye. And in the place where he was crucifyed ther was a garden, and in the garden a newe graue, wherin no man had yet ben layed. Therfore layde they Jesus there, because of the Jewes daye,

Exod. 12. g
Zacha. 12. c.
Mat. 27. g
Marc. 15. a
Luce. 23. c.
Johan. 3. a. and. 7. a

of

of preparynge, for the sepulchre was at hande. ✝

The. xx. Chapter. ✝

A Math. 28. a Marc. 16. a Luce. 24. a



M*the fyrst day of the sabbat, came Mary Magdalene early to the sepulchre, whā it was yet darke and sawe the stone taken awaye from the sepulchre. Therfore ranne she & came to Simon Peter and to the other Johan. 13. c and. 21. a. disciple*whome Jesus loued, and sayeth vnto them: They haue taken awaye the LORDE out of the graue, & we wote not where they haue layde hym. Luce. 24. a. *Therfore went out Peter & the same other disciple, and came to the graue. They rāne both together, and the same other disciple ranne aforesooner than Peter, and he came fyrste to the graue. And whan he had bowed hym downe, he saw the lynnē clothes layde, but he wente not in. Than came Simon Peter, followynge hym, and he entred into the sepulchre, & saw the lynnē clothes layd, and the napken that had ben vpō hys head, not layde wyth the lynnen clothes, but in a place seuerally wrapped together. Than went in also the same disciple that came fyrste to the graue, and he sawe & beleued. ffor as yet dyd not they know*the scripture, Psal. 15 b. Actu. 2. c. 13. d. 17. a that it behoued hym to ryse agayne frō the deade. ✝ Than went the disciples agayn together. ✝ B Luce. 24. a. *Mary stode wythout at the sepulchre weppynge. Now whan she wepte, she bowed her and loked into the sepulchre, and sawe two angels syttyng in whyte, one at the heade, and one at the fete, where the bodye of Jesus was layde.

They

quia iuxta erat monumentum, posuerunt IESVM.

CAPVT XX.



Na autē sabbati Maria Magdalene uenit mane, cū adhuc tenebræ essent, ad monumentum, & uidit lapidem sublatū a monumēto. Cucurrit ergo & uenit ad Simonē Petrū, & ad aliū discipulū, quē amabat Iesus, & dicit illis: Tulerūt Dñm de monumento, & nescimus ubi posuerūt eū. Exiit ergo Petrus, & ille alius discipulus, & uenerūt ad monumentū. Currebant autē duo simul, & ille alius discipulus præcucurrit citius Petro, & uenit primus ad monumētum. Et cū se inclinasset, uidit posita linteamia, nō tamē introiuit. Venit ergo Simon Petrus sequens eū, & introiuit in monumentū, & uidit linteamina posita, & sudariū quod fuerat super caput eius, nō cū linteaminibus positū, sed separatim inuolutum in unum locum. Tunc ergo introiuit & ille discipulus, qui uenerat primus ad monumētum, & uidit, & credidit: nondū enim sciebant scripturam, quia oportuit eum a mortuis resurgere. Abierunt ergo iterum discipuli ad semetipsos. Maria autem stabat ad monumentum foris plorans. Dum ergo fleret, inclinauit se, & prospexit in monumentum, & uidit duos angelos in albis sedentes, unum ad caput, et unum ad pedes, ubi positum erat corpus IESV.

Dicunt

Dicunt ei illi: Mulier, quid ploras? Dicit eis: Quia tulerunt Dominum meum, & nescio ubi posuerunt eum. Hæc cum dixisset, conuersa est retrorsum, & uidit IESVM stantem, & non sciebat quia IESVS est. Dicit ei IESVS: Mulier, quid ploras? Quem quæris? Illa autem existimãs quia hortulanus esset, dicit ei: Domine, si tu sustulisti eum, dicito mihi ubi posuisti eum, & ego eum tollam. Dicit ei IESVS: Maria? Conuersa illa dicit ei: Rabboni, quod dicitur magister. Dicit ei IESVS: Noli me tangere: nondum enim ascendi ad patrem meum. Vade autem ad fratres meos, & dic eis: Ascendo ad patrem meum, & patrem uestrum, Deum meum, & Deum uestrum. Venit Maria Magdalene annunciãs discipulis: quia uidi Dominum, & hæc dixit mihi. Cum ergo sero esset die illo una sabbatorum, & fores essent clausæ ubi erant discipuli propter metum Iudæorum, uenit IESVS & stetit in medio, & dixit eis: Pax uobis. Et cum hæc dixisset, ostendit eis manus, & pedes, & latus eius. Gauisi sunt ergo discipuli uiso Domino. Dixit ergo eis iterum: Pax uobis. Sicut misit me pater, & ego mitto uos. Hęc cũ dixisset, insufflauit, & dicit eis: Accipite spiritum sanctum. Quorũ remiseritis pecca-

They saye vnto her: Woman, what wepest thou? She sayeth vnto them: For they haue take away my LORDE, & I can not tell where they haue layed hym. Whã she had sayde thys, she turned herselfe aboute, and sawe Jesus standynge, and knew not that it was Jesus. Jesus sayeth vnto her: Woman, why wepest thou? Whome seekest thou? But she thynkynge that it hadde bene a gardener, sayde vnto hym: Syr, yf thou hast taken hym awaye, tell me where thou hast layde hym, & I wyll fetch hym. Jesus sayde vnto her: Mary. She beynge turned aboute, sayde vnto hym: Rabboni, whyche is to saye mayster. Jesus sayeth vnto her: Touche me not, for I am not yet ascended vp to my father. But go vnto * my bretherē & saye vnto them: * I go vp vnto my father & poure father, my God & youre God. * Mary Magdalene came shewynge the disciples: I haue sene ℔ LORDE, and these thynges hath he sayde vnto me. ✝ * Whan it was now late on the same fyrst daye of the sabbat, and the doores were shut where the disciples were, for feare of the Jewes, Jesus came & stode in the myddeste, and sayd vnto them: Peace be vnto you. And whan he saydthat, he shewed the hys handes, and fete, and hys syde. * Than were the disciples glad whã they had sene the LORDE. Than sayde he agayne vnto them: Peace be vnto you. * Lyke asthe father hath sente me, I also sende you. Whan he had sayde thys, he breathed [upon them,] and sayeth vnto them: Receaue ℔ holy goost. Whose synnes ye

pſal.22.c
Joh.16.b
Luce.24.a.
L
Luce.24.c.
Joh.16.c.
Gen.61.a.
Hiere.16.b
Luce.4.a
Joel.2.c.

shal forgeue, they are forgeuen them: and whose synnes ye retayne, they are retayned. ℣ + But Thomas one of the twelue, * whyche is called Didymus, was not wyth them whan Jesus came. Than sayd the other disciples vnto hym: We haue sene the LORDE. But he sayde vnto them: Wythout I shal se in hys handes the prynte of the nayles, and put my fynger into the place of the nayles, and put my hande into hys syde, I wyll not beleue. And after eyghte dayes were hys disciples agayne wythin, & Thomas wyth them. Jesus cam the doores beynge shutte, and stode in the myddes, & sayd vnto them: Peace be vnto you. After that sayeth he vnto Thomas: Reache hether thy fynger, and se my handes: & reache hether thy hande, & put it into my syde, & be not vnbeleuyng, but beleuyng. Thomas answered and sayde vnto hym: My LORDE and my God. Jesus sayeth vnto hym: Thomas, because thou hast sene me, thou hast beleued. Blessed ar they that haue not sene, & haue beleued. ℣ *And many other tokens dyd Jesus in the syghte of hys disciples, whyche are not wrytten in thys boke. But these thynges are wrytten: that ye maye beleue þ Jesus is Christ the sonne of God, & that ye beleuyng maye haue lyfe in hys name.

Joh. 11. d

Joh. 11. d.

The. xxi. Chapter. +

AFterward dyd Jesus shew hymselfe agayne at the see of Tyberias. And on thys wyse dyd he shew hymself: Ther were together Simon Peter and Thomas whych is called Didymus,

peccata, remittuntur eis: & quorũ retinueritis, retenta sunt. Thomas autem unus ex duodecim, qui dicitur Didymus, nõ erat cũ eis quando uenit IESVS. Dixerunt ergo ei alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi uidero in manibus eis fixuram clauorũ, & mittam digitum meum in locum clauorũ, & mittam manum meam in latus eius, non credam. Et post dies octo, iterum erant discipuli eius intus, & Thomas cum eis. Venit IESVS ianuis clausis, & stetit in medio, & dixit eis: Pax uobis. Deinde dicit Thomæ: Infer digitum tuum huc, & uide manus meas, & affer manum tuam, & mitte in latus meum, & noli esse incredulus, sed fidelis. Respondit Thomas, & dixit ei: Dominus meus, & deus meus. Dicit ei IESVS: Quia uidisti me Thoma, credidisti: Beati qui non uiderunt, & crediderũt. Multa quidem & alia signa fecit IESVS in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc. Hæc autẽ scripta sunt, ut credatis quia IESVS est Christus filius dei, & ut credentes uitam habeatis in nomine eius.

CAPVT XXI.

POstea manifestauit se iterum IESVS ad mare Tyberiadis. Manifestauit autem sic: Erant simul Simon Petrus, & Thomas qui dicitur Didymus,

mus, & Nathanael qui erat a Cana Galilææ, & filii Zebedæi, & alii ex discipulis suis duo. Dicit eis Simon Petrus: Vado piscari. Dicunt ei. Venimus & nos tecum. Et exierunt, & ascenderunt in nauim, & in illa nocte nihil prendiderunt. Mane autem facto, stetit IESVS in littore: non tamen cognouerunt discipuli quia IESVS est. Dicit ergo eis IESVS: Pueri, nunquid pulmentum habetis? Responderunt ei: Non. Dixit eis: Mittite in dexteram nauigii rete, & inuenietis. Miserũt ergo, & iam non ualebant illud trahere præ multitudine piscium. Dicit ergo discipulus ille quem diligebat IESVS Petro: Dominus est. Simon Petrus cum audisset quia dominus est, tunica succinxit se, (erat enim nudus,) & misit se in mare. Alii autem discipuli nauigio uenerunt (non enim longe erant a terra, sed quasi cubitis ducentis) trahentes rete piscium. Vt ergo descenderunt in terram, uiderunt prunas positas, & piscem superpositum, & panem. Dicit eis IESVS: Afferte de piscibus quos prendidistis nunc. Ascendit Simon Petrus, & traxit rete in terram plenum magnis piscibus centum quinquaginta tribus. Et cum tot essent, non est scissum rete. Dicit eis IESVS: Venite, prandete. Et nemo audebat discumbentium interrogare eũ: Tu quis es? sciẽtes

mus, and * Nathanael that was of Cana of Galile, and the chyldren of Zebede, and two other of hys disciples. Simon Peter sayeth vnto them: I go to fyshe. They saye vnto hym: We come also wyth the. And they wente oute, and gat them vp into a shyp, & that nyght toke they nothyng. But whan it was become mornyng, Jesus stode on the shore: neuertheles the disciples knewe not that it was Jesus. Than sayeth Jesus vnto them: Chyldren, haue ye ony meate? They answered hym: No. He sayde vnto them: * Caste out the net on the ryght syde of the shyp, & ye shal fynde. Than caste they oute, and were not nowe able to drawe it for the multitude of fyshes. Thã disciple, * whõ Jesus loued, sayde vnto Peter: It is the LORDE. Whan Simon Peter herde that it was the LORDE, he gyrded hys cote aboute hym, (for he was naked,) & lepte into the see. But the other disciples came by shyp, (for they were not farre from the lande, but as it were two hundreth cubites) drawynge the nette of fyshes. Whan they came downe to lande, they sawe burnynge coles layde, & a fyshe layde thereon, and breade. Jesus sayeth vnto them: * Bryngehether of the fyshes that ye haue taken now. Simon Peter wente vp, and drue the nette vpon the lande, full of greate fyshes, hundreth and thre and fyfetye. And whan ther were so manye, [yet] brake not the nette. Jesus sayeth vnto them: Come, dyne. And none of them that dyd eate durste axe hym: Who arte thou? knowynge

Joh. 1.a

Luce. 5.a

Johan. 13.c.

Luce. 24.d

quia

that it was the LORDE. And Jesus came and toke the breade, and gaue it them, and the fysh lykewyse. Thys is nowe the thyrde tyme that Jesus was shewed vnto his disciples, whan he was rysen from the dead. ✝ Whã they than had dyned, Jesus sayeth vnto Simon Peter: Simon Jona, loueste thou me more than these? he sayeth vnto hym: Yee LORDE, thou knoweste that I loue the. he sayeth vnto hym: Fede my lambes. he sayeth agayne vnto hym: Simon Jona loueste thou me? he sayeth vnto hym: Yee LORDE, thou knoweste that I loue the. he sayeth vnto hym: Fede my lambes. he sayeth vnto hym the thyrd tyme: Simõ Jona loueste thou me? Peter was sorry, because he sayde the thyrde tyme vnto hym: Loueste þ me? and he sayd vnto hym: *LORD, thou knoweste all thynges, thou knoweste that I loue the. he sayeth vnto hym: Fede my shepe. *Verely verely I saye vnto the, whan thou wereste yonge, thou dyddeste gyrde the, & walkedeste where thou woldeste: *but whã thou shalt be olde, thou shalt reache oute thy handes, and another shall gyrde the, and leade the whether thou wylt not. But thys he sayd sygnifyenge by what death he shulde glorify God. And whan he had sayd that, he sayeth vnto hym. ✝ Followe me. Peter beynge turned aboute sawe the same disciple whome Jesus loued followynge, *whych also leaned vpõ hys breste at the supper, & sayd: LORDE, who is it that shall betraye the? Whan Peter than sawe the same, he sayeth vnto Jesu: But LORDE, what

Johan. 16. d

Johan. 13. d

Actu. 12. a

Johan. 13. c.

quia Dominus est. Et uenit IESVS, & accepit panem, & dabat eis, & piscem similiter. Hoc iam tertio manifestatus est IESVS discipulis suis, cum surrexisset a mortuis. Cum ergo prandissent, dicit Simoni Petro IESVS: Simon Iona diligis me plus his? Dicit ei: Etiam Domine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei itetum: Simon Iona diligis me? At illi: Etiam Domine, tu scis, quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tertio: Simon Iona, amas me? Contristatus est Petrus, quia dixit ei tertio: Amas me? & dixit ei: Domine, tu omnia scis, tu scis quia amo te. Dicit ei: Pasce oues meas. Amen amen dico tibi, cum esses iunior, cingebas te, & ambulabas ubi uolebas: cum autẽ senueris, extendes manus tuas, & alius te cinget, & ducet quo tu non uis. Hoc autem dixit, significans qua morte clarificaturus esset Deum. Et cum hoc dixisset, dicit ei: Sequere me. Conuersus Petrus uidit illum discipulũ, quem diligebat IESVS, sequentem, qui & recubuit in cœna super pectus eius, & dixit: Dñe, quis est qui tradet te? Hunc ergo cum uidisset Petrus, dicit Iesu: Dñe, hic

hic autem quid? Dicit ei IESVS: Si eum uolo manere donec ueniam, quid ad te? tu me sequere. Exiuit ergo sermo iste inter fratres, quia discipulus ille nõ moritur. Et non dixit ei IESVS: Non moritur, sed: Si eum uolo manere donec ueniam, quid ad te? Hic est discipulus ille qui testimonium perhibet de his, & scripsit hęc, & scimus quia uerum est testimonium eius. Sunt autẽ & alia multa, quę fecit IESVS, quæ si scribantur per singula, nec ipsum arbitror mundum capere posse eos qui scribendi sunt libros.

what shall thys? Jesus sayde vnto hym: Yf I wyll hym to tary vntyll I come, what is that vnto the? Folowe thou me. Than went thys sayenge abrode amonge the brethren: That that disciple dyeth not. And Jesus sayd not vnto hym: he dyeth not, but: Yf I wyll haue hym to tary vntyll I come, what is that to þ? Thys is the same disciple, whyche beareth wytnesse of these thynges, and we knowe that hys wytnesse is true. ✣ But ther are many other thynges also that Jesus dyd, the which yf they were wrytten one after another, I suppose þ world shulde not be able to cõtayne þ bokes that are to be wrytten. Joh. 21. B.

Euangelii secundum Ioannem Finis.

¶ The ende of the gospell after Jhon.

ACTA

Apostolorum, qui est liber secundus Euangelii S. Lucæ.

¶ The actes

of the Apostles, whych is the seconde boke of the Gospell of S. Luke.

CAPVT PRIMVM.

The fyrst Chapter. 4

PRimum quidẽ sermonem feci de omnibus o Theophile, quæ cœpit IESVS facere & docere, usq; in diem qua (præcipiẽs Apostolis per spiritũ sanctũ quos elegit) assũptus est: quibus & prębuit seipsum uiuũ post passionem suam in

THe fyrst treatyse verely o Theophile, haue I made of all thynges þ whych Jesus began to do & to teache, vntyll the daye where in he (commaundynge the Apostles, whome he dyd chose by þ holy goost,) was take vp: vnto whõ also ✣ he shewed hymselfe alyue after hys passion A

by many tokens, appearynge vnto them by the space of fortye dayes, and speakynge of the kyngdome of
Luce.24.b. God. * And eatyng he commaunded that they shulde not departe from Ie rusalem, but wayte for the promyse
Johñ.14.c. of the father, * the whych (sayd he) ye
Matth.3.b. haue herde of my mouth. * For Jhon
Actu.11.b. verely baptysed with water, but ye shalbe baptysed with the holy goost, after these fewe dayes. Therfore dyd they that were come together, aske
Matth.24.a hym sayenge: * LORDE shalt thou at this tyme restore the kyngedome
Matth.24.c vnto Israell? he sayd vnto them: * It behoueth you not to knowe the tymes or seasons, the whyche the father
Luce.24.d hath set in hys owne power: * but ye
Actu.1.a shall receaue the power of the holye
Actu.1.d. goost cõmynge into you, * & ye shalbe wytnesses vnto me in Jerusalem,
Johan.15.b and in all Jewry, and Samaria, and vntyll the ende of ꝑ earth. * And whã
Matth.28.b he had sayd these thynges, he was ta-
Marci.16.c ken vp, as they loked vpon hym, and
Luce.24.d. a cloud receaued hym frõ theyr syght. And whan they beheld hym, goynge vp to heauen, beholde, two men stode by them in whyte garmentes, whych also sayde: Ye men of Galile, what stande ye lokynge vp into heauen? This Jesus whych is taken vp
Dani.7.b to heauen from you, * shall so come
Matth.24.c as ye haue sene hym goynge into hea-
Marci.13.c uen. ✝ Than returned they to Jeru-
Luce.17.c salem from the mounte whych is cal-
and 21.d led Oliuete, the whyche is nye to Je-
✝ A sabbat rusalē, hauyng a sabbats iourney.
iourney is a myle, or so much as a man can go after Sõne set.
And wha they were gone in, they
Matth.10.a wẽt vp into a parlour, where abode * Pet. & Jhon, & James, & Andrew,

Phi-

in multis argumentis, per dies quadraginta apparens eis, & loquens de regno Dei. Et conuescens præcepit eis, ab Hierosolymis ne discederent, sed expectarent promissionem patris quam audistis (inquit) per os meum. Quia Ioannes quidem baptizauit aqua, vos autem baptizabimini spiritu sancto nõ post multos hos dies. Igitur qui conuenerant, interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israel? Dixit autem eis: Non est vestrum nosse tempora uel momenta, quæ pater posuit in sua ipsius potestate: sed accipietis uirtutẽ superuenientis spiritus sancti in uos, & eritis mihi testes in Hierusalem, & in omni Iudæa, & Samaria, & usq; ad ultimum terræ. Et cum hæc dixisset, uidentibus illis eleuatus est: & nubes suscepit eum ab oculis eorum. Cumque intuerentur in cœlum euntem illum, ecce duo uiri astiterunt iuxta illos in uestibus albis, qui & dixerunt: Viri Galilæi, quid statis aspicientes in cœlum? Hic IESVS qui assumptus est a uobis in cœlum, sic ueniet, quemadmodũ uidistis eum euntem in cœlum. Tunc reuersi sunt Hierosolymam a monte qui uocatur Olueti, qui est iuxta Hierusalem, sabbati habens iter. Et cum introissent, in cœnaculum ascenderunt, ubi manebat Petrus & Ioãnes, & Iacobus, & Andreas,

Philip-

Philippus et Thomas, Bartholomæus & Matthæus, Iacobus Alphæi, & Simon Zelotes, & Iudas Iacobi. Hi omnes erant perseuerantes unanimiter in oratione, & obsecratione cum mulieribus & Maria matre IESV & fratribus eius. In diebus his exurgens Petrus in medio fratrũ, dixit: (Erat autem turba hominum simul fere centum & uiginti) Viri fratres, oportet impleri scripturam quam prædixit spiritus sanctus per os Dauid de Iuda, qui fuit dux eorum, qui comprehenderunt IESV. Miqui cõnumeratus erat in nobis, & sortitus erat sortem ministerii huius. Et hic quidem possedit agrum de mercede iniquitatis, & suspensus crepuit medius, & diffusa sunt omnia uiscera eius. Et notum factum est omnibus habitantibus Hierusalem, ita ut appellaretur ager ille lingua eorum Aceldema, hoc est: ager sãguinis. Scriptum est enim in libro psalmorum: Fiat commoratio eorum deserta, & non sit qui inhabitet in ea, & : Episcopatum eius accipiat alter. Oportet ergo ex his uiris qui nobiscum sunt congregati in omni tempore, quo intrauit & exiuit inter nos Dominus IESVS, incipiens a baptismate Ioannis, usque in diem qua assumptus est a nobis, testẽ resurrectionis eius nobiscũ fieri unũ ex istis. Et statuerunt duos, Ioseph, quocatur

Phillippe and Thomas, Bartholomewe & Matthewe, Iames the sonne of Alpheus, & Simon Zelotes, & Iudas Iames sonne. These all were cõtinuynge wyth one accorde in prayer and supplicacion, wyth the wemẽ, and Mary the mother of Jesu, & hys brethren. ✠ In these dayes Peter rysynge in the myddes of the brethren, sayd: (And the company of men together were nearehande hundreth and twenty.) Ye men [and] brethren, the scripture must be fulfylled, ¶ wheche the holy gooste hath spoken before by the mouth of Dauid concernynge Iudas, whyche was * the gyde of them that toke Jesus, ‡ the whych was nõbred amonge vs, and had optayned a rowme of thys ministracion. * And thys truely hath possessed the felde of the rewarde of wyckednesse, and beynge hanged, he burst in the myddes, and all hys bowels gusshed out. And it is made knowen vnto all them that dwell at Jerusalem, insomuche that the same feld was called in theyr tunge, Aceldema, that is, the bloude felde. ffor it is wrytten in the boke of the Psalmes: * Let theyr habitacion be voyde, and let ther be no man that dwell therein. And * hys bysshoprype another take. Wherfore, of these men that haue ben gathered wyth vs all the whyle that the LORDE Jesus wente in and out amonge vs, begynnynge at the baptyme of Jhon, vntyll the daye wherein he was taken vp from vs, one of these muste wyth vs be wytnesse of hys resurrection. * And they appoynted two, ‡ Joseph whyche is called

Mar. 3.b Luce. 6.b and. 9.d

L

Math. 16.e Joan. 12.e ‡ Mar. 10.e

Math. 27.e

M

Psal. 68.b

Psal. 108.e

Actu. 6.e

‡ Actu. 4.b

Barsabas, whyche is surnamed Iustus, & Mathias. And they prayenge,
2. Par. 29. c. sayd: Thou LORDE, *whych knowest the hartes of all men, shewe whych one of these twayne thou hast chosen to take the rowme of this mynistracion & Apostlesshyppe, from the whyche Judas is decaied, that he
Pson. 16. d. myght go into his owne place. *And they gaue them the lottes, and the lot fell vpon Mathias, and he was coūted wyth the eleuen Apostles. ✝

The. ii. Chapter. ✝

Leui. 23. c. Deute. 16. c. Luce. 24. d.
AND whā ꝑ dayes of *Whytsontyde were fulfilled, they were all together in one place. And sodenlye ther happened a sounde from heauen, as of a myghty wynde, and it fylled all the house where they were syttynge. And ther appeared vnto them clouen tunges, lyke fyre, and sat vpon euery one of them, and they all were *fylled wyth the holy goost, ✝and they began to speake wyth sundrye tunges, as the holy goost gaue them to vtter. Ther were dwellynge at Ierusalem Jewes deuoute men, of euerye nacion that is vnder the heauen. Nowe whan thys voyce was happened, the multitude came together, and were abashed in mynde: for euerye man herde them speake wyth hys owne tunge. And they were all astonnyed and marueyled, sayenge: Beholde, are not all these that speake Galileans? and howe haue we herde euery man ourr language, wherin we are borne? the Parthians, and Medes and Elamites, and they that dwel in Mesopotamia, Iewry, &

Ioha. 7. b. Actu. 4. d. & 8. 17. & 19. 6. ✝ Mat. 16. c.

Barlabas, qui cognominatus est Iustus, & Mathiam. Et orantes dixerunt: Tu Domine qui corda nosti omnium, ostende quem elegeris ex his duobus unum, accipere locum ministerii huius & apostolatus, de quo præuaricatus est Iudas, ut abiret in locum suum. Et dederunt sortes eis, & cecidit sors super Mathiam, & annumeratus est cum undecim Apostolis.

CAPVT II.

ET cum completentur dies pentecostes, erant omnes pariter in eodem loco. Et factus est repente de cœlo sonus, tanquam aduenientis spiritus uehementis, & repleuit totam domum ubi erant sedentes. Et apparuerunt illis dispartitę linguę tanquam ignis, seditque supra singulos eorum, & cœperunt loqui uariis linguis, pro ut spiritus sanctus dabat eloqui illis. Erant autem in Hierusalem habitantes Iudæi, uiri religiosi, ex omni natione, quæ sub cœlo est. Facta autem hac uoce, conuenit multitudo, & mente confusa est, quoniam audiebat unusquisque lingua sua illos loquentes. Stupebant autem omnes, & mirabantur, dicentes: Nonne ecce omnes isti qui loquuntur Galilæi sunt? & quomodo nos audiuimus unusquisque linguam nostrā, in qua nati sumus? Parthi, & Medi, & Elamitę, & q̄ habitāt Mesopotamiā, Iudæā, &

Cappado-

Cappadociã, Pōtum, & Aſiam,
Phrygiã, & Pamphyliã, Aegyptũ & partes Lybię quę eſt circa
Cyrenẽ, & aduenę Romani, Iudęi quoque & Proſelyti, Cretes,
& Arabes, audiuimus eos loquẽtes noſtris linguis magnalia dei.
Stupebant autem omnes & mirabantur, admodum dicentes: Quidnam uult hoc eſſe? Alii autem irridentes, dicebant: Muſto pleni ſunt iſti. Stans autem Petrus cum undecim, leuauit uocem ſuam, & locutus eſt eis: Viri Iudęi, & qui habitatis Hieruſalẽ uniuerſi, hoc uobis notum ſit, & auribus percipite uerba mea: Non enim ſicut uos æſtimatis, hi ebrii ſunt, cũ ſit hora diei tertia, ſed hoc eſt quod dictum eſt per prophetam Ioel: Et erit in nouiſſimis diebus, dicit Dominus, effundam de ſpiritu meo ſuper omnem carnẽ, & prophetabũt filii ueſtri & filię ueſtræ &, iuuenes ueſtri uiſiones uidebunt, & ſeniores ueſtri ſomnia ſomniabunt. Et quidem ſuper ſeruos meos, & ſuper ancillas meas in diebus illis effundam de ſpiritu meo &, & prophetabunt, & dabo prodigia in cœlo ſurſum, & ſigna in terra deorſum, ſanguinẽ, & ignẽ, & uaporem fumi. Sol conuertetur in tenebras, & luna in ſanguinem, antequam ueniat dies Domini magnus & manifeſtus. Et erit, omnis quicunq; inuocauerit nomẽ dñi, ſaluus erit. Viri Iſraelitę audite uerba hęc: Ieſum Nazarenum, uirum probatum a

Deo

Cappadocia, Pontus and Aſia, and
Pamphilia, Egypte, & the parties of
Libia, whych is aboute Cyrene, & the
ſtraungers of Rome, the Iewes alſo
and * Proſelytes, the Cretians and
the Arabians, we haue herde them
ſpeake the great workes of God with
oure owne tunges. † They were all
aſtonnyed and marueyled, ſayenge
to eche other: What wyll this be? But
other mockynge, ſayd: Theſe are full
of ſwete wyne. + Than dyd Peter
ſtandynge wyth the eleuen, lyfte vp
hys voyce, and ſayde vnto them: Ye
men of Iewry, and ye all that dwell
at Ieruſalem, be thys knowen vnto
you, and perceaue my wordes wyth
youre eares: For theſe be not dronke,
as ye ſuppoſe, ſeynge it is the thyrde
houre of the daye, but thys is it, that
is ſpoken by Ioel the prophete: * And
it ſhall come to paſſe in ỹ laſte dayes
ſayeth the LORDE: I ſhall poure oute
of my ſpirete vpõ all fleſhe, & your ſonnes & * your doughters ſhall prophecy, & your yong men ſhal ſe viſions, & * your olde mẽ ſhal dreame dreames.
And truely on my ſeruauntes and on
my handemaydes ſhall I poure forth
of my ſpirete in thoſe dayes, and they
ſhall prophecy, * and I ſhall geue wõders in heauẽ aboue, & tokẽs in earth
beneth, bloude, & fyre, and vapoure of
ſmoke. The Sonne ſhalbe turned into darkeneſſe, & the Moone into bloud
before ỹ great & manifeſt daye of the
LORDE do come. And it ſhall come to
paſſe, ỹ * euery man ỹ ſhall call vpõ ỹ
name of ỹ LORDE, ſhalbe ſaued. †
+ Ye mẽ of Iſrael heare theſe wordes
Ieſus of Nazareth, ỹ man alowed of

God

Act. 13.b

Eſay. 44.a
Ezech. 36.b
Joel. 2.b

Luce. 1.f
Actu. 21.b

Actu. 10.b
and. 16.b.

Eſayh. 27.f
Luce. 23.b

Rom. 10.b

L

God among you wyth miracles, wõ
ders, and tokens, the which God hath
wrought by hym in the myddeste of
Math.27.c you, as ye know: * The same, (beyng
taken, by the afore defyned counsell &
forekno wlege of God) haue ye pu-
tyshyng hym slayen by the hãdes of
Actu.10.a. wycked mẽ: * whõ God hath raysed
vp the sorowes of hell beynge loused,
for so muche as it was impossible
hym to beholde there wyth. For Da-
Psal.15.b uid sayeth of hym: * I haue alwaye
set the LORD afore me in my syght,
for he is at my ryghthande leste I be
moued. Therfore my harte is glad,
& my tunge hath reioyced: moreouer
my flesh also shall reste in hope.
For thou shalt not leaue my soule in
hell, nother shalt thou suffre thy holy
one to se corrupciõ. Thou hast made
ꝑ wayes of lyfe known vnto me, thou
shalt make me ful of ioyfulnesse with
thy countenaũce. ¶ Ye mẽ [and] bre
thren, let me boldely speake vnto you
2.Reg.2.b. of Dauid the Patriarche, * for he al
so is dead and is buryed, & hys sepul-
chre is wyth vs vntyll thys daye.
D Wherfore seyng he was a prophete, &
knewe that God wyth an othe had
Psal.131.b swore vnto hym, * of ꝑ frute of hys
loynes to syt vpõ hys seate, seynge it
afore hand he spake of the resurrection
of Christ. For he was nother lefte in
hel, nor hys flesh saw corrupciõ. The
same Jesus hath God raysed agayne
Johan.15.a * whose wytnesses we are. Seyng thã
Actu.1.a. that he is ‡ exalted by the ryght-
‡Phil.2.g. hande of God, and the promyse of
the holy goost beynge receaued of the
father, he hath poured out thys gyft
that ye se and heare. For Dauid

Deo in uobis uirtutibus, prodi-
giis, & signis quæ fecit Deus per
illum in medio uestri, sicut uos
scitis: hunc (definito consilio &
præscientia Dei traditum) per
manus iniquorum affligentes, in-
teremistis: quem deus iuscitauit
solutis doloribus inferni, iuxta
quod impossibile erat teneri il-
lum ab eo. Dauid enim dicit in
eum: Prouidebam Dominum
in conspectu meo semper, quo-
niam a dextris est mihi ne com-
mouear. Propter hoc lætatum
est cor meum, & exultauit lin-
gua mea: insuper & caro mea re-
quiescet in spe. Quoniam non
derelinques animam meam in
inferno, nec dabis sanctum tu-
um uidere corruptionem. Notas
mihi fecisti uias uitæ, replebis
me iocunditate cum facie tua.
Viri fratres liceat audẽter dice-
re ad uos de patriarcha Dauid,
quoniã & defunctus est, & sepul
tus est, & sepulchrũ eius est apud
nos usq; in hodiernũ diẽ. Prophe
ta igitur cũ esset, & sciret quia iu
rando iurasset illi Deus, de
fructu lumbi eius sedere super se
dem eius, prouidens locutus
est de resurrectione Christi.
Quia neque derelictus est in in-
ferno, neque caro eius uidit
corruptionem. Hunc IESVM
resuscitauit Deus, cuius nos te-
stes sumus. Dextera igitur Dei
exaltatus, & promissione spi-
ritus sancti accepta a patre, ef-
fudit hoc donum, quod uos ui-
detis & auditis. Nõ enim Dauid

ascendit in cœlum, dicit autem ipse: Dixit Dominus Domino meo, sede a dextris meis: Donec ponam inimicos tuos scabellum pedum tuorum. Certissime sciat ergo omnis domus Israel, quia & Dominum & eum Christum fecit Deus hunc IESVM, quē uos crucifixistis. His autem auditis, compuncti sunt corde, & dixerūt ad Petrum & ad reliquos Apostolos: Quid faciemus uiri fratres? Petrus autem ad illos: Pœnitentiam (inquit) agite, & baptizetur unusquisque uestrum in nomine IESV Christi, in remissionem peccatorum uestrorum, & accipietis donum spiritus sancti. Vobis enim est promissio & filiis uestris, & omnibus qui longe sunt, quoscunque adnocauerit Dominus Deus noster. Aliis etiam uerbis plurimis testificatus est, & exhortabatur eos, dicens: Saluamini a generatione ista praua. Qui ergo receperunt sermonem eius, baptizati sunt, & appositę sunt in die illa animæ credentium circiter tria milia. Erant autem perseuerantes in doctrina Apostolorū, & communicatione, & fractione panis, & orationibus. Fiebat autē omni animæ timor. Multa quoq; prodigia & signa per Apostolos fiebant in Hierusalem, & metus erat magnus in uniuersis. Oēs etiā qui credebant erāt pariter & habeant oia communia. Possessiones & substātias uendebant, & dividebāt illa omnibus, prout

is not gone vp into heauē, but he sayeth hymselfe: *The LORD sayd vnto my LORD, sytte at my ryght hād, vntyll I set thyne enemyes a stoole for thy fete. Let all the house of Israel therfore knowe surely that God hath made the same Jesus, whom ye haue crucifyed both LORDE and Christ. *These thynges beynge herde, they were pryked at the harte, and sayde vnto Peter, & the other Apostles: Ye men [and] brethren, *what shall we do? But Peter (sayd) vnto them: Repente, and let euery one of you be baptysed in the name of Jesu Christe for the remission of your synnes, and ye shall receaue the gyfte of the holye goost. For vnto you is the *promysse [made,] and vnto your chyldre, and vnto all men that are farre of, whom so euer the LORDE our God shall call hetherto. And wyth many other wordes dyd he wytnesse and exhorte them, sayenge: Be saued from thys *wycked generatiō. They than that dyd receaue hys worde, were baptysed, and in that daye ther were added [vnto them] aboute thre thousande beleuynge soules. And they were continuynge in the doctrine of the Apostles, and in the communion and in the breakynge of breade, and prayers. And ther came a feare vpon euery soule. And many wonders and tokens were done by the Apostles at Jerusalem, and a greate feare was on euery one. And all they that beleued, were together, * and hadde all thynges commune. They solde theyr possessions and substaunces, and parted them vnto euery one, after

psal.109.a

Luce 9.b. Actu.9.a and.16.b.

Joel.2.c

esay.16.a

Actu.4.b.

after as euery one had nede. And con-
tinuyng daylye one mynded in ꝑ tem-
Mary. 58. b. ple, and *breakyng bread aboute the
houses, they toke meate wyth ioye &
syngleneſſe of harte, prayſyng God
togither, and hauynge fauoure wyth
Iohn. 6. g. all the people. *And the LORDS
1. Cor. 5. 8 ioyned dayly therevnto them that
ſhulde be ſaued.

The. iii. Chapter.

A PEter and Jhon wente vp into ꝑ temple at ꝑ nyneth houre of prayer. And a cer-
ta yne man, whyche was halte frō hys mothers wombe, was
borē, whom they ſet dayly at ꝑ gate of the temple, whych is called ꝑ Bew-
tyfull, that he myght axe almeſſe of ꝑ goers into ꝑ temple. The ſame whan
he ſawe Peter and Jhon, beggynnyng to entre into the temple, he axed that
he myghte receaue an almeſſe. And Peter wyth Jhon beholdynge hym,
ſayde: Loke on vs. And he loked on them, hoppynge that he ſhulde haue re-
ceaued ſomethyng of them. But Pe-
ter ſayde: Syluer and golde haue I
not, but that I haue, that geue I the:
Iohan. 4. a *In the name of Jeſus Chriſt of Na-
zareth ryſe, & walke. And hys ryghte
hande taken, he lyfte hym vp. And
ſtraycht waye were hys legges and
fete ſtrengthed, and leapyng he ſtode
and walked and entred into the tem-
ple wyth them, walkynge, and lea-
B pynge, and prayſynge God. And all
the people ſawe hym walkynge and
prayſynge God. And they knew hym
that he it was that ſat for almeſſe at
the beutyfull gate of the temple,
Iames. 5. c. *and they were fylled wyth wonde-
ſynge

PREUT cuiq; opus erat. Quotidie
quoque perdurātes unanimiter
in templo, & frangētes circa do-
mos panem, ſumebant cibum cū
exultatione, & ſimplicitate cor-
dis, collaudantes Deum, & ha-
bentes gratiam ad omnem ple-
bem. Dominus autem augebat
qui ſalui fierēt quotidie in idipſū

CAPVT III.

PEtrus autem & Ioan-
nes aſcendebant in tē
plum ad horam oratio
nis nonam. Et quidam
uir qui erat claudus ex utero ma
tris ſuę baiulabatur, quem pone-
bant quotidie ad portam tēpli,
quę dicitur Speciosa, ut peteret
eleemoſynam ab introeuntibus
in templum. Is cum uidiſſet Pe-
trum & Ioannem incipientes in
troire in templum, rogabat ut e-
leemoſynam acciperet. Intuens
autem in eū Petrus cū Ioāne, di-
xit: Reſpice in nos. At ille inten
debat in eos, ſperans ſe aliquid
recepturū ab eis. Petrus autē di-
xit: Argentū & aurum non eſt mi
hi, quod autem habeo, hoc tibi
do: In noie IESV Chriſti Naza
reni ſurge, & ābula. Et apprehēſa
manu eius dextera, alleuauit eū.
Et protinus cōſolidatæ ſūt baſes
eius & plātę, & exiliens ſtetit, &
ābulabat, & intrauit cū illis in tē
plū ambulans, & exiliēs, & lau-
dās deū. Et uidit oīs populus eū
ābulātē & laudantē Deū. Cogno-
cebāt autē illum, q̄ ipſe erat qui
ad eleemoſynā ſedebat ad ſpe-
ciosā portā tēpli, & impleti ſūt ſu

pore

pore & extási in eo quod contigerat illi. Cum uiderent autem Petrum & Ioannem, cucurrit omnis populus ad eos ad porticum, qui appellatur Salomonis, stupentes. Videns autem Petrus, respondit ad populum: Viri Israelitæ, quid miramini in hoc, aut nos quid intuemini, quasi nostra uirtute, aut potestate fecerimus hunc ambulare? Deus Abraham, & deus Isaac, & deus Iacob, deus patrum nostrorum glorificauit filium suum IESVM, quem uos quidem tradidistis, & negastis ante faciem Pilati, iudicante illo dimitti. Vos autem sanctum & iustum negastis, & petistis uirum homicidam donari uobis: authorem uero uitæ interfecistis, quem deus suscitauit a mortuis, cuius nos testes sumus. Et in fide nominis eius, hunc quem uos uidetis & nostis, confirmauit nomen eius, & fides quæ per eum est, dedit integram sanitatem istam in conspectu omnium uestrum. Et nunc fratres scio, quod per ignorantiam fecistis, sicut & principes uestri. Deus autem quæ prænunciauit per os omnium prophetarũ pati Christum suum, sic impleuit. Pœnitemini, igitur, & conuertimini, ut deleantur peccata uestra, ut cum uenerint tempora refrigerii a cõspectu Domini, & miserit eum qui prædicatus est uobis IESVM Christum, quem oportet quidem cœlum suscipere usq; in tempo-

rynge were astonnyed at the same that had happened vnto hym. Whan all the people saw Peter & Jhon, they wonderynge ranne vnto them to the ✱porche whych is called Salomons. Peter seynge it, answered to the people: + Ye men of Israell, why marueyle ye at thys, or what do ye beholde vs, as though we had made thys same to walke by your owne strẽgth or power? The God of Abraham, & the God of Isaac, and the God of Jacob, the God of our fathers hath glorifyed hys sonne Jesus, ✱ whome ye truely haue delyuered and denyed in the presence of Pilate, he iudgynge hym to be letten lowse. But ye haue denyed the holy and ryghteous, and haue desyred the manslayer to be geuen you, but the author of lyfe haue ye slayen, whome God hath raysed from the deade, whose wytnesses we be. And in the fayth of his name hath hys name confirmed the same whom ye se and knowe: and the fayth that is thorowe hym hath geuen hym thys whole strength in the syghte of you all. And nowe brethren I knowe, that ✱ thorowe ignorãnce ye haue done it, lyke as youre rulers also. But the thynges that God shewed afore by the mouth of all hys prophetes that hys Christe shulde suffre, he hath so fulfylled them. Repente therfore and be turned, that ✱ youre synnes maye be done awaye, that whan the tymes of refreshynge shall come from the presence of the LORDE, and he sende vnto you the same Jesus Christ that is preached vnto you, whych verely must receaue heauen vntyll the tymes

9. Reg. 6. a. Johan. 10. c. Actu. 5. b.

Math. 17. c Luce. 23. b

L

1. Cor. 2. a

Eccli. 17. b

tymes of restorynge agayne of all thynges that God hath spoke by the mouthe of hys holye prophetes, sence the begynnyng of the worlde. D Moses truely dyd saye: * That ꝓ LORD your God shal rayse you a prophete, Deut. 18. c. Actu. 7. c. from amonge your brethren, lyke vnto myselfe: Hym shall ye heare, accordynge to all thynges whatsoeuer He shal speake vnto you. And it shall come to passe, euery soule that shall not heare the same prophete, shalbe rooted out of the people. And all the prophetes, from Samuell & thencefurth, as many as haue spoken, haue shewed these dayes. Ye are the chyldren of the prophetes & of the couenaunt, the whych God hath made vnto our fathers, sayenge vnto Abrahã: * And in thy sede shall all kynredes of the earth be blessed. * Vnto you hath god rayssynge hys sonne sente hym fyrste, blessynge you, that euery man turne hymselfe from hys wyckednesse. Gene. 22. & Actu. 12. c. Matth. 10. a

The. iiii. Chapter.

AS they spake vnto the people, * the prestes, & rulers of the temple, and the Saduces came vnto them beynge greued that they taught the people, and shewed in Jesu the resurrection from the deade, and layed hãdes on them, and put them in holde tyll the morow: for it was now euen tyde. Howbeit many of them ꝓ herde the worde, dyd beleue and the nombre of the men was about fyue thousande. And it chaunced on ꝓ morowe that their rulers, and elders, and scribes were gathered in Jerusalem. Annas also the hyghe preste, & Caiphas, and A Actu. 5. c

tempora restitutionis omnium quæ locutus est Deus per os sanctorum suorum a seculo prophetarum. Moses quidẽ dixit: Quoniam prophetam suscitabit uobis Dominus deus uester, de fratribus uestris, tãquam me: ipsum audietis iuxta omnia quæcunq; locutus fuerit uobis. Erit autem, omnis anima quæ non audierit prophetam illum, exterminabitur de plebe. Et ões prophetæ a Samuele & deinceps, quotquot locuti sunt, etiã annunciauerunt dies istos. Vos estis filii prophetarum & testamẽti, quod disposuit Deus ad patres nostros, dicens ad Abraham: Et in semiue tuo benedicẽtur omnes familiæ terræ. Vobis primum Deus suscitans filium suum, misit eũ benedicẽtẽ nobis, ut conuertat se unusquisq; a nequitia sua.

CAPVT IIII.

LOquẽtibus aũt illis ad populũ, supuenerũt sacerdotes & magistratus tẽpli & Sadducæi dolẽtes ꝙ docerẽt populũ, et annũciarẽt in Iesu resurrectionẽ ex mortuis, & iniecerunt in eos manus, & posuerunt eos in custodiam usq; in crastinum: erat autem iam uespera. Multi autem eorũ qui audierant uerbum, crediderunt: & factus est numerus uirorum quinque milia. Factũ est autem in crastinũ, ut congregarentur principes eorũ, & seniores, & scribæ in Hierusalẽ, & Annas princeps sacerdotũ, & Caiphas &

& Iohannes, & Alexander, & quotquot erant de genere sacerdotali. Et statuentes eos in medio, interrogabant: In qua uirtute, aut in quo nomine fecistis hoc uos? Tunc Petrus repletus spiritu sancto, dixit ad eos: Principes populi & seniores Israel audite, si nos hodie diudicamur in beneficio hominis infirmi, in quo iste saluus factus est: notum sit omnibus uobis, & omni plebi Israel, quod in nomine Domini nostri IESV Christi Nazareni, quē uos crucifixistis, quē deus suscitauit a mortuis, in hoc astat hic corā uobis sanus. Hic est lapis qui reprobatus est a uobis ædificantibus, qui factus est in caput anguli, & non est in aliquo alio salus: Nec enim aliud nomē est sub cœlo datum hominibus, in quo oporteat nos saluos fieri. Videntes autē Petri constantiā & Ioannis, comperto quod homines essent sine litteris & idiotæ, admirabātur, & cognoscebāt eos, quoniam cū IESV fuerant, hominem quoq; uidentes stantem qui curatus fuerat, nihil poterant contradicere. Iusserunt autem eos foras extra cōcilium secedere, & cōferebant ad inuicē, dicentes: Quid faciemus hominibus istis? quoniam quidem notum signum factum est per eos ōnibus habitātibus Hierusalē: manifestū est, & nō possumus negare. Sed ne amplius diuulgetur in populū, cōminemur eis ne ultra loquātur in nōie hoc ulli

and Jhon, and Alexander, and as many as were of the prestes kynred. And settynge them in the myddeste, they axed: * By what power, or in what name haue ye done thys? Act. 22.c

+ Than Peter fylled wyth the holy goost sayde vnto them: Ye rulers of the people, and elders of Israell, herken, yf we thys daye be examined in the good dede of the syeke man, wherby he is made whole: be it knowen vnto you, and vnto all the people of Israell, that * in the name of our LORD Jesus Act. 3.d Christe of Nazareth, whome ye haue crucifyed, whome God hath rayfed from the deade, in the same standeth he herr before you whole. * Thys is Psal. 117.c the stone, whyche is refused of you Matth. 21.c buylders, which is become to a heade 1. Petri. 2.a [stone] of the corner, and ther is no saluacion in ony other: * Nother is Matth. 1.c. ther ony other name geuen vnto mē Phil. 2.a. vnder heauen, wherein we ought to be saued. + They seyng Peters stedfastnesse and Jhons, beyng sure that they were men wythout learnynge & laye, they maruayled sore, and knewe them that they hadde ben wyth Jesu: and seynge wyth them also the man standynge that was made whole, they coulde saye nothynge agaynste it. But they commaūded them to go aside out of the councell, & they reasoned together, sayenge: * What shall Joh. 11.a we do vnto these men? for by them truely is done a token knowen to all the inhabiters of Jerusalem: it is manifeste, and we can not denye it. But lest it be more noysed abrode amonge the people, let vs threaten them that they speake nomore vnto ony man

th.

Actu.5.a

in that name. * And callynge them, they charged them, that in no wyse they shulde speake nor teache in the name of Jesus. But Peter and Jhon answerynge, sayde vnto them: Whether it be ryghte in the syghte of God rather to heare you than God, iudge ye: for we can not but speake that we haue sene and herde. But they threatenynge [them,] let them go, not fyndynge howe they myght punyshe the, because of the people: for all men praysed God in that whyche * hadde happened. For the man in whome that token of healthe happened, was more

Actu.3.b.

than fortye yeare olde. But they beynge let go, came to theyrs, & shewed howe greate thynges the hyghe prestes and elders had sayde vnto them. The whych whan they herde it, they lyfte vp they voyce wyth one accorde vnto God, and sayd: LORDE God, thou that hast made heauen & earth, the see, & all thynges that are in the, whych by the holy goost thorowe the mouth of oure father Dauid thy ser-

Psal.2.a

uaunte hast sayde: * Wherfore haue the heythen raged, and the peoples haue ymagyned vayne thynges? The kynges of the earth stode by, & the rulers came together agaynst the LORDE, and agaynst hys Christe.

Luce.23.b

For verely * Herode, and Pontius Pilate wyth the heythen and people of Israell are come together in thys cytie (agaynste thy holy childe Jesus, whome thou haste anoynted,) to do that thyne hande and thy counsell haue determined to be done. And now LORDE loke vpon they: threatenynges, and graunte vnto thy ser-

nauntes

ulli hominum. Et uocantes eos, denunciauerunt ne omnino loquerentur neque docerent in nomine IESV. Petrus uero & Ioannes respondentes dixerunt ad eos: Si iustum est in conspectu dei, uos potius audire quam deum, iudicate: non enim possumus quæ uidimus & audiuimus non loqui. At illi comminantes dimiserunt eos, non inuenientes quomodo punirent eos, propter populum: quia omnes glorificabant deum in eo quod acciderat. Annorum enim erat amplius quadraginta homo, in quo factum fuerat signum illud sanitatis. Dimissi autem uenerunt ad suos, & annunciauerunt eis quãta ad eos principes sacerdotum & seniores dixissent. Qui cum audissent, una niniter leuauerũt uocem ad deum, & dixerunt: Domine, tu deus qui fecisti cœlum & terram, mare & omnia quæ in eis sunt, qui spiritu sancto per os patris nostri Dauid pueri tui dixisti: Quare fremuerũt gentes, & populi meditati sunt inania? Astiterunt reges terræ, & principes cõuenerunt in unum aduersus dominum, & aduersus Christũ eius. Conuenerunt enim uere in ciuitate ista (aduersus sanctum puerũ tuum IESVM, quem unxisti) Herodes, & Pontius Pilatus cum gentibus & populis Israel, facere quę manus tua & consiliũ tuũ decreuerunt fieri. Et nũc dñe respice in minas eorũ, & da ser-

uis

uis tuis cũ ōni fiducia loqui uerbũ tuum, in eo quod manũ tuam extendas ad sanitates, signa, & prodigia fieri per nomẽ sancti filii tui Iesu. Et cum orassent, motus est locus in quo erant cõgregati, & repleti sunt ōnes spiritu sancto, & loquebantur uerbum dei cum fiducia. Multitudinis autem credẽtiũ erat cor unũ, & anima una: nec quisquam eorũ quę possidebat, aliquid suum esse dicebat: sed erant illis omnia communia. Et uirtute magna reddebant Apostoli testimoniũ resurrectionis Iesu Christi domini nostri, & gratia magna erat in ōnibus illis. Neq; enim quisq; egẽs erat inter illos. Quotquot enim possessores agrorũ aut domorũ erãt, uendentes afferebãt precia eorũ quę uendebant, & ponebant ante pedes Apostolorũ: diuidebatur autẽ singulis prout cuique opus erat. Ioseph autẽ qui cognominatus est Barnabas ab Apostolis (quod est interpretatum filius consolationis) Leuites, Cyprius genere, cũ haberet agrũ, uendidit eũ, & attulit precium, & posuit ante pedes Apostolorũ.

uaumtes to speake thy worde wyth all cõfidence in that that thou reach out thyne hande, that healynges, tokens, and wonders be done by the name of thy holye chylde Jesus. ✱ And whan they had prayed, ꝑ place wherein they were gathered was moued, ✱ & they were all fylled wyth the holy goost, & they spake the worde of God wyth boldnesse. ✣ ✱ Of the multitude of the beleuers ther was one hart, & one soule: nother sayd ony man ought to be hys of those thynges that he possessed, but they had all thynges commune. And wyth great power dyd ꝑ Apostles beare wytnesse of the resurrection of our LORD Jesus Christ, and ther was ✱ greate grace in them all. Nother was ther ony that wanted amonge them. ✱ For so many as were possessers of landes or houses, they sellynge them, brought ꝑ pryces of them that they solde, & layed thẽ at the Apostles fete, & vnto euerye man was dystributed after as euerp man had nede. ✣ ✱ Joseph, which was surnamed Barnabas of the Apostles, (whych interpreted is, ꝑ sonne of cõsolacio) a leuite, of ꝑ cõtrp of Cypres whan he hadde lande, he solde it, and brought ꝑ pryce, & layed it at ꝑ apostles fete.

D Actu. 16.b

Actu. 1.c. and. 19.c.

Actu. 2.c. and. 5.b.

Actu. 11.c

Actu. 2.b

Actu. 4.b

CAPVT V.

The.v. Chapter.

A

Vir autem quidam nomine Ananias, cũ Saphira uxore sua uendidit agrum, & fraudauit de precio agri, cõscia uxore sua: & afferens partem quãdam, ad pedes Apostolorũ posuit. Dixit aũt Petrus ad Ananiam: Anania, cur tẽtauit satanas cor tuum

Ut a certayne man by name Ananias, wt Saphira hys wyfe solde a felde, and kept awaye parte of ꝑ money, hys wyfe beyng a counsel therof, and bryngyng one part, he layed it at the Apostles fete. But Peter sayd vnto Ananias: Ananias, wherfore hath satanas tempted thy harte that thou

men-

shuldest lye vnto the holy goost, and to withdrawe of ꝑ pryce of the felde? Dyd it not [vnsold] wholy remayne vnto the, and beyng solde, was it not in thy power? Why haste ꝑ set thys thynge in thyne harte? Thou haste not lyed vnto men, but vnto God. Ananias hearynge these wordes, he fell downe & dyed. And ther happened a greate feare vpō all thē ꝑ dyd heare it. The ponge men ryssynge vp hadde hym awaye, & bearyng hym out, they
B. buryed hym. And it fortuned ꝑ space of nearehand thre houres, & hys wyfe not knowynge what had happened came in also. And Peter sayde vnto her: Tell me woman, dyd ye sell the lande for so much? And she sayd: Yee, for so muche. But Peter sayde vnto her: Why do ye so agre to tempt the spirete of the LORD? Beholde ꝑ fete of thē that haue buryed thy husbande are at the dore, they shall beare ꝑ oute also. Immediatly she fell before hys fete, & dyed. And ꝑ ponge mē entryng in, dyd fynde her deade, & caryed her out, and buryed her by hyr husbande. And ther happened a greate feare in thr whole congregacion, and on all
Marc.16.c. them that herde it. * Ther were many tokens and wonders done by the Apostles handes among the people, (And they were all wyth one
3.Reg3.6.a accorde in * Salomons porche: But
Joh1.10.c none of thr other durste ioyne hymselfe vnto them, but the people magnifyed them. And the multitude of men and wemen beleuynge in the LORDE, was augmented more,)
Actu.19.a. * insomuch ꝑ they put forth the syche in the stretes, and layed them vpon beddes

mentiri te spiritui sancto, & fraudare de precio agri? Nonne manens tibi manebat, & uenundatum in tua erat potestate? Quare posuisti hanc rem in corde tuo? Non es mentitus hominibus, sed Deo. Audiens autem hæc uerba Ananias, cecidit, & expirauit. Et factus est timor magnus super omnes qui audierũt. Surgentes autem iuuenes amouerunt eum, & efferentes eum, sepelierunt. Factum est autem quasi horarum trium spacium, & uxor ipsius nesciens quod factũ fuerat, introiuit. Dixit autē ei Petrus: Dic mihi mulier si tāti agrũ uendidistis? At illa dixit: Etiam, tanti. Petrus autem ait ad eam: Quid utique cōuenit uobis tentare spiritum Domini? Ecce pedes eorum qui sepelierũt uirum tuum ad ostium, & efferent te. Confestim cecidit ante pedes eius, & expirauit. Intrantes autem iuuenes, inuenerunt illam mortuam, & extulerunt, & sepelierunt ad uirum suum. Et factus est timor magnus in uniuersa ecclesia, & in omnes qui audierũt. Per manus autem Apostolorum fiebant signa & prodigia multa in plebe, (Et erant unanimiter omnes in porticu Salomonis. Cæterorum autem nemo audebat se coniungere illis, sed magnificabat eos populus. Magis autem augebatur credentium in Domino multitudo uirorum ac mulierũ,) ita ut in plateas eicerent infirmos, & ponerēt in lectu-

lectulis & grabatis, ut ueniente Petro, saltem umbra illius obumbraret quenquam eorum, & liberarẽtur omnes ab infirmitatibus suis. Cõcurrebat autẽ multitudo uicinarum ciuitatum Hierusalẽ, afferentes ægros, & uexatos a spiritibus immundis, qui curabãtur omnes. Exurgẽs autem princeps sacerdotum, & omnes qui cum illo erant, (quæ est hæresis Sadducæorũ), repleti sũt zelo, & iniecerunt manus in Apostolos, & posuerunt eos in custodia publica. Angelus autem Domini per noctem aperiens ianuas carceris, & educens eos, dixit: Ite, & stantes loquimini in templo plebi omnia uerba uitę huius. Qui cum audissent, intrauerãt diluculo in templum, & docebant. Adueniens autem princeps sacerdotum & qui cum eo erant, conuocauerunt cõcilũ, & omnes seniores filiorum Israel, & miserunt ad carcerem ut adducerentur. Cũ autẽ uenissent ministri, & aperto carcere nõ inuenissent illos, reuersi nunciauerunt, dicentes: Carcerem quidẽ inuenimus clausum cũ õni diligentia, & custodes stantes ante ianuas, aperientes autem neminẽ intus inuenimus. Vt autẽ audierunt hos sermones magistratus tẽpli & principes sacerdotũ, ambigebãt de illis quidnã fieret. Adueniens aũt quidã nũciauit eis: Quia ecce uiri quos posuistis in carcerẽ sunt in tẽplo stantes, & docentes populum.

beddes and barowes, that as Peter came, hys shadowe at the leste myght ouershadowe some of thẽ, & that they all myght be delyuered of theyr dyseases. And ther came runnynge together to Jerusalem a multitude of the cyties that laye therebye, bryngynge the sycke, & thẽ that were vexed wyth vncleane spretes, whyche all were healed. ✱ But the hygh preest rysynge vp, & all they þ were wyth hym, (whyche is the secte of þ Saduces,) they were fylled wyth enuye, & layde handes on the Apostles, & put thẽ in the cõmune warde. ✱ But þ angell of the LORD openynge the dores of the preson by nyght, and leadynge them out, sayde: Go ye, & standyng speake in the temple vnto the people all the wordes of thys lyfe. The whyche whã they herde it, they entred verye early into the tẽple, & taught. But cõmyng the hyghe preest & they that were wyth hym, they called together a counceil, and all the elders of the chyldren of Israell, and dyd send vnto the preson, þ they should be broughte to them. But whan the ministers came, and the preson beynge opened dyd not fynd them, they bryng returned shewed, sayenge: The preson in dede dyd we fynd shut wyth all diligence, and the kepers stãdynge before the dores, but openynge we founde noman therein. Whan the rulers of the temple and the hygh preestes herde these wordes, they douted what wolde become of thys thynge. But one commynge shewed thẽ: Beholde, themen whych ye haue put into the preson, are standynge in the temple, and teachynge the people.

Tunc

Act. 4. a.

Act. 12. d. and. 16. g

D

Than went the rulers wyth the mi-
niſters & brought thē wythout forē:
Matth. 21.c ✱for they feared the people leſte they
ſhulde be ſtoned. And whan they had
brought them, they ſet thē before the
counceil. And the hygh preſt axed thē,
Actu. 4.d ſayeng: ✱We dyd earneſtly cōmaūde
you, that ye ſhuld not teache in thys
name, and beholde ye haue fylled Je-
ruſalem wyth youre doctrine, & wyll
Matth. 27.c bryng in ✱the bloud of thys man vpō
vs. But Peter & the Apoſtles anſwe
Actu. 4.d ryng ſayd: ✱We ought to obey God
more than men. The God of our fa-
thers hath rayſed Jeſus whō ye haue
ſlayne, hangynge [hym] on tre.
The ſame prince & Sauioure hath
God exalted wyth hys ryghthand, to
geue repentaunce vnto Iſraell, & for-
geueneſſe of ſynnes: & we are wyt-
neſſes of theſe wordes, & the holy gooſte
whome he hath geuen vnto all them
that obey hym. Whan they had herde
theſe thynges, they were diſmayde, &
thought to ſlaye them. But a Pha-
Actu. 22.a. riſe by name ✱Gamaliel ryſynge vp
in the coſtreil, a doctor of the law, ho-
norable vnto all the people, commaū-
ded the apoſtles to go forth a lytle at
one ſyde, and ſayd vnto them: Ye mē
of Iſrael, take hede vnto your ſelfe cō
cernynge theſe men what ye wyll do.
For afore theſe dayes ther was
Theudas, ſayenge hymſelfe to be
ſome one, vnto whome dyd agre the
nombre of about foure hundreth mē,
wyth was ſlayne, and all they that
beleued hym were ſcattered, and
brought to naughte. After thys ther
Luce. 13.a was ✱Judas the Galilean, in the
dayes of the tax, & he turned awaye
the

Tunc abiit magiſtratus cū mini-
ſtris, & adduxit illos ſine ui: timebant enim populū, ne lapidarētur. Et cum adduxiſſēt eos, ſtatuerūt in concilio. Et interrogauit illos princeps ſacerdotū, dicēs: Præcipiendo præcepimus uobis, ne doceretis in nomine iſto, & ecce repleſtis Hieruſalem doctrina ueſtra, & uultis inducere ſuper nos ſanguinē hominis iſtius. Reſpōdens aūt Petrus, & Apoſtoli, dixerunt: Obedire oportet deo magis quā hominibus. Deus patrum noſtrorum ſuſcitauit IESVM, quem uos interemiſtis ſuſpendentes in ligno. Hūc principem, & ſaluatorem Deus exaltauit dextera ſua, ad dandā pœnitentiam Iſrael, & remiſſionem peccatorum: & nos ſumus teſtes horum uerborum, & ſpiritus ſanctus, quē dedit deus ōnibus obedientibus ſibi. Hæc cum audiſſent diſſecabantur, & cogitabāt interficere illos. Surgens autem quidam in concilio phariſæus nomine Gamaliel, legis doctor, honorabilis uniuerſæ plebi, iuſſit foras modicum Apoſtolos ſecedere, dixitq; ad illos: Viri Iſraelitæ, attēdite uobis ſuper hominibus iſtis, quid acturi ſitis. Ante hos enim dies extitit Theudas, dicens ſe eſſe aliquē, cui conſenſit numerus uirorū circiter quadringētorū, qui occiſus eſt, & oēs qui credebant ei, diſſipati ſunt, & redacti ad nihilum. Poſt hūc extitit Iudas Galilæus in diebus profeſſiōis, & auertit popu-

populum post se, & ipse perijt, & omnes quotquot consenserunt ei, dispersi sunt. Et nunc dico uobis, discedite ab hominibus istis & sinite illos. Quoniã si est ex hominibus consilium hoc aut opus, dissolueturtsi uero ex deo est, nõ poteritis dissoluere, ne forte & deo repugnare uideamini. Consenserũt autẽ illi, & cõuocantes Apostolos, cæsis denũciauerunt ne omnino loquerẽtur in nomine IESV, & dimiserũt eos. Et illi quidẽ ibant gaudentes a conspectu concilii, quia digni habiti sũt pro noie Iesu contumeliã pati. Omni autẽ die nõ cessabãt in tẽplo, & circa domos docẽtes, & euãgelizãtes IESVM Christum.

CAPVT VI.

IN diebus aũt illis, crescente numero discipulorũ, factũ est murmur Græcorũ aduersus Hebræos, eo q̃ despicerẽtur in ministerio quotidiano uiduæ eorum. Cõuocãtes aũt duodecim multitudinẽ discipulorũ, dixerũt: Non est æquũ nos derelinquere uerbũ dei, & ministrare mẽsis. Cõsyderate ergo fratres uiros ex uobis boni testimonii septẽ, plenos spiritu sancto, & sapientia, quos cõstituamus super hoc opus: Nos uero orationi & ministerio uerbi instantes erimus. Et placuit sermo coram omni multitudine. Et elegerunt Stephanum, uirũ plenum fide & spiritu sancto, & Philippum, Prochorum, & Nicanorem, & Timonem, & Par-

the people after hym, & he perysshed, & all they as many as consented vnto hym, were scattered. And now I saye vnto you, wythdrawe you from these men, & let them alone. *For yf thys counsell or worke is of men, it shalbe lowsed: But yf it is of God, ye shall not be able to lowse it, lest perchaūce ye shall also seme *to stryue agaynste God. Than agreed they vnto hym, & callyng together the apostles, they cõmaunded them *beynge beaten, that in no wyse they shulde speake in the name of Jesu, & they let thẽ go. And they verely wente *reioycyng frõ the presence of the councell, þ they were counted worthy to suffre rebuke for þ name of Jesus. But they ceassed not teachyng & preachynge Jesus Christe in þ temple & about the houses euery daye.

Mat. 15. a
Act. 5. b
Act. 9. a
Math. 23. c
Act. 4. b
Math. 5. a

The. vi. Chapter.

AND in those dayes the nombre of þ disciples growyng therhappened a grudge of the Grekes agaynst the Hebrues, because þ their wedowes were despysed in the dayly handreachyng. The twelue callyng together þ multitude of the disciples, they sayde: It is not mete for vs to leaue the word of God, and serue þ tables. Loke oute therfore brethren amonge you seuen *men of good reporte, full of the holy gooste and wysedom, whõ we maye set ouer thys worke: But we wyll be diligente in prayer and ministracion of the worde. And the sayenge pleased before al the multitude. And they dyd chose Steuen, a man full of fayth & the holy gooste, and Philippe, and Prochorus, and Nicanor, & Timõ,

1. Tim. 4. b

Apoc. 2. a. and Parmenas, and * Nicolaus the
‡ Nū. 27. b Actū. 1. d 1. Tim. 4. b 2. Tim. 1. b. straunger of Antioche. ‡ These set they before the Apostles, & prayenge they layd [their] handes vpon them.
And the worde of God increased, & the nombre of ỳ disciples multiplyed at Jerusalem: a greate company also of prestes dyd obey the fayth.

B + But Steuen full of faythe and power dyd greate tokens and wonders amonge the people. Than arose ther some of the synagoge that is called the Lybertines, and Cyrenenses, and Alexandrines, and of them that were of Cicilia, and Asia, disputyng
Luce. 21. b. wyth Steuen, and * they coulde not resyste the wysedome and spyrite that
Mat. 26. f spake. * Than sent they prively men whyche shuld saye them to haue herd hym speake wordes of blasphemy agaynst Moses and God. Than moued they the people, the elders, & scribes, & runnynge together they caught hym, and brought hym into the counsell, and sette false wytnesses, whyche shulde saye: This man ceasseth not to speake wordes agaynste the holy place and lawe. For we haue herde hym sayenge, that thys Jesus of Nazareth shall destroye thys place, and shall chaunge the traditiõs, ỳ whych Moses hath geuen vnto vs. And all they ỳ satte in the counsell beholdynge hym, sawe hys face as the face of an angell. The. vii. Chapter.

A Than sayd ỳ hygh prest: Are these thynges so? Whyche sayd: Ye men brethrẽ & fathers, herken: The God of glorye dyd appeare vnto oure father Abraham, whan he was in Mesopotamia,

& Parmenã, & Nicolaũ aduenã Antiochenũ. Hos statuerũt ante conspectũ Apostolorũ, & orãtes imposuerũt eis manus. Et uerbũ dei crescebat, & multiplicabatur numerus discipulorũ in Hierusalẽ ualde: multa etiã turba sacerdotũ obediebat fidei. Stephanus autẽ plenus gratia & fortitudie, faciebat signa & prodigia magna in populo. Surrexerũt autẽ quidam de synagoga, quę appellatur Lybertinorum, & Cyrenẽsium, & Alexandrinorum, & eorum qui erant a Cilicia, & Asia, disputantes cum Stephano: & non poterant resistere sapientiæ & spiritui qui loquebatur. Tunc submiserunt uiros, qui dicerent se audiuisse dicentẽ uerba blasphemiæ in Mosen & deum. Commouerunt itaque plebem, seniores, & scribas, & concurrentes rapuerunt eum, & adduxerunt in conciliũ, & statuerunt falsos testes, qui dicerent: Homo iste nõ cessat loqui uerba aduersus locũ ſctũ & legẽ. Audiuimus eñ eũ dicentẽ, quoniã Iesus Nazarenus hic destruet locũ istũ, & mutabit traditiões, quas tradidit nobis Moses. Et intuentes in eũ oẽs qui sedebãt in cõcilio, uiderũt faciẽ eius tanquã faciẽ angeli.

CAPVT VII.

Dixit aũt princeps sacerdotũ: Si hęc ita se habẽt? Qui ait: Viri fres & pres audite: Deus glorię apparuit patri nostro Abrahæ cum esset in Mesopotamia,

tamia, priusquam moraretur in terra Charran, & dixit ad illum: Exi de terra tua, & de cognatione tua, & ueni in terrã quã monstrauero tibi. Tunc exiit de terra Chaldęorum, & habitauit in Charran. Et inde postquam mortuus est pater eius, transtulit eum in terram istã, in qua nũc uos habitatis. Et nõ dedit illi hæreditatem in ea, nec passum pedis: sed repromisit dare illi eam in possessionem, & semini eius post ipsum, cum non haberet filium. Locutus est autem illi deus: Quia erit semen tuum accola in terra aliena, & seruituti eos subicient, & male tractabunt eos annis quadringẽtis: & gentem cui seruierint, iudicabo ego dicit dominus: & post hæc exibunt, & seruiẽt mihi in loco isto. Et dedit illi testamentum circũcisionis, & sic genuit Isaac, & circũcidit eum die octauo, & Isaac Iacob, & Iacob duodecim patriarchas. Et patriarchę æmulantes Ioseph, uẽdiderũt in Aegyptũ: & erat deus cũ eo, & eripuit eũ ex omnibus tribulationibus eius, & dedit ei gratiã & sapientiã in conspectu Pharaonis regis Aegyptiorum. Et constituit eũ præpositũ super Aegyptũ, & super omnem domũ suã. Venit autẽ fames in uniuersam Aegyptũ, & Chanaan, & tribulatio magna, & nõ inuenerũt cibos patres nostri. Cum audisset autem Iacob esse frumẽtũ in Aegypto, misit patres nostros primũ: & in secũdo

tamia, afore he dwelt in the lande of Charran, & he sayde vnto hym: Get the out of thy lande & of thy kynred, and come into the lande that I shall shew the. * Than went he out of the lande of the Caldees, and dwelte in Charran. * And from thence after that hys father was dead, he brought hym ouer into thys lande, wherein you dwell now. And he gaue hym no heretage therein, not the bredth of a foote, but he * promysed to geue hym it in possession & hys sede after hym, whan he had no chylde. And God sayd vnto hym: * Thy sede shalbe an tndweller in a straunge lande, and they shall make them subiecte to bondage, and they shall intreate them euell * foure hundreth yeare: and the people whome they shall serue, shall I iudge sayeth the LORDE, & therafter shall they go oute and serue me in thys place. * And he gaue hym the conuenaunt of circumcision, and so he * begatte Isaac, and circumcised hym the eyght daye, and ‡ Isaac Jacob, & Jacob * the twelue patriarches. ‡ And the patriarches enuyenge Joseph, sold [hym] into Egypte: & God was wyth hym, and ryd hym oute of all hys tribulacions, and gaue hym grace and wysedom in the presence of Pharao kynge of the Egyptians. * And he ordyned hym a gouernoure ouer Egypte and ouer all hys house. * And ther came a derth into all Egypte, & Chanaã, & a great trouble, & oure fathers fande no meates. But whan Jacob herde cozne to be in Egypte, he sent oure fathers at ỳ first tyme: and at the * seconde tyme was

Gene. 11. d.
Gene. 12. a
gene. 15. d.
gene. 15. f.
Exod. 12. f. Judith. 5. b gala. 3. c
gene. 17. b
gene. 21. a
‡ gene. 25. a
gene. 29. f.
‡ gene. 37. a Sap. 10. c
gene. 41. f.
gene. 41. g. and. 42. a
gene. 45. a

was Joseph knowen of hys brethren, and hys kynred was made knowen vnto ꝑharao. But Joseph sendynge called hys father Jacob, and all hys kynred in thre score & fyftene soules.

Gene. 46. a ‡ Gen. 49 e * And Jacob went downe into Egypte, and ‡ he dyed and oure fathers.

Gene. 50. b. Josue. 24. f. And they were * caryed ouer into Sichem, and were layed in ꝑ sepulchre,

Gene. 23. d. the whych * Abraham bought for mony of the chyldre of Emor the sonne of Sichem. * But whan the tyme of

Exod. 1. a ꝑsal. 104. c promyse drue nye, the whyche God had cõfessed vnto Abraham, the people dyd growe and was multiplyed in Egypte, vntyll ther arose another kynge in Egypte, whyche knewe not Joseph. The same dealynge suttely wyth our kynred, he intreated our fathers euell, that they shulde put forth theyr ponge chyldre, leste they shulde

Exod. 2. a. be made to lyue. * At the same tyme was Moses borne, & was accept vnto God: whyche was norysshed thre monethes in hys fathers house. But whan he was putte forth, ꝑharaos doughter toke hym vp, and norysshed hym for a sonne to her selfe. And Moses was taught al ꝑ wysedõ of ꝑ Egipcias, & he was myghtye in hys wordes & workes. But whã ꝑ tyme of forty yeare was fulfylled vnto hym, it came vp into hys mynd ꝑ he shuld visite his brethre, the chyldre of Jsrael. And whã he had sene one suffryng iniury, he delyuered hym, & auẽged him ꝑ suffred wrong, smytyng ꝑ Egipcia. And he thought [his] brethre to vnderstãd, ꝑ god dyd geue the health by hys

D hãd: But they vnderstode it not. But on the nexte daye he shewed hymselfe vnto

cognitus est Ioseph a fratribus suis, & manifestatum est Pharaoni genus eius. Mittens autem Ioseph accersiuit Iacob patrem suum, & omnem cognationem suam, in animabus septuaginta quinque. Et descendit Iacob in Aegyptum, & defunctus est ipse & patres nostri. Et translati sunt in Sichem, & positi sũt in sepulchro quod emit Abraham precio argenti a filiis Emor filii Sichem. Cum autem appropinquaret tempus promissionis, quã cõfessus erat deus Abrahę, creuit populus, & multiplicatus est in Aegypto quoadusq; surrexit alius rex in Aegypto, qui non sciebat Ioseph. Hic circũueniens genus nostrum, afflixit patres nostros, ut exponerent infantes suos, ne uiuificarentur. Eodem tẽpore natus est Moses, & fuit gratus deo, qui nutritus est tribus mensibus in domo patris sui. Exposito autem illo, sustulit eum filia Pharaonis, & nutriuit eũ sibi in filiũ. Et eruditus est Moses oi sapiẽtia Aegyptiorũ, & erat potẽs in uerbis & operibus suis. Cũ autẽ impleretur ei quadraginta annorũ tẽpus, ascẽdit in cor eius ut uisitaret fratres suos filios Israel. Et cũ uidisset quẽdã iniuriam patiẽtem, uindicauit illũ, & fecit ultionẽ ei qui iniuriã sustinebat, percusso Aegyptio. Existimabat aũt fratres intelligere, quoniam deus per manum ipsius daret salutẽ illis: At illi nõ intellexerũt. Sequẽti uero die apparuit illis

illis litigantibus, & reconciliabat illos in pace, dicēs: Viri fratres estis ut quid nocetis alteruter? Qui autem faciebat iniuriam proximo, repulit eum, dicens: Quis te constituit principē & iudicem super nos? Numquid interficere tu me uis, quemadmodum heri Aegyptium interfeciſti? Fugit Moses in uerbo isto, et factus est aduena in terra Madian, ubi genauit filios duos. Et expletis annis quadraginta, apparuit illi in deserto montis Sina angelus in igne flāmę rubi. Moses autem uidens, admiratus est uisum. Et accedente illo ut consyderaret, facta est ad eum uox domini, dicēs: Ego sum Deus patrum tuorum, Deus Abraham, Deus Isaac, & Deus Iacob. Tremefactus autem Moses, non audebat consyderare. Dixit illi Dominus: Solue calciamentum pedum tuorum: locus enim in quo stas, terra sācta est. Videns uidi afflictionem populi mei, qui est in Aegypto, & gemitum eorum audiui, & descendi liberare eos. Et nunc uenito, & mittam te in Aegyptum. Hunc Mosen, quem negauerunt, dicētes: Quis te constituit principem & iudicem, hunc Deus principem, & redemptorem misit eum manu angeli, qui apparuit illi in rubo. Hic eduxit illos, faciens prodigia & signa magna in terra Aegypti, & in rubro mari, & in deserto annis quadraginta. Hic est Moses, qui dixit

vnto them chydynge, and byd reconcyle the in peace, sayenge: Ye men, ye are brethern, why do ye hurte eche other? But he ꝑ dyd hys neyghboure wronge thrust hym awaye, sayenge: * Who hath ordyned the a ruler and iudge ouer vs? Wylte thou slaye me as ꝑ slewest the Egiptiā yesterday? Moses fled at thys worde, & became a straūger in ꝑ lāde of Madiā, where he engendred two sōnes. * And forthe yeares beynge fulended, there appeared vnto hym in the wylderneſſe of mounte Sina an angel in the fyre of the flame of the buſh. But Moses seynge [it,] marueyled at ꝑ syght. And whan he came neare that he myghte beholde, the voyce of the LORD happened vnto hym, sayenge: I am the God of thy fathers, the God of Abraham, the God of Iſaac, & the God of Jacob. But Moses beynge afeared, he durſte not beholde. The LORDE sayd vnto hym: * Lowſe the shewe of thy fete: for the place wherin thou stāndeſt, is a holy lande. I haue well sene the trouble of my people, whych is in Egypte, and I haue herde their gronynge, and I am come downe to delyuer them. And now come, & I wyll sende the into Egypte. Thys same Moſes, whom they refuſed, sayenge: * Who made the a ruler and iudge? ꝑ same hath God sente [to be] a ruler, and a redymer wyth the hand: of the angell that appeared vnto hym in the buſhe. The same brought them out, doynge greate tokens and wonders in the lande of Egypte, and in the reed see, & in ꝑ deſerte forty yeare. Thys same is that Moſes, whyche sayd

Exod. 2.b
Mathy. 22.c
Exod. 3.a
Exod. 3.b
Ioſue. 5.b
Exod. 2.b

Deute.18.c Actu.3.d. sayd vnto the chyldren of Israell: *A prophete shal God rayse you of your brethren lyke vnto me, hym shall ye heare. * Thys same is he whyche was in the congregacion in the wylderneſſe wyth the angell, that spake vnto hym in mount Sina and with our fathers, whych receaued the wordes of lyfe to geue vnto you, vnto whome oure fathers wolde not obey, but refused and turned awaye wyth theyr hartes into Egypte, sayeng vnto Aaron: * Make vnto vs Goddes that maye go before vs. ffor this Moses, whych led vs oute of the lande of Egypte, we can not tell what be done vnto hym. And they made a calfe in those dayes, & offred a sacrifice vnto the ymage, & reioyced in the workes of theyr handes. But God turned & * gaue them to serue vnto the hooste of heauen, as it is wrytten in ỹ boke of the prophetes: haue ye offred me meate offerynges and sacrifices the fortye yeares in the wylderneſſe, * O ye house of Israel? and ye haue taken vp the tabernacle of Moloch, and the starre of youre god Rempham, fygures that ye haue made to worshyppe them, and I wyll bryngе your ouer beyonde Babilon. The tabernacle of wytneſſe was wyth oure fathers in the deserte, as God dyd appoynt thē * speaking vnto Moses, that he shuld make it after the fashion that he had sene. The whych our fathers takyng vp, * brought it in also wyth Josue into the possession of the Heythen, the whych God droue oute before the presence of our fathers, vntyl ỹ dayes of Dauid, * whyche founde fauoure wyth

Exod.19.b. Galat.3.c. Exod.32.a Roma.1.b. Jere.7.d Amos.5.a Exod.25.b Hebre.8.a. Josue.3.a Psal.88.a.

dixit filiis Israel: Prophetā suscitabit uobis Deus de fratribus uestris quem tanquam me, ipsum audietis. Hic est qui fuit in ecclesia in solitudine cum angelo, qui loquebatur ei in monte Sina & cum patribus nostris, qui accepit uerba uitæ dare uobis, cui noluerunt obedire patres nostri, sed repulerunt & auersi sunt cordibus suis in Aegyptum, dicentes ad Aaron: Fac nobis deos, qui præcedant nos: Moſi enim huic, qui eduxit nos de terra Aegypti, nescimus quid factum sit ei. Et uitulum fecerunt in diebus illis, & obtulerunt hostiam simulachro, & lætabantur in operibus manuum suarū. Conuertit autem deus, & tradidit eos militiæ cœli, sicut scriptum est in libro prophetarum: Nunquid uictimas & hostias obtulistis mihi annis quadraginta in deserto domus Israel? Et suscepistis tabernaculum Moloch, & sydus dei uestri Rempham, figuras quas feciſtis adorare eas. Et transferam uos trans Babylonem. Tabernaculum testimonii fuit cum patribus nostris in deserto, sicut disposuit illis deus loquens ad Mosen, ut faceret illud secundum formam quā uiderat. Quod & induxerunt suscipientes patres nostri, cum Iesu in possessionem Gentium, quas expulit deus a facie patrum nostrorum usque in diebus Dauid, qui inuenit gratiam

apud

apud Deum, & petiit ut inueniret tabernaculum Deo Iacob. Salomon autem edificauit illi domum. Sed excelsus non habitat in templis manufactis, sicut per prophetam dicit: Cœlum sedes mihi est, terra autem subpedaneum pedum meorum. Quam domum ædificabitis mihi, dicit dominus, aut quis locus requietionis meæ est? Nonne manus mea hæc fecit omnia? Dura ceruice & incircumcisi cordibus, & auribus, uos semper spiritui sancto restitistis: sicut patres uestri, ita & uos. Quem prophetarum non sunt persecuti patres uestri? Et occiderunt eos qui prænunciabant de aduentu iusti, cuius uos nunc proditores & homicidæ fuistis: qui accepistis legem in dispositione angelorum, & non custodistis. Audientes autem hæc, dissecabantur cordibus suis, & stridebant dentibus in eum. Cum autem esset plenus spiritu sancto, intendens in cœlum, uidit gloriam dei, & IESVM stantem a dextris uirtutis Dei. Et ait: Ecce, uideo cœlos apertos, & filiũ hominis stantem a dextris uirtutis Dei. Exclamantes autem uoce magna, continuerunt aures suas, & impetum fecerunt unanimiter in eum, & eicientes eum extra ciuitatem, lapidabant. Et testes deposuerunt uestimenta sua circa pedes adolescentis, qui uocabatur Saulus, & lapidabant Stephanum clamantẽ, & di-

with God, and desyred that he myght fynde a tabernacle vnto the God of Iacob. *But Salomon buylt hym a house. ‡ Howbeit the hyghest dwelleth not in temples made wyth handes, as he sayeth by ỹ prophete: *heauen is a seate vnto me, & the earth a stoole for my fete. What house shall ye buylde me, sayeth the LORDE, or whyche is the place of my reste? hath not my hand made all these thynges? * Ye styffnecked & vncircumcised of hartes & eares, ye haue alwaye wyth stãd the holy goost: As your fathers, euen so ye also. Whom of the prophetes haue not youre fathers persecuted? And they haue slayne them that dyd shewe afore of the commynge of the ryghteous, whose traytours and murthurers ye haue nowe bene: *whych haue receaued the law by the disposition of angels, and *ye haue not kept it. And hearynge these thynges, they were dismayde in theyr hartes, and gnasheth wyth theyr teth at hym. But seynge he was full of the holy goost, lokynge into heauẽ, *he sawe the glory of God, & Jesus standyng at ỹ ryghthand of the power of God. And he sayde: Beholde, I se the heauens open, & the sonne of mã standynge at the ryghthande of ỹ power of God. But crienge oute wyth loude voyce, *they helde theyr eares, and they made a rusbynge wyth one accorde vpon hym, and puttynge hym forth oute of the cytie, they stoned hym. *And the wytnesses layed downe theyr clothes at the fete of a ponge man, whych was called Saule, and they stoned Steuen, crienge

and

1. Reg. 6. a.
‡ Act. 17. b
Esa. 66. a.
Deute. 9. b
G
Ioh. 7. b.
Actu. 15. b.
Marth. 16. b
Psal. 57. a.
Actu. 22. b

Psal. 10.a. and sayeng: LORDE Jesu, ✶receaue my spyete. And hys knees bepnge bowed, he cryed wyth loude voyce, sayeng: LORD, ✶ laye not thys synne to theyr charge. And whan he hadde sayd that, he fell aslepe. † And Saule was consentynge vnto hys death.

Luce. 23. c.

The. viii. Chapter.

AND that day ther happened a great persecucion in the congregacion that was at Jerusalem, ✶ & they were all scattered abrode aboute the contrye of Jewry and Samaria, excepte the Apostles. But men that feared God dressed Steuk, and made great lamentacion ouer hym. ✶ But Saul waysted the congregacion, entrynge thorowe houses, and drawyng men and wemen he delyuered [them] vnto tayle. Therfore ✶ they that were scattered abrode, went thorow, preachyng the word of God. † And Philippe goynge downe into a cytie of Samaria, he preached Christe vnto them. And ỹ people gaue hede wyth one accorde vnto those thynges, that were spoken of Philippe, hearynge & seyng wyth one accorde ỹ tokēs that he dyd. ffor the vncleane spyrets of many that had them, cryeng wyth loude voyce, ✶ went out of them. And many hauyng the palsye and halte were healed. Therfore was ther greate ioye happened vnto that cytie. But a certaynemā, by name Simon, ✶ whych before had vsed wytchcrafte in the cytie, mistarynge the people of Samaria, sayenge hymselfe to be some greate man, vnto whom euery man herkened from the leest to the grea-

Math. 22. c. Actu. 11. a and. 12. a

Actu. 9. a 22. a. 26. b 1. Cor. 15. a. Esa. 1. b

Actu. 11. b.

Math. 10. c. Actu. 5. b.

Actu. 13. a.

& dicentem: Domine IESV, accipe spiritum meum. Positis autem genubus, exclamauit uoce magna, dicens: Dñe, ne statuas illis hoc peccatum. Et cum hoc dixisset, obdormiuit. Saulus autem erat conscientiens neci eius.

CAPVT VIII.

FActa est autem in illa die persecutio magna in ecclesia quæ erat Hierosolymis, & omnes dispersi sunt per regiones Iudææ & Samariæ præter Apostolos. Curauerunt autem Stephanum uiri timorati, & fecerũt planctum magnum super eum. Saulus autem deuastabat ecclesiam, per domos intrans, & trahens uiros ac mulieres tradebat in custodiam. Igitur qui dispersi erant, pertransibant euangelizantes uerbum dei. Philippus autem descendens in ciuitatem Samarię, prædicabat illis Christum. Intendebant autem turbæ his quæ a Philippo dicebantur, unanimiter audientes & uidentes signa quæ faciebat. Multorum enim habentium spiritus immundi clamantes uoce magna exibant. Multi autem paralytici & claudi curati sunt. Factum est ergo gaudium magnum in illa ciuitate. Vir autem quidam nomine Simon, qui ante fuerat in ciuitate Magus, seducens gentem Samariæ. dicens se esse aliquem magnum, cui auscultabant oēs a minimo usq; ad maxi-

maximũ, dicentes: Hic est uirtus dei q̃uocatur magna. Attendebãt autem eũ propterea q̃ multo tpe magiis suis dementasset eos. Cũ uero credidissent Philippo euangelizãti de regno dei, in noie Iesu Christi baptizabantur uiri & mulieres. Tũc Simon & ipse credidit, & cũ baptizatus esset, adherebat Philippo. Videns etiã signa & uirtutes maximas fieri, stupens admirabatur. Cũ autẽ audissent Apostoli qui erant Hierosolymis, quia recepisset Samaria uerbum dei, miserũt ad eos Petrũ & Ioannẽ. Qui cũ uenissent orauerunt pro ipsis, ut acciperent spiritum sanctum. Nondum enim in quenquam illorum uenerat, sed baptizati tãtum erant in nomine domini Iesu. Tunc imponebant manus super illos, & accipiebant spiritũ sanctum. Cum uidisset autem Simon quia per impositionem manus Apostolorum daretur spiritus sanctus, obtulit eis pecuniam, dicẽs: Date & mihi hanc potestatem, ut cuicunque imposuero manus, accipiat spiritum sanctum. Petrus autem dixit ad eũ: Pecunia tua tecum sit in perditionem, quoniam donũ dei existimasti pecunia possideri. Non est tibi pars neq; sors in sermone isto: cor enim tuũ non est rectũ coram deo. Pœnitentiam itaque age ab hac nequitia tua, & roga Deum, si forte remittatur tibi hæc cogitatio cordis tui. In felle enim amaritudinis,

greatest, sayeng: Thys is the power of God, whyche is called greate. But they gaue hede vnto him, because that a great season he had made them fooles wyth hys wytchcraftes. But whan they beleued Philippe preachyng of the kyngdome of God, they were baptysed in the name of Jesu Chriſte, men and wemen. Than beleued Simon hymselfe also, and whã he was baptysed, he dyd cleue vnto Philippe. He seynge also greate tokens and powers to be done, beynge astonnyed he dyd wonder. ✠ Whã the Apostles that were in Jerusalem had herde, that Samaria had receaued the worde of God, they sente vnto them Peter and Jhon, the whyche whan they were come, they prayed that they myght receaue ꝑ holy gooste for he was not yet come on ony of them, but they were onely baptysed in the name of the LORDE Jesus. ✠ Than layde they [they:] hãdes on them, & they receaued ꝑ holy gooste. ✠ But whan Simon had sene that the holy gooste was geuen by layenge on of the Apostles hãdes, he offred them monye, sayenge: Geue me also thys power, that vpõ whõ soeuer I shal lay handes, he may receaue ꝑ holy gooste. But Peter sayd vnto hym: Thy mony be wyth ꝑ vnto perdictiõ, because ꝑ hast thought ✠ the gyfte of God to be possessed wyth mony. Thou hast no part nor fellowshyp in thys worde: for thy hart is not ryght before God. Repẽt therfore of thys thy wyckednesse, & pray God, yf happly thys thought of thy hart be forgeuen ꝑ. ✠ For I perceaue ꝑ to be in ꝑ gall of bytternesse,

Ieru. 11.8 and. 19.2. 1. Tim. 4.8 and. 5.6 2. Tim. 1.6

Ecclu. 51.8

Deut. 29.5.

and.

and in the bond of wyckednesse. Thã
Nume. 11. b Simon answeryng, sayd: ✱ Praye ye vnto the LORDE for me, that nothynge come vnto me of these thynges that ye haue sayd. And they verely hauyng testifyed & spoken þ worde went agayne to Jerusalẽ, & preached the Gospell vnto many partyes of þ Samaritanes. + The angell of the LORDE spake vnto Philippe, sayenge: Ryse vp, and go towarde the South, vnto the waye that cõmeth downe from Jerusalem vnto Gaza, the same is deserte. And rysyng vp he went. And beholde, a man of Ethiopia, a gelded man, a man of authorite wyth Candace the quene of Ethiopia, whyche was ouer all hyr treasu-
4. Reg. 8. f res, ✱ was come to worshyppe at Jerusalem, and returned, syttynge vpõ hys charret and readynge Esaye the prophete. And the spirete sayde vnto Philippe: Go neare and ioyne the to thys charret. And Philippe runnyng neare, he herde hym reade the prophete Esaye, & sayde: Thynkest thou thou doest vnderstande what thou
D readest? Whyche sayd: And howe can I, yf no man do shewe me [it?] And he prayed Philippe that he wolde come vp and syt wyth hym. And the place of scripture whyche he red, was
Esaye. 53. b thys: ✱ he was led as a shepe to the slaughter, and as a lambe is wythout voyce before hym that sheareth hym: so hath he not opened hys mouth. In humblyneesse is hys iudgement exalted. Who shall declare hys generacion? For hys lyfe shalbe taken from the earthe. And the gelded man answeryng Philippe, sayde: I praye

& obligatiõe iniquitatis uideo te esse. Respondẽs autẽ Simõ, dixit: Precamini uos pro me ad dominũ, ut nihil ueniat super me horũ, quę dixistis. Et illi quidẽ testificati & locuti uerbum Domini, redibant Hierosolymam, & multis regionibus Samaritanorũ euangelizabant. Angelus autem Domini locutus est ad Philippum, dicens: Surge, & uade cõtra meridiẽ, ad uiam quæ descendit ab Hierusalem in Gazã, hæc est deserta. Et surgẽs abiit. Et ecce uir Aethiops, eunuchus, potẽs Candaces reginę Aethiopum, qui erat super omnes gazas eius, uenerat adorare Hierusalem, & reuertebatur sedens super currum suum, legensque Isaiam prophetam. Dixit autẽ spiritus Philippo: Accede, & adiunge te ad currum istum. Accurrens autem Philippus, audiuit eum legentem Isaiam prophetam, & dixit: Putas ne intelligis quæ legis? Qui ait: Et quomodo possum, si non aliquis ostenderit mihi? Rogauitque Philippum, ut ascenderet & sederet secum. Locus autem scripturæ quem legebat, erat hic: Tanquam ouis ad occisionem ductus est, & sicut agnus coram tondente se sine uoce, sic non aperuit os suum. In humilitate iudicium eius sublatum est. Generationem eius quis enarrabit? quoniam de terra tolletur uita eius. Respondens autem Eunuchus Philippo dixit: Obse-

ero te, de quo propheta dicit hoc, de se, an de aliquo alio? Aperiēs aūt Philippus os suum, & incipiens a scriptura ista, euangelizauit illi IESVM. Et dum irent per uiam, uenerunt ad quandam aquam. Et ait Eunuchus: Ecce aqua, quid prohibet me baptizari? Dixit aūt Philippus: Si credis ex toto corde, licet. Et respondens ait: Credo filium Dei esse IESVM Christum. Et iussit stare currum: & descenderunt uterq; in aquam. Philippus & Eunuchus, & baptizauit eum. Cum autē ascenderent de aqua, spiritus Domini rapuit Philippum, & amplius non uidit eum Eunuchus. Ibat autem per uiam suam gaudens. Philippus autem inuentus est in Azoto, & pertransiens euangelizabat ciuitatibus cunctis, donec ueniret Cæsaream.

CAPVT IX.

SAulus autem adhuc spirās minarū & cædis in discipulos dñi accessit ad principem sacerdotum, & petiit ab eo epistolas in Damascum ad synagogas, ut si quos inuenisset huius uiæ, uiros ac mulieres, uinctos perduceret in Hierusalem. Et cum iter faceret, contigit ut appropinquaret Damasco, & subito circumfulsit eum lux de cœlo, & cadens in terram, audiuit uocem dicētem sibi: Saule, Saule, quid.

praye the of whome sayeth the prophete that, of hymselfe, or of another? But Philippe openynge hys mouth and begynnynge at thys scripture, he preached Jesus vnto hym. And whan they wente by the waye, they came to a certayne water, and the gelded man sayde: Beholde here is water, *what hyndereth me to be baptysed? Philippe sayde: Yf thou beleuest wyth all [thy] harte, it maye be. And answerynge, he sayd: I beleue Jesus Christe to be the sonne of God. And he commaunded the charret to stande styll, and they wente bothe into the water, Philippe and the gelded man, and he baptysed hym. But whan they were gone vp oute of the water, the spryte of the LORDE caught Philippe, and the gelded mā sawe hym nomore. And he wente on hys waye reioycynge. But Philippe was founde in Azotus, and goynge thorowe, he preached vnto all the cyties vntyll he came to Cesarea. ✠ *Actu.2.c.

The.ix.Chapter.✠

SAule *breathyng yet threatenynges and slaughter agaynste the disciples of the LORDE, he came to the hyghe preste, and axed letters of hym to Damascus vnto the synagoges: that yf he founde onye of thys waye, men & wemen, he myght bringe them bounde to Jerusalem. And whan he iourned, it fortuned that he cam neare to Damascus, and sodenlye dyd a lyghte from heauen shyne rounde aboute hym, and fallynge to the grounde he herde a voyce sayenge vnto hym: Saule, Saule, whye: *Actu.16.b. 1.Cor.15.a. Gala.1.b.

4. Re. 19. b. Iacha. 2. b Ethach. 15. b

* what perſecuteſt thou me? Whyche ſayde: Who art thou LORDE? And he [ſayd:] I am Jeſus whome thou perſecuteſt. It is hard for the to kycke agaynſte the pryche. And he quakyng and beynge aſtonnyed, ſayde: LORDE * what wylt thou haue me to do? And the LORDE [ſayd] vnto hym: Aryſe, and go into the cytie, & it ſhalbe tolde the what thou muſt do. And the men that accõpanyed wyth hym ſtode amaſed, hearynge in dede the voyce, but ſeynge noman. And Saul roſe vp from the earth, and the eyes opened, he dyd ſe nothynge, but leadyng hym by the hande, they brought hym to Damaſcus. And he was there thre dayes not ſeynge, and he dyd not eate nor drynke. But ther was at Damaſcus a diſciple, by name Ananias, and the LORDE ſayd vnto hym by a viſion: Ananias. But he ſayd: Beholde, [here am] I LORDE. And the LORDE [ſayde] vnto hym: Aryſe, and go into ỹ ſtrete that is called ſtrayght, and ſeke in ỹ houſe of Judas one by name Saule * of Tarſis: for beholde he prayeth, and he hath ſene a man by name Ananias entrynge in, and layenge handes vpon hym, that he maye receaue hys ſyght. Ananias anſwered: LORDE, I haue herde of many of that man, * howe many euels he hath done to thy ſayntes at Jeruſalem, and here hath he power from the hygh prieſtes, to bynde al them whych call vpõ thy name. And the LORDE ſayde vnto hym: Go thy way, * for thys is a choſen veſſell vnto me, that he maye cary my name before the Gentyles, and kynges

Actu. 1. b. and. 16. b.

Actu. 1. c. and. 12. a

Actu. 2. a

Gala. 1. c.

quid me perſequeris? Qui dixit: Quis es Domine? Et ille: Ego ſum IESVS: quem tu perſequeris. Durum eſt tibi contra ſtimulum calcitrare. Et tremens ac ſtupens dixit: Domine, quid me uis facere? Et Dominus ad eum: Surge, & ingredere ciuitatem, & dicetur tibi quid te oporteat facere. Viri autem illi qui comitabantur cum illo ſtabant ſtupefacti, audientes quidem uocem, neminem autem uidentes. Surrexit autem Saulus de terra, apertiſque oculis, nihil uidebat. Ad manus autem illum trahentes, introduxerũt Damaſcũ. Et erat ibi tribus diebus nõ uidẽs, & non manducauit, neque bibit. Erat autem quidam diſcipulus Damaſci, nomine Ananias, & dixit ad illum in uiſu Dominus: Ananía. At ille ait: Ecce ego domine. Et Dominus ad eum: Surge, & uade in uicum qui uocatur Rectus, & quere in domo Iudæ Saulũ nomine Tarſenſem: ecce enim orat. Et uidit uirũ Ananiã nomine introeuntem, & imponentem ſibi manus, ut uiſum recipiat. Reſpondit autem Ananias: Domine, audiui a multis de uiro hoc, quanta mala fecerit ſanctis tuis in Hieruſalẽ: & hic habet poteſtatem a principibus ſacerdotum, alligandi omnes qui inuocant nomen tuum. Dixit autem ad eũ: Dominus. Vade, quoniam uas electionis eſt mihi iſte, ut portet nomen meum coram Gentibus & regibus & filiis

filis Israel: ego enim ostendam illi quanta oporteat eum pro nomine meo pati. Et abiit Ananias, & introuit in domum, & imponens ei manus, dixit: Saule frater, Dominus misit me Iesus, qui apparuit tibi in uia qua uenies bas, ut uideas, & implearis spiritu sancto. Et confestim ceciderunt ab oculis eius tanquam squamæ, & uisum recepit, & surgens, baptizatus est. Et cum accepisset cibum, confortatus est. Fuit autem cum discipulis, qui erant Damasci, per dies aliquot. Et continuo ingressus in synagogas, prædicabat Iesum, quoniam hic est filius dei. Stupebant autem omnes qui eum audiebant, & dicebant: Nonne hic est qui expugnabat in Hierusalem eos qui inuocabant nomen illud, & huc ad hoc uenit, ut uinctos illos duceret ad principes sacerdotum? Saulus autem multo magis conualescebat & confundebat Iudæos, qui habitabant Damasci, affirmans quoniam hic est Christus. Cum autem implerentur dies multi, cõsilium fecerũt in unum Iudæi, ut eum interficerent. Notæ autem factæ sunt Sauło insidiæ eorum. Custodiebant autem & portas die ac nocte, ut eum interficerent. Accipientes autem eum discipuli nocte, per murum demiserunt eum, submittentes in sporta. Cum autem uenisset in Hierusalem, tentabat se iungere discipulis, & omnes timebant

kynges, and the chyldren of Israel: for I wyl shewe hym how great thynges he muste *suffre for my name sake. ‡And Ananias went hys way, and entred into the house, and layenge [hys] handes vpon hym, he sayde: Brother Saule, the LORDE Jesus whyche appeared vnto the in the waye that thou camest, sente me that thou se, and be fylled wyth the holy goost. And forthwyth fell from hys eyes as it had ben shales, and he receaued syght, and ryse vnge he was baptysed. And whan he hadde taken meate, he was cõforted. And he was certayne dayes wyth ỹ disciples that were at Damascus. And straygte waye beynge entred into the synagoges, he preached Jesus, that he is the sonne of God. But all they that herde hym were astõyed, and sayde: Is not thys he that droue oute of Jerusalem them that called vpon that name, and came hyther for soote, that he myght leade them bounde vnto ỹ hyghpriestes? But Saule was muche more strengthed, and confunded the Jewes that dwelt at Damascus, affirmynge that thys is Christe. ¶ And whan many dayes were fulfylled, the Jewes helde a counsell together, ỹ they myght kyll hym. And theyr layeng wayte was made knowen vnto Saule. *And they kepte the gates daye & nyght, that they myght slaye hym. But the disciples takyng hym by nyght, they let hym downe thorow the wall, puttynge hym in a basket. *And whan he was come to Jerusalem, he assayed to ioyne hym selfe vnto the disciples, and euery one fe-

Actu. xx. b. 1. Cor. xi. c. ‡ Actu. xx. b. D 1. Cor. xi. B Josue. x. c 1. Regũ. 9. c Gala. 1. b

ted hym, beleuynge not that he were a disciple. But Barnabas takynge hym, led hym to the Apostles, & shewed them howe he had sene the LORDE in the waye, and that he spake vnto hym, and howe he had done boldely in the name of Jesus at Damascus. And he was wyth them goynge in and out at Jerusalem, doynge boldely in the name of the LORDE. And he spake vnto the heythen, and disputed wyth the Grekes: but they
Acts. 22.b. sought to slaye hym. * The whyche whan the brethren had knowen, they conueyed hym to Cesarea, and sente hym to Tharsus. And ꝑ cōgregaciō verely had rest thorowe all Jewry, & Galile, & Samaria, & was edifyed, walkynge in the feare of the LORD, and was fylled wyth the comforte of the holy goost. And it fortuned that whan Peter passed by euery one, he dydrome vnto the sayntes that dwelled at Lydda. And he fande there a certayne man, by name Eneas, lyenge eyght yeare in hys bed, whyche was spcke of the palsye. And Peter sayd vnto hym: Eneas, the LORDE Jesus Christe make the whole, Aryse, and dreche [the bedde] vnto thyselfe,
Matth 9.a. and * strayght waye he arose. And all
Marc. 2. a. they that dwelte at Lydda & Sarone
Luce. 5.c. saw hym, the whych were turned vn-
Johan. 5.a. to the LORDE. But at Joppe there was a certayne woman disciple, by name Thabita, which interpreted is called Dorcas. The same was full of good workes and almesses, whyche she dyd. And it happened in those dayes, that she beynge sycke dyd dye. The whych whan they had washen, they

bant eum, non credentes quod esset discipulus. Barnabas autē apprehensum illum duxit ad Apostolos, & narrauit illis, quomodo in uia uidisset dominum, & quod locutus est ei, & quomodo in Damasco fiducialiter egerit in nomine IESV. Et erat cum illis intrans & exiens in Hierusalem, fiducialiter agēs in nomine Domini. Loquebatur quoq; Gētibus, & disputabat cum Grecis: illi autem quærebāt occidere eum. Quod cū cognouissent fratres, deduxerunt eum Cæsaream, et dimiserunt Tharsum. Ecclesia quidem per totam Judeam & Galilęam & Samariā habebat pacē, & ædificabatur, ambulans in timore Domini, & consolatione sancti spiritus replebatur. Factum est autem ut Petrus dum transiret uniuersos, deueniret ad sanctos, qui habitabāt Lyddę. Inuenit autem ibi hominem quēdam nomine Aeneā, ab annis octo iacentem in grabato, qui erat paralyticus. Et ait illi Petrus: Aenea, sanet te Dominus Iesus Christus, surge, & sterne tibi, & continuo surrexit. Et uiderunt eū oēs qui habitabant Lyddę, & Sarone, qui cōuersi sunt ad dīm. In Ioppe autem fuit quędam discipula nomine Thabita, quæ interpretata dicitur Dorcas. Hæc erat plena operibus bonis & eleemosynis quas faciebat. Factum est autē in diebus illis ut infirmata moreretur. Quam cum lauissent,

posu-

posuerunt eam in cœnaculo. Cum autem prope esset Lydda ab Ioppe, discipuli audientes q̃ Petrus esset in ea, miserũt duos uiros ad eũ, rogantes: Ne pigriteris uenire usq; ad nos. Exurgens autem Petrus uenit cũ illis. Et cum aduenisset, duxerũt illũ in cœnaculũ, & circunstetерunt illum oẽs uiduæ, flẽtes, & ostẽdentes ei tunicas & uestes, quas faciebat illis Dorcas. Eiectis autẽ omnibus foras. Petrus ponens genua, orauit. Et conuersus ad corpus, dixit: Thabita surge. At illa aperuit oculos, & uiso Petro, resedit. Dans autem illi manũ, erexit eã. Et cũ uocasset sanctos & uiduas, assignauit eã uiuã. Notũ autẽ factũ est per uniuersam Ioppen, & crediderũt multi in Domino. Factum est autẽ ut dies multos moraretur in Ioppe apud Simonẽ quendã coriarium.

CAPVT X.

VIr autem quidam erat in Cæsarea nomine Cornelius, Centurio, cohortis quæ dicitur Italica religiosus, & timens Deum cum omni domo sua, faciens eleemosynas multas plebi, & deprecans Deum semper. Iuuidit in uisu manifeste, quasi hora diei nona angelum Dei introeuntem ad se, & dicentem sibi: Corneli. At ille intuens eum, timore correptus dixit: Quis es Domine? Dixit aũt illi: Orationes tuæ & eleemosynæ tuæ ascenderunt

they layde her in a parloure. But seynge Lydda was nye to Ioppe, the disciples hearynge that Peter was therein, they sente two men vnto hym, prayenge: Let it not greue the to come vnto vs. And Peter vprynge vp, he came wyth them. And whan he was come, they brought hym into ꝑ parloure, and all the wedowes stode aboute hym, weppynge and shewynge hym the coates and garmentes, that Dorcas dyd make them. And them all put forth, Peter kneelyng, prayed. And beynge turned to the bodye, he sayd: Thabita, aryse. But she opened [hyr] eyes, and Peter beynge sene, she satte vp. But he geuynge her the hande, lyfte her vp. And whan he called the sayntes and wedowes, he shewed her alyue. And it was made knowen thorowe all Ioppe, and many beleued on the LORD. And it fortuned that he tarryed many dayes at Ioppe vp one Simon a coryar.

The.x. Chapter. ✣

AND ther was a certayne man at Cesarea, by name Cornelius a Centurion, of the cõpany whych is called the Italian, a deuoute man, and fearynge God wyth all hys house, ✱ geuynge many almesses vnto the people, and prayenge God alwaye. The same sawe manifestly in a vision, nearehande the nynth houre of ꝑ daye an angell of God comynge in vnto hym, and sayenge vnto hym: Cornelius. But he lokyng vpõ hym, beyng taken wyth feare, sayde: Who art thou LORD? He sayd vnto hym: ✱ Thy prayers thyne almesses are come

Ecclꝰ. 35. and. 7. b.

Ecclꝰ. 35. b.

come vp in remembraunce in the syght of God. And now send men into Joppe, & call one Simō, whych is surnamed Peter: the same is lodged wt one Simō a tāner, whose house is neare to ẏ see, the same shall tell the what it behoueth the to do. And whan the angell that spake vnto hym was departed, he called two of hys housholde. & a ſouldyour fearyng God, of thē that obeyed hym: Whō whā he had shewed all thynges, he sent them to Joppe.

B And on the next day they pourneyng and cōming neare to the cytte, Peter
4. Reg. 4. b *went vp into the loft that he myght
Marth. 6. a. pray aboute ẏ syxte houre. And whā
Luce. 6. b he dyd hunger, he wolde eate. But as they made ready, he fell in a traunce, and he saw heauē opē, and a certayne vessell commyng downe lyke vnto a greate lynnē cloth, wych foure endes to be letten downe frō heauē into the earth, where in were all foure footed beastes & creppyng beastes of ẏ earth, & bydes of the ayre. And ther happened a voyce vnto hym: Ryse Peter, kyll and eate. But Peter sayde: That be
Leuit. 11. c. fro me LORDE, *for I neuer dyd
Deut. 14. a eate [of] all that is commune & vncleane. And agayne the second tyme
Matth. 15. b [spake] ẏ voyce vnto hym: *Cal not
Rom. 14. b thou it cōmune that God hath pury
1. Tim. 4. a fyed. Thys happened thryse. And a-
Titum. 1. c. none was the vessell takē vp agayne vnto heauē. And whan Peter douted in hymselfe what thys vision were ẏ he had sene, behold the mē ẏ were sent frō Cornelius, enquyring for ẏ house of Simon, stode at ẏ dore. And whan they had called, they axed wẏether Simō ẏ same surnamed Peter had there

[hys].

ascenderunt in memoriam in cō spectu dei. Et nūc mitte uiros in Ioppen, & accersi Simonē quendā q cognominatur Petrus: hic hospitatur apud Simonē quēdā coriariū, cuius est domus iuxta mare, hic dicet tibi, qd te oporteat facere. Et cū discessisset angelus qui loquebatur illi, uocauit duos domesticos suos, & militem metuentē dīm ex his qui illi parebant. Quibus cū narrasset oia, misit illos in Ioppen. Postera autē die iter illis facientibus, & appropinquantibus illis ciuitati, ascendit Petrus in superiora, ut oraret circa horā sextā. Et cū esuriret, uoluit gustare. Parantibus, aūt illis, cecidit sup eū mentis excessus, et uidit cœlum apertū, & descēdēs uas quoddā uelut linteum magnum, quatuor initiis submitti de cœlo in terrā, in quo erāt oia quadrupedia & serpentia terræ, & uolatilia cœli. Et facta est uox ad eū: Surge Petre, occide, & manduca. Ait aūt Petrus: Absit dñe, quia nunquā māducaui omne cōmune & immundū. Et uox iterū secundo ad eū: Quod deus purificauit, tu cōmune ne dixeris. Hoc factum est per ter. Et statim receptū est uas in cœlū. Et dū intra se hæsitaret Petrus, quidnam esset hęc uiso quā uidisset, ecce uiri q missi erant a Cornelio, inquirentes domum Simonis, astiterunt ad ianuam. Et cum uocassent, interrogabant, si Simon qui cognominatur Petrus, illic haberet

hos

hospitiũ. Petro aũt cogitãte de uisione, dixit spiritus ei: Ecce uiri tres quærũt te. Surge itaq; & descẽde, & uade cũ eis nihil dubitans, quia ego misi illos. Descẽdés aũt Petrus ad uiros, dixit: Ecce ego sum quẽ quæritis, quę causa est propter quã uenistis? Qui dixerũt: Cornelius Centurio, uir iustus & timẽs deum, & testimonium habẽs ab uniuersa gẽte Iudęorũ, respõsum accepit ab angelo sãcto, accersire te in domũ suã, & audire uerba abs te. Introducẽs ergo eos recepit hospitio. Sequẽti aũt die surgens, profectus est cũ illis, & quidã ex fratribus ab Ioppe comitati sunt eũ. Altera autẽ die introiuit Cæsaream. Cornelius uero expectabat illos, conuocatis cognatis suis & necessariis amicis. Et factũ est, cum introisset Petrus, obuius uenit ei Cornelius, & procidens ad pedes eius, adorauit eum. Petrus uero leuauit eũ, dicẽs: Surge, & ego ipse homo sũ. Et loquẽs cũ illo, intrauit, & inuenit multos qui conuenerãt, dixitq; ad illos: Vos scitis quomodo abominatũ sit uiro Iudæo, cõiungi aut accedere ad alieni genã: Sed mihi ostẽdit deus, neminẽ communẽ aut immundum dicere hominẽ, propter quod sine dubitatione ueni accersitus. Interrogo ergo quã ob causã accersistis me? Et Cornelius ait: A nudius quarta die ieiunabam usque ad hãc horam, & orãs eram hora nona in domo mea, & ecce

[hys] ſlodyynge. Whan Peter nowe thought vpon the viſion, the ſpyrite ſayde vnto hym: Beholde, thre men ſeke the. Aryſe therfore, go downe, & go wyth them doutyng nothyng, for I haue ſent them. And Peter goynge downe to the men, ſayde: Beholde, I am he whõ ye ſeke, what is the cauſe wherfore ye are come? Whych ſayde: Cornelius ✠ Centurio, a ryghteous mã, & fearynge God, and hauynge a [good] reporte of all ✠ people of the Iewes, hath receaued an anſwere of an holye angell to call the into hys houſe, & to heare wordes of the. Wherfore * leadyng them in, he lodged thē. Andryſyng vp ✠ next daye, he wente wyth them, ‡ and ſome of the bretherē of Ioppe dyd beare hym cõpany: And the day followyng he entred into Ceſarea. But Cornelius his kynſfolkes and ſpeciall frendes beyng called together, wayted for them. And it fortuned whan Peter was come in, Cornelius met hym, & fallyng downe at hys fete, he worſhypped hym. But Peter lyfted hym vp, ſayeng: * Ryſe vp, I myſelfe am a mã alſo. And ſpeakyng wyth hym, he entred, & he fande many that were come together, and ſayd vnto them: Ye knowe how * it be abhorred for a Iewe to be ioyned, or to come to an alcaunt: But God hath ſhewed me to call noman commune nor vncleane, wherfore I being called dyd come wythout doutynge. I aſke therfore, for what cauſe haue ye called me? And Cornelius ſayde: The fourth day hence I faſted vntyl thys houre, and I was prayenge the nynth houre in my houſe, & beholde,

Gen.12.g 18.d 14.b 1.Cor.4.b ‡ Actu.11.a

Actu.14.c. Apoc.19.b 22.b

Deute.7.a

a man stode before me in a whyte garmente, and sayde: Cornelius, thy prayer is herde, and thyne almesses are had in remembraūce in the syght of God. Send therfore to Joppe, and call Simon whych is surnamed Peter, the same is lodged at the house of Simō the tanner, by the see. Therfore sent I contynently vnto the, and thou hast done well in commynge. Nowe therfore are we all here in thy presence, to heare all thynges that are commaunded of the LORDE.

+ But Peter openynge hys mouth sayd: * I haue found for a truth that God is no accepter of persons: ‡ but amōge all people he that feareth hym and worketh ryghteousnesse, is accepte vnto hym. God sente the worde vnto ỹ chyldren of Israell preachyng peace thorow Jesu Christ, thys is the LORDE of all. Ye knowe what worde is happened thorow al Jewry. * For begynnyng at Galile after the baptyme that Jhon preached, Jesus of Nazareth, howe * God anoynted hym wyth the holy goost and power, whych passed thorowe doynge good, and healyng all ỹ possessed wyth the deuell: for God was wyth hym. And we are wytnesses of all those thynges that he dyd in the lande of Jewry and Jerusalem, whome they slewe hangynge on tre. * The same dyd God rayse the thyrde daye, and gaue hym to become manifeste, not vnto all the people, but vnto vs wytnesses ordyned before of God, * which haue eaten and dronke wyth hym after that he was ryssen from the deade.

+ * And he cōmaunded vs to preach vnto

Deute. 10. d
2. Par. 19. b
Job. 34. b.
Sapi. 6. b.
Eccli. 6. b
Roma. 2. b.
Ephe. 6. a.
Collos. 3. c.
1. Pet. 1. c
‡ Esa. 56. b

Math. 4. b
Esai. 61. a.

Luce. 24. d
Joh. 21. b.

Mat. 28. c.

ce, uir stetit ante me in ueste cādida, & ait: Cornelī, exaudita ē oratio tua, & eleemosinæ tuæ cōmemoratæ sunt in conspectu dei. Mitte ergo in Ioppen, & accersi Simone qui cognominatus Petrus, hic hospitatur in domo Simonis coriarii iuxta mare. Confestim ergo misi ad te, & tu bene feciſti uenīendo. Nunc ergo oēs nos in conspectu tuo adsumus, audire omnia quęcūq; tibi præcepta sunt a domino.

Aperiēs autem Petrus os suum, dixit: In uerītate comperi, quia non est personarū acceptor deus: sed in omni gente qui timet eum, & operatur iustitiam, acceptus est illi. Verbū misit deus filiis Israel, annuncians pacem per Iesum Christum, hic est omnium Dominus. Vos scitis, quod factum est uerbū per uniuersam Iudæam, incipiens enim a Galilęa post baptismū, quod prędicauit Ioānes, Iesum a Nazareth, quomodo unxit eum deus spiritu sancto & uirtute, qui pertransiit benefaciendo, & sanando ōnes oppressos a diabolo: quoniam deus erat cū illo. Et nos testes sumus omnium quæ fecit in regione Iudęorum & Hierusalē, quē occiderūt suspēdentes in ligno. Hunc deus suscitauit tertia die, & dedit eum manifestū fieri, non omni populo, sed testibus præordinatis a deo nobis, qui manducauimus & bibimus cū illo postq̄ resurrexit a mortuis. Et præcepit nobis prædicare popu-

populo, & testificati, quia ipse est cõstitutus a deo patre iudex uiuorũ & mortuorũ. Huic oẽs prophetæ testimoniũ perhibẽt, remissionẽ peccatorum accipere per nomẽ eius oẽs qui credũt in eũ. Adhuc loquẽte Petro, uerba hæc, cecidit spiritus sanctus super oẽs qui audiebant uerbũ. Et obstupuerunt ex circũcisione fideles, qui uenerant cũ Petro: quia & in nationes gratia spiritus sancti effusa est: Audiebant enim illos loquentes linguis & magnificantes deum. Tunc respondit Petrus: Nunquid aquam quis prohibere potest, ut nõ baptizẽtur hi, qui spiritũ sanctũ acceperunt sicut & nos? Et iussit eos baptizari in noie dñi Iesu Christi. Tũc rogauerũt eũ, ut maneret apud eos aliquot diebus.

vnto the people, & to testifye that he it is that is ordyned of God ỳ father a iudge of ỳ quycke & deade. Vnto ỳ same heare * all prophetes wytnesse, all them to receaue forgeuenesse of synnes by hys name that beleue on hym. † Whyle Peter spake these wordes, * the holy gooste fell vpon al them that herde the worde. And the faythfull of ỳ circumcision that were come wyth Peter were astonnyed, that the grace of the holy gooste was also poured forth vpon the heythen: for they herde them speakynge wyth tunges & prayssynge God. Than answered Peter: * Can ony mã forbyd water ỳ these be not baptysed, which haue receaued ỳ holy goost as we also? And he cõmaunded thẽ to be baptysed in ỳ name of Jesus Christ. † Thã prayed they hym that he wolde tarye certayne dayes wyth them.

Gen. 49.B
Psal. 71.C
Jere. 50.B
Dani. 9.D
Actu. 1.B
Actu. 2.B

CAPVT XI.

The.xi. Chapter

AVdierũt autẽ apostoli & frẽs q erãt i Iudæa, qm̃ & gentes receperũt uerbũ dei. Dũ autẽ ascẽdisset Petrus Hierosolymã, disceptabãt ad uersus illũ qui erãt ex circũcisione, dicẽtes: Quare introisti ad uiros præputiũ habẽtes, & mãducasti cũ illis? Incipiẽs aũt Petrus, exponebat illis per ordinẽ, dicẽs: Ego erã in ciuitate Ioppe orãs, & uidi in excessu mẽtis meę uisionẽ: descendẽs uas quoddã uelut linteũ magnũ quatuor initiis submitti de cœlo, & uenit usq; ad me. Inqd intuens cõsiderabã & uidi quadrupedia terræ, & bestias, & reptilia,

THe Apostles & brethre that were in Jewry herde ỳ the heythe also had receaued ỳ worde of God. But whan Peter was come vp to Jerusalẽ, they that were of ỳ circumcision disputed wt him, sayeng: * Why art thou gone in vnto men ỳ haue ỳ foreskynne, and hast eaten wt thẽ? But Peter begynnyng declared vnto thẽ by order, sayeng: * I was in ỳ cytie of Joppe prayenge, & sawe a vision in a traunce: a certayne vessell descendyng, lyke vnto a greate lynnen cloth, by foure corners to be let downe from heauẽ, and came vntyll me. Whereon lokynge, I perceaued and sawe fourefaoted beastes of ỳ earth, & wylde beastes, & creA
Deut. 7.C
Actu. 10.B

pynge beaſtes, & flyeng beaſtes of the ayre. And I herde alſo a voyce, ſayenge vnto me: Ryſe vp Peter, ſlaye, & eate. But I ſayd: No LORDE, for [of] all that is *cõmune or vncleane Leui.11.a Deut.14.a dyd neuer entre into my mouth. But ꝑ voyce frõheauẽ answered me the ſeconde tyme ſayeng: Thoſe thynges that God hath clenſed do not ꝑ cal vncleane. And thys happened thre tymes, & all thynges were receaued vp agayne into heauẽ. And beholde, cõtinently ther ſtode thre men in the houſe where I was, ſent vnto me frõ Ceſarea. And the ſpret ſayd vnto me, that I ſhuld go wyth them, doutyng nothyng. *Ther came with me alſo Actu.10.c theſe ſyx brethren, & we dyd entre in to the mans houſe. And he ſhewed vs howe he had ſene in hys houſe an angel ſtandyng, and ſayeng vnto hym: Send vnto Joppe, & cal Simõ which is ſurnamed Peter, which ſhall ſpeake wordes vnto ꝑ, by ꝑ whych ꝑ ſhalt be ſafe, ꝑ & all thy houſe. And whan I had begon to ſpeake, ꝑ holy gooſt fell Actu.11.a vpon thẽ, *as vpõ vs alſo at ꝑ begynnynge. But I remẽbred the worde of Actu.1.a the LORD, as he ſayd: *Jhon verely dyd baptyſe wt water, but ye ſhalbe baptyſed with ꝑ holy gooſte. Yf God therfore haue geuẽ thẽ lyke grace, as alſo vnto vs, whyche haue beleued on the LORD Jeſus Chriſt, who was I that I myght wythſtãd God? Theſe thynges beyng herde, they held their peace, & prayſed God, ſayeng: Than hath God geuẽ vnto the heythẽ alſo Actu.2.a repẽtaũce vnto lyfe. *And they truly that were ſcattered abrode frõ ꝑ trouble whyche happened vnder Steuen, walked

tilia, & uolatilia cœli. Audiui autem & uocẽ dicentem mihi: Surge Petre, occide, & manduca. Dixi autẽ: Nequaquam Domine, quia omne cõmune aut immundum nũquam introiuit in os meum. Reſpõdit autem uox ſecũdo de cœlo: Quæ Deus mundauit, tu ne cõmune dixeris. Hoc autẽ factũ eſt per ter, & recepta ſunt oĩa rurſum in cœlum. Et ecce uiri tres cõfeſtim aſtiterunt in domo in qua erã, miſſi a Cæſarea ad me. Dixit aũt ſpiritus mihi, ut irem cũ illis, nihil hæſitans. Venerunt autẽ mecũ & ſex fratres iſti, & ingreſſi ſumus in domum uiri. Narrauit autem nobis quomodo uidiſſet angelũ in domo ſua ſtantẽ, & dicentem ſibi: Mitte in Ioppen, & accerſi Simonẽ qui cognominatur Petrus, qui loquetur tibi uerba in quibus ſaluus eris, tu & uniuerſa domus tua. Cũ autẽ cœpiſſem loqui, cecidit ſpiritus ſanctus ſuper eos, ſicut & in nos in initio. Recordatus ſum aũt uerbi dñi ſicut dicebat: Ioannes quidẽ baptizauit aqua, uos autem baptizabimini ſpiritu ſancto. Si ergo eãdem gratiam dedit illis deus, ſicut & nobis qui credimus in dominũ Ieſum Chriſtum, ego quis erã, qui poſſem prohibere deũ? His auditis, tacuerunt, & glorificauerunt Deum, dicentes: Ergo & gẽtibus pœnitentiam dedit Deus ad uitam. Et illi quidem qui diſperſi fuerant a tribulatione, quæ facta fuerat ſub Stephano, perame-

perambulauerũt usq; ad Phœnicen, & Cyprum, & Antiochiam, nemini loquentes uerbum, nisi solis Iudæis: Erant autẽ quidam ex eis uiri Ciprii & Cyrenęi, qui cum introissent Antiochiam, loquebantur ad Græcos, annunciantes Dominũ IESVM: Et erat manus dñi cum eis, multusq; numerus credẽtium conuersus est ad dñm. Peruenit autem sermo ad aures ecclesię quę erat Hierosolymis super istis, & miserunt Barnabã usq; ad Antiochiam. Qui cũ peruenisset, & uidisset gratiã dei, gauisus est, & hortabatur ões in proposito cordis permanere in dño, quia erat uir bonus, & plenus spiritu sancto & fide. Et apposita est multa turba dño. Profectus est aũt Tharsum, ut quæreret Saulum: quem cum inuenisset, perduxit Antiochiam. Et annũ totum conuersati sunt ibi in ecclesia, & docuerunt turbam multã, ita ut cognominarentur primũ Antiochię discipuli Christiani. In his autem diebus superuenerũt ab Hierosolymis prophetæ Antiochiam, & surgens unus ex eis nomine Agabus, significabat per spiritũ famem magnam futuram in uniuerso orbe terrarũ, quæ facta est sub Claudio. Discipuli autem prout quisque habebat, proposuerunt in ministerium mittere habitantibus in Iudęa fratribus, quod & fecerunt, mittentes ad seniores per manus Barnabæ & Sauli.

walked thorow vntyll Phenice & Cipers & Antioche, speakyng the worde vnto noman, saue onely the Iewes. And some of them were men of Cypers & Cyrene. The whych whã they were entred into Antioche, they spake vnto the Grekes, shewynge the LORDE Jesus. And the hand of the LORDE was wyth thẽ, & a greate nõbre of beleuers dyd turne vnto the LORDE. And worde of these thynges came to the eares of the congregacõ that is at Jerusalẽ, & they sente Barnabas vntyll Antioche. The whych whã he came, & sawe the grace of God, he reioyced, & *exhorted euerye one in the purpose of harte to abyde in the LORDE: for he was a good man, & full of the holy goost, & fayth, & ther was much people added vnto the LORDE. * And he wente to Tharsus ỹ he myght seke Saulet whõ whan he had found, he brought hym to Antioche. And they were conuersaunt in the congregacion there a whole yeare, and taught much people insomuch that ỹ disciples were fyrste called Christians at Antioche. In these dayes came ther prophetes from Jerusalem vnto Antioche. And ryssyng vp one of them by name *Agabus, he shewed by the spyrete a greate derth to come in the whole compasse of the worlde, the whyche happened vnder Claudius. But the disciples purposed euery one of them to sende to an *handreachynge vnto the brethren in Iewry, after as euery man had. The whyche they dyd also, sendynge it vnto the *Elders by the handes of Barnabas and Saule.

Act. 13.

Act. 9.

Act. 11.

1. Cor. 16.
2. Cor. 8.
and. 9.

Act. 11.

CAPVT

The

The.xii. Chapter. ✣

AND at the ſame tyme layde Herode the kynge handes, that he myght vexe certayn of the congregacion. And he ſlewe * Iames the brother of Jhon wyth the ſwearde. But he ſeyng that it pleaſed the Jewes, he thought to take Peter alſo: And it were the dayes of ſwete breade. Whome whan he had taken, he put hym in preſon, delyuerynge [hym] vnto foure ✣ quarternions of ſouldyours to kepe hym: wyllynge after Eaſter to bryng hym forthe vnto the people. And Peter truely was kepte in the preſon, ‡ but prayer was made wythout ceaſſynge of the congregacion vnto God for hym. And whan Herode ſhulde haue brought hym forth, in the ſame nyght was Peter ſleppynge betwene two ſouldyours, bounde wyth two cheynes: and the kepers before the dore kepte the preſon. * And beholde, the angell of the LORDE ſtode by, and the lyght ſhyned in the dwellyng, and Peters ſyde ſmytten, he waked hym, ſayenge: Ryſe vp quyckely. And the cheynes fell from hys handes. And the angell ſayde vnto hym: Gyrde the, and pull on thy hoſen. And Peter dyd ſo. And he ſayde vnto hym: Put thy garmente aboute the, and followe me. And goynge oute he followed hym, and he knewe not that it was true that was done by the angell: But he thought hym to haue ſene a ſyght. And goynge by the fyrſte and ſeconde watche, they came vnto the yron gate, whyche leadeth vnto the cytie, whyche was opened alone vnto

Math. 4.c 17.2.10.c. and. 16.d

✣ A quarterno is a captayn of foure ſouldyers, and ‡ eche of an hundreth. ‡ Actu. 4.c

* Actu. 5.c. and. 16.d

CAPVT XII.

EOdem autē tempore, miſit Herodes rex manus, ut affligeret quoſdā de eccleſia. Occidit autē Iacobū fratrem Ioannis gladio. Vidēs autē quia placeret Iudæis, appoſuit apprehendere & Petrū: Erāt autē dies azymorū. Quē cum apprehendiſſet, miſit in carcerem, tradens quatuor quaternionibus militum ad cuſtodiendum, uolens poſt Paſcha eum producere populo. Et Petrus quidem ſeruabatur in carcere. Oratio autē fiebat ſine intermiſſione ab eccleſia ad deum pro eo. Cum autē productu-rus eum eſſet Herodes, in ipſa nocte, erat Petrus dormiens inter duos milites, uinctus catenis duabus, & cuſtodes ante oſtium cuſtodiebant carcerem. Et ecce angelus domini aſtitit, & lumen refulſit in habitaculo, percuſſoque latere Petri, excitauit eum, dicens: Surge uelociter. Et ceciderunt catenę de manibus eius. Dixit autē angelus ad eum: Pręcingere, & calcia te caligas tuas. Et Petrus fecit ſic. Et dixit illi: Circunda tibi veſtimentum tuum, & ſequere me. Et exiens ſequebatur eum, & neſciebat quia uerum eſt quod fiebat per angelum: exiſtimabat autem ſe uiſum uidere. Tranſeuntes autem primam & ſecundam cuſtodiam uenerunt ad portam ferream, quæ ducit ad ciuitatem, quæ ultro aperta eſt

eis

gis. Et exeuntes, processerunt uicum unum, & continuo discessit angelus ab eo. Et Petrus ad se reuersus, dixit: Nuncio uere quia misit dominus angelum suum, & eripuit me de manu Herodis, & de omni expectatione plebis Iudæorum. Consyderansque uenit in domum Mariæ matris Ioannis, qui cognominatus est Marcus, ubi erant multi congregati & orantes. Pulsante autem eo ad ostium ianuæ, processit puella ad uidendum nomine Rhode, Et ut cognouit uocem Petri, præ gaudio non aperuit ianuam, sed intro currens, nunciauit, stare Petrum ante ianuam. Illi autem dixerunt ad eam: Insanis. Illa autem affirmabat se sic habere. Illi autem dicebant: Angelus eius est. Petrus autem perseuerabat pulsans. Cum autem aperuissent ostium, uiderunt eum, & obstupuerunt. Annuens autem eis manu, ut tacerent, narrauit quomodo Dominus eduxisset eum de carcere. Dixitque: Nunciate Iacobo & fratribus hæc. Et egressus abiit in alium locum. Facta autem die, erat non parua turbatio inter milites, quidnam factum esset de Petro. Herodes autem cum requisisset eum, & non inuenisset, inquisitione facta de custodibus, iussit eos duci: descendensq; a Iudæa in Cæsaream, ibi cõmoratus est. Erat autem iratus

vnto them. And goynge oute, they wente by one strete, and sodenlye wente the angell from hym. And Peter beynge come to hymselfe, sayde: L
* Now know I truly that God hath sente hys angell, and hath delyuered me oute of the hande of Herode, and from all the waytynge of the people of the Iewes. I- And consyderynge he came to the house of Mary the mother of Jhon, whych is surnamed Marke, where many were gathered * and prayenge. And as he knocked at the entry doze, ther came forthe a damesell by name Rhode to se. And whan she knewe Peters voyce, for ioye dyd she not open the doze, but runnynge in, she shewed, Peter to stande at the doze. And they sayde vnto her: Thou art mad. But she affirmed it to be so. And they sayde: It is hys angell. But Peter continued knockynge. And whan they had opened the doze, they saw hym, and were astonyed. * But he beckenynge vnto them wyth the hande, that they shulde holde theyr peace, he shewed how the LORDE had led hym forth out of the preson. And he sayd: Shew these thynges vnto * James and the brethren. And beynge gone oute, he wente vnto another place. Whan it was become daye, ther was no small busynesse amonge the souldyours, what were become of Peter. Whan Herode had sought hym, and had not founde hym, inquisicion beyng made of the kepers, he commaunded them to be led [awaye:] and goyng downe from Jewrye to Cesarea, he abode there. And he was wroth wyth them

Gene. 28. b
Dane. 6. b.
Acts. 2. b.
Acts. 13. b
Acts. 15. b
and. 21. b.
D

he

of Tyre and Sidon. But they came one mynded to hym, and Blastus ꝑ kynges chamberlayne beynge persuaded, they desyred peace, because that theyr contrees were norysshed of hym. But at an appoynted daye dyd Herode beynge arayed wyth a kyngly garmente syt vpon the iudgement seate, and made an oracion vnto thē. And the people cryed therto: The voyces of God, and not of man. And strayght waye dyd the angel of the LORDE stryke hym, because he had not geuen the honoure vnto God, and beynge consumed of wormes, he gaue vp the goost. And the worde of God dyd growe and multyplyed. But Barnabas and Saule dyd returne from Jerusalem * the hand: reachynge beynge fulfylled, takynge wyth them * Jhon whyche is surnamed Marke.

Actu. xi. c

Actu. xij. a.

The. xiii. Chapter.

Ther were in the congregacion that was at Antioche prophetes and teachers, amonge the whych [were] Barnabas & Simon, whych was called Niger, and Lucius of Lyrene, Manahen, whyche was Herodes one of the foure princes norsefellowe, and Saule. As they serued the LORDE, and fasted, the holy goost sayd vnto them: Separate me Saul & Barnabas vnto the worke * where vnto I haue taken them. Then prayenge than and fastynge, and layenge [theyr] handes vpon them, let them go. And they verily beyng sent of the holy goost, went vnto Seleucia, and from thence sayled they to Cypers.

Actu. xy. b

tus Tyrijs & Sidonijs. At illi unanimes uenerunt ad eum, & persuaso Blasto, qui erat super cubiculum regis, postulabant pacem: eo quod alerentur eorum regiones ab illo. Statuto autem die Herodes uestitus ueste regia, sedit pro tribunali, & concionabatur ad eos. Populus autem acclamabat: Dei uoces, et non hominis. Confestim autem percussit eum angelus Domini, eo quod non dedisset honorem Deo, & consumptus a uermibus, expirauit. Verbum autem Domini crescebat & multiplicabatur. Barnabas autem & Saulus reuersi sunt ab Hierosolymis expleto ministerio, assumpto Ioanne qui cognominatus est Marcus.

CAPVT XIII.

Erant autem in ecclesia, quæ erat Antiochiæ, prophetæ & doctores, in quibus Barnabas, & Simon qui uocabatur Niger, & Lucius Cyrenensis, & Manahen, qui erat Herodis tetrarchę collactaneus, & Saulus. Ministrantibus autem illis Domino & ieiunantibus, dixit illis spiritus sanctus: Segregate mihi Saulum & Barnabam in opus ad quod assumpsi eos. Tunc orantes & ieiunantes, imponentesque eis manus, dimiserunt illos. Et ipsi quidem missi a spiritu sancto, abierunt Seleuciã, & inde nauigauerũt Cyprũ.

And

Et

Et cum uenissent Salaminam, prædicabant uerbum Dei in synagogis Iudæorum. Habebant autem & Ioánem in ministerio. Et cum perambulassent uniuersam insulam usque ad Paphum, inuenerunt quendam uirum magum pseudoprophetam, Iudæum, cui nomen erat Barieu, qui erat cum proconsule Sergio Paulo uiro prudente. Hic accersitis Barnaba & Paulo, desyderabat audire uerbum Dei. Resistebat autem illis Elymas magus (sic enim interpretatur nomen eius) quærens auertere proconsulem a fide. Saulus autem qui & Paulus, repletus spiritu sancto, intuens in eum, dixit: O plene omni dolo & omni fallacia, fili diaboli, inimice omnis iustitiæ, non desinis subuertere uias Domini rectas? Et nunc ecce manus Domini super te, & eris cæcus non uidens solem usque ad tempus. Et confestim cecidit in eum caligo & tenebræ, & circumiens quærebat qui ei manum daret. Tunc proconsul cum uidisset factum, credidit, admirans super doctrina Domini. Et cum a Papho nauigasset Paulus, & qui cum eo erant, uenerunt Pergen Pamphyliæ. Ioannes autem discedens ab eis, reuersus est Hierosolymam. Illi uero pertrãseuntes Pergen, uenerunt Antiochiam Pisidiæ, & ingressi synagogã die sabbatorum, sederũt. Post lectionẽ aũt legis & prophetarum, miserunt prin-

And whan they were come to Salamina, they preached the worde of God in the synagoges of the Jewes: And they had *Jhon in seruice. And whan they walked thorowe all the Ile vntyll Paphos, they fande a certayn sorcerer a false prophet, a Jewe, whose name was Barieu, whyche was wyth the counsuls debite Sergius Paule a wyse man. The same Barnabas and Paule beyng called, desyred to heare the worde of God. But Elimas the *sorcerer (for so is hys name interpreted) wythstode the sekynge to wythdrawe the counsuls debite from the fayth. But Saule, whych also [is called] Paule, fylled wyth the holy gooste, lokynge vpon hym, sayde: O thou full of all gyle & deceatfulnesse, chylde of the deuell, enemy of all ryghteousnes, dorest þ not ceasse to subuerte the strayght wayes of þ LORDE? And now behold the hande of þ LORDE is vpõ the, and thou shalt be blynde not seynge the Sonne for a certayne tyme. And straygh waye ther fell a myste vpon hym & darkenesse, & goynge about he sought [one] whych shulde geue hym the hãde. Thã the counsels debite whã he had sene þ dede, *he beleued, wonderynge at þ doctrine of þ LORDE. And whan Paule had sayled frõ Paphos, & they þ were wyth hym, they came to Perge of Pamphilia: *but Jhõ departyng frõ thym returned to Jerusalẽ. But they passyng vp Perge came to Antioche of Pisidia, & beynge gone into þ synagoge vpõ þ day of þ sabbats, they sat downe. But after þ lectur of þ law & prophetes byd-

Acts 12.b

Exod. 7.b and 8.b Acts 8.a

Johan. 6.b

Acts 15.a

the rul-

the rulers of the synagoge sende vnto thē, sayeng: Ye men brethrē, yf ther be among you ony worde of exhortaciō vnto the people, speake on. And Paule standynge vp, and *cōmaundynge Actū.13.c silence wyth [hys] hande, he sayde: Ye Israelityshe men, and ye that feare God, herken: The God of ỳ people of Israell hath chosen oure fathers, & hath exalted ỳ people, whan as they were straungers in the lande of Egypte, * and by a hyghe arme led he Exod.14.c them oute of it, and for the tyme of forty peare dyd he suffre theyr maners in the deserte. And destroyenge seuen nacions in the lande of Chanaan, * he distributed thē theyr land by Iosue.13.b. lot. * And after thys nexte hand hun Iudi.1.2 dreth and fyfty peares gaue he them iudges, vntyll Samuel the prophete. 1.Reg.8.a. * And after that they desyred a kyng 3.Reg.10.a * and he gaue them Saul the sonne of Cis, a man of the tribe of Ben Ia 4.Reg.16.c min forty peare. * And hym beynge put downe, he rayse vnto them Dauid the kynge, of whome he beareynge Psal.88.c. wytnesse, dyd saye: * I haue founde Dauid the sonne of Jesse, a man after my harte, whyche shall do all my wylles. Of thys mans sede * accor- 2.Reg.7.c. dyng to ỳ promyse hath god brought Psal.131.b forth vnto Israell the Saueour IESVS, Jhon preachyng before the presence of hys commynge the baptyme of penaunce vnto all the people of Israel. But whan Jhon fulfylled hys Math.3.b. course, he sayd: * I am not he whome ye suppose me to be, but beholde he commeth after me, whose shues of hys fete I am not worthy to louse. + Ye men brethren, ye chyldren of Abraham

principes synagoge ad eos, dicentes: Viri fratres, si quis est in uobis sermo exhortationis ad plebem, dicite. Surgens autem Paulus, & manu silentium indicans, ait: Viri Israelitæ, & qui timetis Deum, audite: Deus plebis Israel elegit patres nostros, & plebem exaltauit, cum essent incolæ in terra Aegipti, & in brachio excelso eduxit eos ex ea, & per quadraginta annorū tempus mores eorum sustinuit in deserto. Et destruens gentes septem in terra Chanaan, sorte distribuit eis terram eorum. Et post hæc quasi quadringentos & quinquaginta annos, dedit iudices usque ad Samuelem prophetam. Et ex inde postulauerunt regem, & dedit illis Saul filium Cis, uirum de tribu Beniamin annis quadraginta. Et amoto illo, suscitauit illis Dauid regem, cui testimonium perhibens, dixit: Inueni Dauid filium Iesse, uirum secundum cor meum, qui faciet omnes uoluntates meas. Huius ex semine Deus secundum promissionem, eduxit israeli saluatorem IESVM, predicante Ioāne ante faciem aduentus eius baptismum pœnitentiæ omni populo Israel. Cum compleret autem Ioannes cursum suum, dicebat: Quem me arbitramini esse, non sum ego, sed ecce uenit post me, cuius non sum dignus calciamenta pedum solucre. Viri fratres, filii generis Abra-

Abrahæ, & qui in nobis timét deum, nobis uerbũ salutis huius missum est. Qui ẽm habitãt Hierusalem, & principes eius hunc ignorantes, & uoces prophetarum, quæ per omne sabbatum leguntur, iudicantes impleuerunt: & nullam causam mortis inuenientes in eo, petierunt a Pilato ut interficerent eum. Cũque consummassent omnia quæ de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. Deus autem suscitauit eum a mortuis tertia die, qui uisus est per dies multos his, qui simul ascenderant cum eo de Galilæa in Hierusalem, qui usque nunc sunt testes eius ad plebẽ. Et nos uobis annunciamus eã, quę ad patres nostros repromissio facta est: quoniam hanc Deus adimpleuit filiis uestris, resuscitãs IESVM, sicut & in psalmo secũdo scriptum est: Filius meus es tu, ego hodie genui te. Quod autem suscitauit eum a mortuis, amplius iam nõ reuersurum in corruptionem, ita dicit: Quia dabo uobis sancta Dauid fidelia. Ideoque & alias dicit: Nõ dabis sanctum tuum uidere corruptionẽ. Dauid enim in sua generatione cum administrasset uoluntati dei, dormiuit, & appositus est ad patres suos, & uidit corruptionem. Quem uero Deus suscitauit a mortuis, non uidit corruptionem. Notum igitur sit uobis uiri fratres, quod per hunc

Abrahams hynred, and they that amonge you feare God, ✶vnto you is the worde of thys healthy sent. For they that dwell at Jerusalem, and hyr rulers ✶not knowynge the same, and the voyce of the prophetes that are red euery sabbat, iudgynge they haue fulfylled [them:] ✶ & fyndynge no cause of death in hym, they axed of Pilate that they myghte slaye hym. And whan they had fulfylled all thynges that were wrytten of hym, ✶takynge hym from ✝ tre, they layed hym in a graue. But God rayſed hym from the deade the thyrde daye, ✶which was sene many dayes of the, ‡which came vp also wyth hym frõ Galile into Jerusalem, whych hethet to ✶ are hys wytnesses vnto the people. ⊦ And we shewe you the same promyse, that is made vnto oure fathers: for God hath fulfylled ✝ same vnto youre chyldren rayſyng Jesus, as it is also wrytten in the seconde Psalme: ✶ Thou art my sonne, thys daye haue I begotten the. But that he hath rayſed hym from the deade, nowe hence forth nomore to returne vnto corrupcion, he sayeth thus: ✶ I shall geue you the holy faythfull [conuenaunces] of Dauid. And therfore he sayeth in another place: ✶ Thou shalte not geue thy holyone to se corrupcion. For Dauid in hys generacion, after that he had serued the wyll of God, ✶ he fell aslepe, and was layed by hys fathers, and sawe corrupcion: But he whom God rayſed from the deade, sawe no corrupcion. Be it therfore knowen vnto you ye men brethren, ✶ that thorowe the

Abac. 10.a
1. Cor. 2.a
Luc. 23.a
Luc. 23.a
Joha. 10. 12
‡ mar. 10. a
Actu. 1.a.
D.
Psal. 2.a
Hebr. 1. a
Esai. 55.a
Psal. 15.a
1. Reg. 2.a
Luc. 24.a

the same is forgeuenesse of synnes shewed vnto you of all thynges wher in ye coulde not be iustified in the lawe of Moses: [for] by hym euery one that beleueth, is iustified. Beware therfore that it come not vpon you that is sayde in the prophetes:

Habac.1.a * Beholde, ye despysers, and wonder, and perysh: for I worke in your dayes, a worke that ye shall not beleue, yf ony man shall shewe it you. And as they went out, they prayed them ℣ they wold speake these wordes vnto them vpon the sabbat following. And whan the synagoge was letten go, many of the Iewes, & many straūgers seruynge God followed Paule

Actu. xv. c. and Barnabas: whych speakyng * exhorted thē, that they shulde remayne

℣ in the grace of God. ✠ But on the nexte sabbat came together neare hande the whole cytie to heare the worde of God. And the Iewes seyng the people, they were fylled wyth indignacion, and gaynsayd those thynges that were spoken of Paule, blasphemyng. Than sayd Paule & Barnabas boldely:

Mat.10.a. Act.13.c. * Vnto you oughte fyrst the worde of God to be spoken, but seynge ye refuse it, & iudge youre selfe vnworthy of euerlastynge lyfe, beholde, * we are turned vnto ℣ heythen. For so hath the LORDE commaunded vs: * I haue set the to a

Esai.49.b Matth.5.d. Luce.2.e lyght vnto the heythen, that thou be a Saluacion vnto the vtmooste of the earthe. * And the heythen hearynge it, they reioyced, and praysed the worde of the LORDE: and dyd beleue as many as were ordyned afore vnto lyfe euerlastynge. And the worde

hunc uobis remissio peccatorum annunciatur, et ab omnibus, quibus non potuistis in lege Mosi iustificari: in hoc omnis qui credit, iustificatur. Videte ergo ne superueniat uobis quod dictum est in prophetis,

Videte contemptores, & admiramini, & dispergimini: quia opus operor ego in diebus uestris, opus quod non credetis, si quis enarrauerit uobis. Exeuntibus autem illis, rogabant ut sequenti sabbato loquerentur sibi uerba hæc. Cumque dimissa esset synagoga, secuti sunt multi Iudeorum, & colentium Deum aduenarum Paulum & Barnabam: qui loquentes suadebant eis, ut permanerent in gratia Dei. Sequenti uero sabbato pene uniuersa ciuitas conuenit audire uerbum Dei. Videntes autem turbas Iudæi, repleti sunt zelo, & contradicebant his quæ a Paulo dicebantur, blasphemantes. Tunc constanter Paulus & Barnabas dixerunt: Vobis oportebat primum loqui uerbum Dei, sed quoniam repellitis illud, & indignos uos iudicatis æternæ uitæ, ecce, cõuertimur ad Gentes. Sic enim præcepit nobis dominus: Posui te in lucem Gentium, ut sis in salutem usque ad extremum terræ. Audiẽtes autem Gentes, gauisæ sunt, & glorificabant uerbũ Domini: & crediderũt quotquot erant præordinati ad uitã æternam. Disseminabatur autẽ

uerbum

uerbum Domini per uniuersam regionē. Iudęi autē concitauerūt mulieres religiosas & honestas, & primos ciuitatis, & excitauerūt persecutionē in Paulum & Barnabā, & eiecerunt eos dē finibus suis. At illi excusso puluere pedum in eos, uenerunt Iconium. Discipuli quoque replebantur gaudio & spiritu sancto.

CAPVT XIIII.

Factum est autem in Iconio ut simul introirent in synagogam Iudæorum, & loquerentur, ita ut crederet Iudæorū & Græcorum copiosa multitudo. Qui uero incredduli fuerunt Iudæi, suscitauerunt & ad iracundiam concitauerunt animas Gentium aduersus fratres. Multo igitur tēpore demorati sunt, fiducialiter agentes in domino, testimonium perhibente uerbo gratiæ suæ, dante signa & prodigia fieri per manus eorum. Diuisa est autem multitudo ciuitatis: & quidam quidem erāt cum Iudæis, quidam uero cum Apostolis. Cum autem factus esset impetus Gentilium & Iudæorum cū principibus suis ut contumeliis afficerent & lapidarent eos, intelligētes cōfugerūt ad ciuitates Lycaonię, Lystram & Derbē, & uniuersam in circuitu regionē, & ibi euangelizantes erant. Et commota est ōnis multitudo in doctrina eorum: Paulus autē & Barnabas morabantur Lystris. Et quidā uir Lystris

woꝛde of the LORDE was spred & bꝛode thoꝛowe all the region. * But the Jewes moued the deuoute and honest women, and the chefe of the cytie, and rayſed vp a perſecution & gaynſte Paule and Barnabas, and caſte them foꝛthe oute of theyꝛ coaſtes. But they * the duſte of theyꝛ fete ſhaken on them, came to Iconium. The diſciples alſo were fylled wyth ioye and the holy gooſt. †

1. Thes. 4.b

Mark.10.d
Mark.6.b.
Luke.6.d.

The.xiiii.Chapter.

IT foꝛtuned at Iconium A that they wente together into the ſynagoge of the Jewes & ſpake, inſomuche that a greate multitude of the Jewes and Grekes byd beleue. But the Jewes whyche were vnbeleuynge rayſed and ſtered the ſoules of the heythē to anger agaynſte the bꝛethꝛen. Theꝛfoꝛe tarped they [there] a great ſeaſon, quytpeige themſelues boldely in the LORDE, he bearyng wytneſſe to the woꝛd of hys grace, grauntyng * tokens and wonders to be done by theyꝛ handes. And the multitude of the cytie was diuided: and ſome of them truelye were wyth the Jewes, but ſome wyth † Apoſtles. But whē ther had happened an inſurrectiō of the heythen and the Jewes & theyꝛ rulers, that they mygbt put them to ſhame & ſtone them, they perceauyng it, * fled vnto the cyties of Lycaonia, Lyſtra and Derbe, and all the countrey rounde aboute, and were there preachynge the goſpell. And all the multitude was moued at theyꝛ doctrine. But Paule and Barnabas byd abyde at Lyſtra. And at Lyſtra A B

Mark.16.d

Act.10.b

Z.i. ces

certayne man weake in hys fete sat
Actu.3.b * crepell from hys mothers wombe,
whyche neuer had walked, the same
herde Paule speakyng. Who lokyng
vpon hym, & seynge that he had fayth
that he myght be made whole, he sayd
with loude voyce: Ryse vpryght vpō
Deute.15. a thy fete. * And he lept & walked. But
whan the people sawe it that Paule
had done, they lyft vp theyr voyce in
Actu.13.a. the Lycaonyshe speche, sayeng: * The
goddes become lyke vnto men are
come downe vnto vs. And they cal-
led Barnabas Jupiter, but Paule
Mercury: for he was spechman of þ
worde. The preste also of Jupiter,
whyche was before the cytie, bryn-
gynge oxen and garlandes before the
dores, wolde haue done sacrifice with
the people. ¶ The whyche whan the A-
postles Barnabas and Paule herd,
rentynge theyr cotes they ranne into
Actu.10.c the people, cryenge and sayenge: * Ye
Apoc.19.b. men, why do ye these thynges? We
and.22.b also are mortall men lyke vnto you,
shewynge you to turne awaye from
these vayne thynges to the lyuynge
God, * whyche hath made heauen,
Psal.145.a and earth, and the see, and all thyn-
Actu.17.d. ges that are in them. Whyche in ty-
Apo.14.b mes past suffered all nacions to wal
Roma.1.b. ke in theyr owne wayes. * And vere-
ly he hath not left hymself without
witnesse, doyng well frō heauē, & ge-
uynge rayne and frutefull seasons,
fyllynge theyr hartes with meates &
ioye. And sayenge thys, they scarce
stylled the people that they shulde not
offre vnto them. And there came cer-
tayne Jewes from Antioche and Ico-
nium, and þ people beynge persuaded

stris infirmus pedibus sedebat,
claudus ex utero matris suæ, qui
nunquam ambulauerat. Hic au-
diuit Paulum loquentē. Qui in-
tuitus eū, & uidens quia fidē ha-
beret, ut saluus fieret, dixit ma-
gna uoce: Surge super pedes
tuos rectus. Et exiliit, & ambula
bat. Turbę autem cum uidissent
quod fecerat Paulus, leuaue-
runt uocem suam Lycaonice di
centes: Dii similes facti homi-
nibus descenderūt ad nos. Et uo
cabant Barnabam Iouem, Pau-
lum uero Mercurium: quoniam
ipse erat dux uerbi. Sacerdos
quoque Iouis, qui erat ante ciui
tatem, tauros & coronas ante
ianuas afferens, cum populis uo
lebat sacrificare. Quod ubi au-
dierunt Apostoli, Barnabas &
Paulus, cōscissis tunicis suis, exi
lierunt in turbas, clamantes &
dicentes: Viri quid hæc facitis?
Et nos mortales sumus similes
uobis homines, annunciantes
uobis ab his uanis conuerti ad
Deum uiuum, qui fecit cœlum
& terram, & mare, & omnia quę
in eis sunt, qui in prēteritis ge-
nerationibus dimisit omnes Gē
tes ingrediuias suas. Et quidem
non sine testimonio semetip-
sum reliquit, benefaciens de cœ
lo, dans pluuias, & tempora fru
ctifera, implens cibo & lætitia
corda eorum. Et hæc dicentes:
uix sedauerunt turbas, ne sibi
immolarent. Superuenerunt au
tem quidā ab Antiochia & Ico
nio Judæi, & persuasis turbis,

ka-

lap-

lapidantes Paulum, traxerunt extra ciuitatem, existimantes eum mortuum esse. Circundantibus autem eum discipulis, surgens, intrauit ciuitatem. Et postera die profectus est cum Barnaba in Derben. Cumque euangelizassent ciuitati illi, & docuissent multos, reuersi sunt Lystram, & Iconium, & Antiochiam, confirmantes animas discipulorum, exhortantesque ut permanerent in fide, & quoniam per multas tribulationes oportet nos intrare in regnum Dei. Et cum constituissent illis per singulas ecclesias presbyteros, & orassent cum ieiuniis, commendauerunt eos Domino in quem crediderunt. Transeuntesque Pisidiam, uenerunt in Pamphiliam, & loquentes uerbum Domini in Perge, descenderunt in Attaliam, & inde nauigauerunt Antiochiam, unde erant traditi gratiæ Dei, in opus quod compleuerunt. Cum autem uenissent, & congregassent ecclesiam, retulerunt quãta fecisset Deus cum illis, quia aperuisset Gentibus ostium fidei. Morati sunt autem tempus non modicum cum discipulis.

CAPVT XV.

ET quidam descendentes de Iudea, docebãt fratres: Quia nisi circuncidamini secũdum morẽ Mosi, non potestis saluari. Facta ergo seditiõe nõ minima Paulo & Barnabæ aduersus eos, statuerunt ut ascenderent Paulus & Barnabas, & quidam alii ex aliis ad Apostolos & presbyteros Hierosolymam super hac questione. Illi ergo deducti ab ecclesia, transibant Phenicen & Samariam, narrantes conuersionem gentium, & faciebant gaudium magnum omnibus fratribus. Cum uenissent autem Hierosolymam, suscepti sunt ab ecclesia & Apostolis & presbyteris, annunciauerunt quanta fecisset Deus cum illis. Surrexerunt autem quidam de hæresi Pharisæorum qui crediderant, dicentes: Quia oportet circuncidi eos, præcipere quoque ut seruent legem Mosi. Conuenerunt autem Apostoli & seniores uidere de uerbo hoc. Cum autem magna conquisitio fieret, surgens Petrus dixit ad illos: Uiri fratres, uos scitis quia ex diebus antiquis elegit Deus in nobis per os meum audire gentes uerbum euangelii & credere. Et qui nouit corda Deus, testimonium perhibuit dans illis Spiritum sanctum sicut & nobis, & nullum discrimen posuit inter nos & illos, fide purificans corda eorum. Nunc ergo quid tentatis Deum imponere iugum super ceruicem discipulorum quod neque patres nostri neque nos portare potuimus? Sed per gratiam Domini Iesu Christi credimus saluari quemadmodum & illi. Tacuit autem omnis multitudo, & audiebant Barnabam & Paulum narrantes quanta signa & prodigia fecisset Deus per eos in gentibus. Et postquam siluerunt, respondens Iacobus dixit: Uiri fratres, audite me. Simeon narrauit quemadmodum primum Deus uisitauit sumere ex gentibus populum nomini suo. Et huic consentiunt uerba prophetarum, sicut scriptum est: Post hæc reuertar & reædificabo tabernaculum Dauid quod decidit, & diruta eius reædificabo, & erigam illud: ut requirant residui hominum Dominum & omnes gentes super quas inuocatum est nomen meum super eos, dicit Dominus faciens hæc. Notum a seculo est Deo opus suum. Propter quod ego iudico non inquietare eos qui ex gentibus conuertuntur ad Deum, sed scribere ad eos ut abstineant se a contaminationibus simulacrorum & fornicatione & suffocato & sanguine. Moyses enim a temporibus antiquis habet in singulis ciuitatibus qui eum prædicent in synagogis per omne sabbatum legitur. Tunc placuit Apostolis & presbyteris cum omni ecclesia eligere uiros ex eis & mittere Antiochiam cum Paulo & Barnaba, Iudam qui cognominatus est Barsabas & Silam, uiros principes inter fratres, scribentes per manus eorum: Apostoli & seniores fratres, his qui sunt Antiochiæ & Syriæ & Cilicie fratribus ex gentibus salutem. Quoniam audiuimus quidam ex nobis exeuntes turbauerunt uos uerbis subuertentes animas uestras, quibus non præcepimus, placuit nobis collectis in unum eligere uiros & mittere ad uos cum charissimis nostris Barnaba & Paulo, hominibus qui tradiderunt animas suas pro nomine Domini nostri Iesu Christi. Misimus ergo Iudam & Silam, & ipsi per os suum renunciabunt eadem uobis. Uisum est enim Spiritui sancto & nobis nihil ultra imponere uobis onus quam hæc necessaria, ut abstineatis uos immolatis simulacrorum & sanguine & suffocato & fornicatione, a quibus custodientes uos bene agetis. Ualete. Illi ergo dimissi uenerunt Antiochiam, & congregata multitudine tradiderunt epistolam. Quam cum legissent, gauisi sunt super consolatione. Iudas & Silas & ipsi prophetæ cum essent, per multum sermonem consolati sunt fratres & confirmauerunt. Et facto ibi tempore dimissi sunt cum pace a fratribus ad illos qui miserant eos. Paulus autem & Barnabas demorabantur Antiochiæ cum & alii plures, docentes & euangelizantes uerbum Domini. Post aliquot autem dies dixit ad Barnabam Paulus: Reuertentes uisitemus fratres nostros per omnes ciuitates in quibus prædicauimus uerbum Domini, quomodo se habeant. Barnabas autem consulebat & Ioannem qui cognominatus est Marcus proficisci cum eis. Paulus autem rogabat eum qui recesserat ab eis de Pamphilia & non abierat cum eis ad opus, non debere hunc accipi. Facta ergo dissensione, ita ut discederent ab inuicem, Barnabas quidem assumpto Marco nauigauit Cyprum. Paulus autem electo Sila profectus est, traditus gratiæ Dei a fratribus. Perambulabat autem Syriam & Ciliciam confirmans ecclesias, præcipiens custodire præcepta Apostolorum & seniorum.

The. xv. Chapter.

A Certayn cõmyng down fro Iewry, taught the brethren: Wythout ye be circumcysed after the maner of Moses, ye can not be saued. Whã there was therfore no small dissencion

stonyng Paule they dyd drawe hym oute of the cytie, supposynge hym to haue ben deade. But the disciples standynge in compasse aboute hym, ryssynge vp, he wente into the cytie. And ỹ next daye he went wyth Barnabas vnto Derbe. And whan they had preached the Gospell vnto that cytie, and had taught many, they returned to Lystra, and Iconium, and Antioche, strengthynge the soules of the disciples, and * exhortynge that they shulde continue in the fayth, and *that by many tribulacios we must entre into the kyngedome of God. And whan they hadde ordyned them Elders thorow euery congregacion, and had prayed wyth fastynges, they commended them vnto the LORDE, on whom they dyd beleue. And going thorow Pisidia, they came vnto Pamphilia, and speakynge the word of the LORDE in Perge, they wente downe into Attalia, and thence they sayled to Antioche, * frõ whence they were deliuered vnto the grace of God, to ỹ worke whych they had fulfylled. But whan they were come, and had gathered together the congregacion, they shewed how great thynges God had done wyth them, and that he had opened the dore of fayth vnto ỹ heythen. And they taryed not a lytle tyme wyth the disciples.

2.Cor.11.c

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Actu.13.c 14.c

Luce.24.d 2.Tim.3.b.

Actu.14.c

The. xv. Chapter.

A Certayn cõmyng down fro Iewry, taught the brethren: * Wythout ye be circumcysed after the maner of Moses, ye can not be saued. Whã there was therfore no small dissencion

Gala.5.a

caused vnto Paule and Barnabas
Gala.2.a. agaynste them, they *ordeyned that Paule and Barnabas, and some other of them shulde go vp vnto the Apostles and Elders at Jerusalem, vpon thys question. They therfore beynge brought on theyr waye by the congregacion, wente thorowe Phenice and Samaria, shewynge the conuersion of the heythen, and caused a greate ioye vnto all the brethren. But whan they were come to Jeru-
Actu.21.b. salem, *they were receaued of the congregacio, and Apostles, and Elders, shewynge howe greate thynges God had done wyth them. But ther arose some of the Pharises secte whyche beleued, sayenge: They muste be circumcised, and to commaunde [them] to kepe the lawe of Moses. And the Apostles and Elders dyd come toge-
B ther to loke vpon thys matter. Whã greate tryall was nowe made, Peter ryssynge vp, sayde vnto them: Ye men brethren, ye knowe that God of olde dayes dyd chose among vs that thorowe my mouthe the heythen
Actu. 1.b shulde heare the worde of the Gospel,
‡Actu.10.a and beleue. And the God that knoweth ‡ hartes, dyd beare wytnesse, ‡ geuyng them the holy goost, as vnto vs also, and made no differẽce betwene vs and them, purgynge theyr hartes by fayth. Nowe therfore, why tempte
Actu.7.g ye God to laye a yoche vpon the disciples nerkes, * the whyche nother we nor oure fathers coulde beare.
Ephe.2.a Tit.3.a * But we beleue to be saued by the grace of oure LORDE Jesus Christe, lyke as they also. And all the multitude helde theyr peace,

Paulo & Barnabæ aduersus illos, statuerunt ut ascenderent Paulus & Barnabas, et quidam alii ex illis ad Apostolos & presbyteros in Hierusalem super hac quæstione. Illi ergo deducti ab ecclesia, pertransibant Phœnicen & Samariam, narrantes conuersionem Gentium, & faciebant gaudium magnum omnibus fratribus. Cum autem uenissent Hierosolymam, susceptí sunt ab ecclesia, & Apostolis, & Senioribus, annunciantes quanta Deus fecisset cum illis. Surrexerant autem quidam de hæresi pharisæorum, qui crediderunt, dicentes: Quia oportet circuncidi eos, præcipere quoque seruare legem Mosi. Cõ ueneruntque Apostoli & Seniores uidere de uerbo hoc. Cum autem magna cõquisitio fieret, surgens Petrus, dixit ad eos: Viri fratres, nos scitis quoniam ab antiquis diebus Deus in nobis elegit per os meum audire Gẽtes uerbum euangelii, & credere. Et qui nouit corda Deus, testimonium perhibuit, dans illis spiritum sanctum, sicut & nobis, & nihil discreuit inter nos & illos, fide purificãs corda eorum. Nunc ergo quid tẽtatis Deum, imponere iugum super ceruices discipulorum, quod neque nos, neque patres nostri portare potuimus? Sed per gratiã Dñi nostri IESV Christi credimus saluari, quẽadmodũ & illi. Tacuit autem omnis multitudo

and & aue-

& audiebãt Barnabam & Paulum narrantes, quanta Deus fecisset signa & prodigia in Gẽtibus per eos. Et postquam tacuerunt, respondit Iacobus, dicens: Viri fratres, audite me: Simon narrauit, quemadmodum primum Deus uisitauit sumere ex Gentibus populum nomini suo. Et huic concordant uerba prophetarum, sicut scriptum est: Post hęc reuertar, & reædificabo tabernaculum Dauid, quod decidit, & diruta eius reædificabo, & erigam illud: ut requirant cæteri hominum Dominum, & omnes gentes, super quas inuocatum est nomen meum, dicit Dominus faciens hęc. Notum a seculo est Domino opus suum. Propter quod ego iudico, non inquietari eos qui ex Gentibus conuertuntur ad deum, sed scribere ad eos, ut abstineant se a contaminationibus simulachrorum, & fornicatione, & suffocatis, & sanguine. Moses enim a temporibus antiquis habet in singulis ciuitatibus, qui eum prædicent in synagogis, ubi per omne sabbatum legitur. Tunc placuit Apostolis & senioribus cum omni ecclesia, eligere uiros ex eis, & mittere Antiochiam cum Paulo & Barnaba, Iudã qui cognominabatur Barsabas, & Silam, uiros primos in fratribus, scribentes per manus eorum: Apostoli & seniores fratres,

and herde Barnabas and Paule, shewynge how great tokens & wonders God had done amonge ỳ heythen by them. And after ỳ they held theyr peace, * James answered, sayenge: Ye men [and] brethren herken vnto me: Simon hath shewed howe God hath fyrst visited to take a people of the heythen vnto hys name. ℒ And vnto the same agre the wordes of the prophetes, as it is wrytten: * After thys shall I returne, and bupilde agayne the Tabernacle of Dauid that is fallen downe, and I shall bupilde agayne hys decayes, and rayse it: that the reste of men maye seke the LORDE, and all the heythen, vpon the whyche my name is called, sayeth the LORDE dooynge these thynges. Knowen vnto God is hys worke from the begynnynge of the worlde. Wherfore my sentence is, them of the heythen not to be disquieted that do cõuerte vnto God, but to wryte vnto them that they abstayne themselues from * the fylthynesse of Idols, * and fornicacyon, ‡ and strangled, and bloude. For Moses hath of olde tyme in euery cytie, them whych preach hym in the synagoges where he is red euery sabbat. Than pleased it the Apostles and Elders wyth all the congregacion to chose men amonge them, and to sende vnto Antioche wyth Paule and Barnabas, * Judas that is surnamed Barsabas, and Silas, principall men amonge the brethren, wrytynge by theyr handes: The Apostles & Elders [and] brethren wysh health

Actu.15.c and.21.b

Amos.9.c

Exod.10.8

Ephes.5.8

‡ Gen.9.8.

Joh̃.14.b

vnto the brethren of the Gentyles that are at Antioche, and Syria, and Cylicia. Gréeting. * For as much as we haue herde that some goynge out from amonge vs haue disquieted you, subuertynge your selues wyth wordes, commaundynge you to be circumcised and to kepe the lawe, whome we haue not commaunded [so to do:] It hath pleased vs beynge gathered together to chose men, and to send them vnto you, wyth oure moost beloued Barnabas and Paule, men whyche * haue delyuered their lyues for the name of our LORDE Jesus Christ. We haue sente therfore Judas and Silas, whyche themselues also shall wyth wordes shewe you the same. For it hath pleased the holy goost & vs, to laye no more charge vpon you, thā these necessary [poyntes:] That ye absteyne youre selues from thynges offered vp vnto ydols, & bloude, and stranguled, and fornication, keypynge youre selfe from the whyche ye shall do well. Farewell. They therfore beynge letten go, wente downe to Antioche, and the multitude beynge gathered, they delyuered the lettre. The whych whan they had red, they reioyced at the consolacion. Judas and Silas seynge they were prophetes, they also comforted the brethren wyth much preachynge, and stablysshed them. And whan they had ben there a certayne tyme, they were let go in peace of the brethren vnto them that sente them. And Silas thoughte it good to remayne there, and Judas went alone to Jerusalem: * but Paule and

Gala. 1. a.

Actes. 13. f. and. 14. b.

Actes. 9. a. 1. Cor. 8. a and. 10. c

fratres, his qui sunt Antiochiæ, & Syriæ, & Ciliciæ fratribus ex Gentibus salutem. Quoniã audiuimus quod quidam ex nobis exeuntes, turbauerunt uos, uerbis euertentes animas uestras, iubentes uos circuncidi & seruare legem, quibus non mandauimus: placuit nobis collectis in unum eligere uiros, & mittere ad uos, cum charissimis nostris Barnaba & Paulo, hominibus qui tradiderunt animas suas pro nomine Domini nostri IESV Christi. Misimus ergo Iudam & Silam, qui & ipsi uobis uerbis referrent eadem. Visum est enim spiritui sancto & nobis nihil ultra imponere uobis oneris quam hæc necessaria: Vt abstineatis uos ab immolatis simulachrorum, & sanguine, & suffocato, & fornicatione, a quibus custodientes uos, bene agetis. Valete. Illi ergo dimissi descenderunt Antiochiam, & congregata multitudine, tradiderunt epistolam. Quam cum legissent, gauisi sunt super consolatione. Iudas autem & Silas, & ipsi cum essent prophetæ, uerbo plurimo consolati sunt fratres, & confirmauerunt. Facto autem ibi aliquanto tempore, dimissi sunt cum pace a fratribus ad eos qui miserunt illos. Visum est autem Silæ ibi remanere. Iudas autem solus abiit Hierusalem: Paulus autem

Bar

& Bar-

& Barnabas demorabantur Antiochię, docentes & euangelizantes cum aliis pluribus uerbum Domini. Post aliquot autem dies dixit ad Barnabam Paulus: Reuertentes uisitemus fratres per uniuersas ciuitates, in quibus prædicauimus uerbum Domini, quomodo se habeant. Barnabas autem uolebat secum assumere & Ioannem, qui cognominatur Marcus. Paulus autem rogabat eum (ut qui discessisset ab eis de Pamphylia, & non isset cum eis in opus) non debere recipi. Facta est autem dissentio, ita ut discederent ab inuicem, & Barnabas quidē assumpto Marco nauigaret Cyprū, Paulus uero electo Sila profectus est, traditus gratiæ Dei a fratribus. Perambulabat autē Syriam & Ciliciam, confirmans ecclesias, præcipiens custodire præcepta Apostolorum & Seniorum.

Barnabas remayned at Antioche, preachynge and shewynge wyth many other the worde of God. And after certayne dayes sayde Paule vnto Barnabas: Let vs returnynge visite the brethren thorowe all the cyties, where in we haue preached the worde of the LORDE, howe they do. And Barnabas wolde haue taken vnto hym also Jhon, whyche was surnamed Marke. But Paule despyed hym, (that he *whyche was departed from them in Pamphilia, and hadde not gone wyth them into ỹ worke,) should not be receaued. And ther happened a dissencion, insomuch that they departed asunder, and Barnabas truly Marke beynge taken wyth hym sayled vnto Cypers: but Paule Silas beynge chosen, departed, beynge delyuered vnto the grace of God of the brethren. And he walked thorow Syria and Cilicia, stablyshyng the congregacions, commaundynge to kepe the commaundementes of the Apostles and Elders.

Actu. 13. &

CAPVT XVI.

The. xvi. Chapter.

Peruenit autem in Derben & Lystram. Et ecce discipulus quidam erat ibi nomine Timotheus, filius mulieris Iudææ fidelis, patre Gentili. Huic testimonium bonum reddebant, qui in Lystris erāt & Iconio fratres. Hunc uoluit Paulus secum proficisci, & assumens circuncidit eum propter Iudæos, qui erant in illis locis. Sciebant enim omnes, ỹ pater eius erat Gētilis.

Bvt he came vnto Derbe & Lystra. And beholde a certayne disciple, by name Timotheus was there the sonne of a faythfull Jewysshe woman, and hys father a heythen. Vnto the same dyd the brethren that were at Lystra and Iconium geue a good reporte. The same wolde Paule haue to go forthe wyth hym, and takynge * he circumcised hym, because of the Jewes that were in those quarters: for they all knewe that hys father was a heythen.

1. Cor. 9. 4. Gala. 2. 3.

Cum

Whan they than wente thorowe the cyties, they tolde them the sentēces to
Act.16.d. kepe * that were decreed by the Apostles and Elders that were at Jerusalem. And the congregacions truelye were strengthed in the fayth, and in-
Roma.1.b creased in noumbre dayly. * But goynge thorowe Phrigia and the region of Galatia, they were forbydden
B by the holy goost to speake the worde in Asia. And whā they came into Mysia, they assayed to go into Bethinia,
and the spirite of Jesu permytted thē not. But whā they had gone thorow
2 Cor.1.c. Mysia, they went downe vnto * Tro
Actu.18.a. as, and a * vision was shewed vnto
and.25.b Paule by nyghte: There was a certayne man of Macedonia stādynge, and besechynge hym, and sayeng: Cōmynge ouer into Macedonia, helpe vs. And as he hadde sene the vision, strayght waye sought we to go forth
Actu.20.a. * into Macedonia, beynge certaynly persuaded, that God had called vs to preache vnto them. And saylynge from Troas, we came the strayght course vnto Samothracia, and the nexte daye to Neapolis, and from thence to Philippis, whyche is the chefe cytie of Macedonia, a free cytie. And we were remaynynge in ꝑ cytie certayne dayes. But vpon a daye of the sabbattes, we wente forthe oute of the gate, by a water, where the prayer semed to be, and syttynge we spake vnto the wemen that were come together. And a cer-
Actu.16.c. tayne woman by name * Lydia a seller of purple, of ꝑ cytie of Thyatira,
Johan.6.c seruynge God, dyd herken, * whose harte the LORDE opened to
geue

Cum autem pertransirent ciuitates, tradebant eis custodire dogmata, quæ erāt decreta ab Apostolis & senioribus, qui erant Hierosolymis. Et ecclesiæ quidem confirmabantur fide, & abundabant numero quotidie. Transeuntes autem Phrygiam, & Galatiæ regionem, uetati sunt a spiritu sancto loqui uerbum Dei in Asia. Cum uenissent autem in Mysiam, tentabant ire in Bithyniam, & non permisit eos spiritus IESV. Cum autem pertransissent Mysiam, descenderunt Troadem, & uisio per noctem Paulo ostensa est: Vir Macedo quidam erat stans & deprecans eum, & dicens: Transiens in Macedoniam, adiuua nos. Vt autem uisum uidit, statim quæsiuimus proficisci in Macedoniam, certi facti quod uocasset nos deus euangelizare eis. Nauigantes autem a Troade, recto cursu uenimus Samothracem, & sequenti die Neapolim, & inde Philippos, quæ est prima partis Macedoniæ ciuitas, Colonia. Eramus autem in hac urbe diebus aliquot consistentes. Die autem sabbatorum egressi sumus foras portam iuxta flumen, ubi uidebatur oratio esse, & sedentes loquebamur mulieribus quæ conuenerant. Et quędam mulier nomine Lydia purpuraria, ciuitatis Thyatirorum, colens Deum, audiuit, cuius Dominus aperuit cor

inten-

intendere his quæ dicebantur a Paulo. Cum autem baptizata esset & domus eius, deprecata est, dicens: Si iudicastis me fidelem Domino esse, introite in domum meam, & manete. Et coegit nos. Factum est autem euntibus nobis ad orationem, puellam quandam habentem spiritum Pythonem obuiare nobis, quæ quæstum magnum præstabat dominis suis diuinando. Hæc subsecuta Paulum & nos, clamabat, dicens: Isti homines serui Dei excelsi sunt, qui annunciant uobis uiam salutis. Hoc autem faciebat multis diebus. Dolens autem Paulus & conuersus, spiritui dixit: Præcipio tibi in nomine IESV Christi exire ab ea. Et exiit eadem hora. Videntes autem domini eius, quia exiuit spes quæstus eorum, apprehendentes Paulum & Silã, perduxerunt in forum ad principes: & offerentes eos magistratibus, dixerunt: Hi homines conturbant ciuitatem nostram, cum sint Iudæi, & annunciant morem, quem non licet nobis suscipere neque facere, cum simus Romani. Et cucurrit plebs aduersus eos, & magistratus scissis tunicis suis iusserunt eos uirgis cædi. Et cum multas plagas eis imposuissent, miserunt eos in carcerem, præcipientes custodi, ut diligenter custodiret eos. Qui cum tale præcep-

geue hede vnto those thynges that were spoken of Paule. But whan she was baptysed and hyr house, she prayed, sayenge: Yf ye haue iudged me to be beleuynge vnto ✠ LORDE, entre into my house & abyde [there.] And she compelled vs. And it forturned whyle we wente vnto the prayer, a certayne damesell hauynge a soythsayenge spirite to mete vs, whyche brought greate gaynes vnto hyr lordes wyth soythsayenge. The same followynge Paule and vs, cryed, sayenge: These men are the seruauntes of the hyghe God, whyche shewe you the waye of saluacion: and thys she dyde manye dayes. And Paule beynge sory, and beynge turned, he sayde vnto the spirite: I commaunde the in the name of Iesus Christe to go forth of her, and he wente oute the same houre. But hyr lordes seynge that the hope of theyr vauntage was gone oute, takynge Paule and Silas, they broughte them into the iudgements place to the rulers. And bryngynge them vnto the officers, they sayde: These men trouble ourecyte, seynge they be Iewes, and shewe of a costume, the whyche is not lawfull for vs to receaue nor to do, seynge we be Romaynes. And the people ranne on them, and the officers theyr clothes beynge rente, commaunded them to be beaten wyth rodes. And whan they had layed many stryppes on them, they put them in prison, commaundyng the keper that he shulde diligently kepe them. The whyche whan he had receaued suche

& com-

Gene. 19. a
Luce. 4. a
and. 14. c.
1. Reg. 18.
Mat. 5. a
Luce. 8. b
Marc. 16. b
Actu. 19. c
1. Theſſa. 2. b
Actu. 17. b.
1. Cor. 11. b

a commaundement, he put them into the inner prison, & put their fete in the stockes. * And at mydnyght Paule and Silas worshypping prayed God, and they that were in the prison herde them. But sodenly dyd there happen a greate earthquake, insomuche that the foundacions of the prison were moued. * And forthwyth were all the dores opened, and the bandes of euerye one were lowsed. But the keper of the prison beynge waked, and seynge the dores of ỹ prison open, the swearde drawen oute, he wolde haue slayen hymselfe, supposynge the prisoners to haue bene runne away. But Paule cryed wyth loude voyce, sayenge: Do thyselfe no harme, for we are all here. And a lyght called for he wente in, and quakynge he fell at Paules & Silas fete, and bryngynge them forth, he sayde: * Syrs, what must I do that I maye be saued. But they sayde: * Beleue on the LORDE Jesus, and thou and thy house shalbe saued. And they spake the worde of the LORDE vnto hym, and all they that were in hys house. And takynge them in the same houre of the nyght, he washed their strypes, and continently was he and all hys house baptysed. And whan he had broughte them into hys house, he set a table before them, and * reioyced wyth all hys house beleuynge on God. And whan it was become daye, the officers sente sergeauntes, sayenge: Let those men go. And the keper of the prison shewed those wordes vnto Paule: The officers haue sente that ye be lowsed, nowe

Actu. 4.d.

Actu. 5.c. and. 12.b

Actu. 2.d Mar. 16.c Johan 6.c

Luce. 5.d. and. 19.a

præceptũ accepisset misit eos in interiorẽ carcerẽ, & pedes eorũ strinxit ligno. Media aũt nocte Paulus & Silas adorãtes laudabãt deũ. Et audiebãt eos qui in custodia erant. Subito uero terræmotus factus est magnus, ita ut mouerẽtur fũdamẽta carceris. Et statim aperta sunt omnia ostia, & uniuersorum uincula soluta sunt. Expergefactus autem custos carceris, & uidens ianuas apertas carceris, euaginato gladio, uolebat se interficere, existimãs fugisse uinctos. Clamauit autẽ Paulus uoce magna dicens: Nihil tibi mali feceris: uniuersi enim hic sumus. Petitoque lumine introgressus est, & tremefactus, procidit Paulo & Silæ ad pedes, & producens eos foras, ait: Domini, quid me oportet facere, ut saluus fiam? At illi dixerunt: Crede in Dominũ IESVM, & saluus eris tu & domus tua. Et locuti sunt ei uerbum Domini, cum omnibus qui erant in domo eius. Et tollens eos in illa hora noctis, lauit plagas eorum, & baptizatus est ipse, & omnis domus eius continuo. Cumque perduxisset eos in domum suam, apposuit eis mensam, & lętatus est cum omni domo sua credens Deo. Et cum dies factus esset, miserunt magistratus lictores, dicentes: Dimitte homines illos. Nunciauit autem custos carceris uerba hęc Paulo: Quia miserũt magistratus ut dimittamini, nunc

nunc igitur exeuntes, ite in pace. Paulus autem dixit eis: Cæsos nos publice indemnatos homines Romanos miserunt in carcerem, & nunc occulte nos eiciunt? Non ita, sed ueniant ipsi, & nos eiiciant. Nunciauerunt autem magistratibus lictores uerba hæc, timueruntque audito quod Romani essent. Et uenientes deprecati sunt eos, & educentes rogabant ut egrederentur de urbe. Exeuntes autem de carcere, introierunt ad Lydiam, & uisis fratribus, consolati sunt eos, & profecti sunt.

nowe therfore ye getting you hence, go in peace. But Paule sayde vnto them: They haue put vs in prison beynge Romanes, and beaten openly vncondemned, and do they nowe thrust vs oute preuilye? Not so. But let them come themselues, and thrust vs oute. And the sergeauntes shewed these wordes vnto the officers, and they were afeared, when they herde that they were Romanes. And comynge they besought them, and brynginge them forth, *they prayed that they wolde go forth of the cytie. And goynge oute of the prison, they went in vnto *Lydia, and the brethren beynge sene, they comforted them, and wente their waye.

Mark. 8.b

Act. 16.f.

CAPVT XVII.

The.xvii. Chapter.

CVm autem perambulassent Amphipolim & Apoloniam, uenerunt Thessalonicam, ubi erat synagoga Iudæorum. Secundum consuetudinem autem Paulus introiuit ad eos, & per sabbata tria disserebat eis de scripturis, adaperiens & insinuans, quia Christum oportuit pati, & resurgere a mortuis, & quia hic est IESVS Christus, quem ego annuncio uobis. Et quidam ex eis crediderunt, & adiuncti sunt Paulo & Silæ, & de colentibus Gentibus multitudo magna, & mulieres nobiles non paucæ. Zelantes autem Iudæi, assumentesque de uulgo uiros quosdam malos, & turba facta, concitauerunt ciuitatẽ, & assistentes domui Iasonis, quærebãt eos producere in po-

WHan they had walked throwe Amphipolis and Apolonia, they came to Thessalonica, where was a synagoge of the Jewes. And after hys wont dyd Paule go in vnto the, and vpon three sabbates expounded he them of the scriptures, * openynge and shewynge that it behoued Christ to suffre, and to ryse agayne from the deade, and thys is Jesus Christ, whome I shewe vnto you. * And some of them beleued and were ioyned to Paule and Silas, and of the deythen seruyng [God] a great multitude, and not a fewe of the chefe women. But the Jewes hauynge indignacion, and takynge to them some wycked men of the commune sorte and a company gathered, they set the cytie in a roze, and standynge by the house of Jason, they sought to bryngе them

Act. 17.b. and 17.b. Luc. 24.b

Acts. 13. c.

them forth amonge the people. And whan they had not fonde them, they delyuered Jason and some of the brethren vnto the rulers of the cytie, crienge. * They that set the worlde in a roze, are com hether also, whom Jason hath receaued, and all these do contrary to the statutes of the Emperoure, * sayenge another kynge Jesus to be. But they troubled the people and the rulers of the cytie, hearynge these thynges. And a sufficient answer receaued of Jason and the other, they let the go. But forth wyth ỳ brethre by nyght sent Paule and Silas awaye to Berrhea. The whych whan they were come, they entred into ỳ Sinagoge of ỳ Jewes. But they wer more gētler than they that be at Thessalonica, whych dyd receaue the worde wyth all harty desyre, * searchynge the scriptures daily whether it where so. And truely many of them beleued, and of ỳ heythenysh wemen and men not a fewe. * But whan the Jewes at Thessalonica, had knowen that the worde of God was preached at Berrhea also by Paule, they came thyther also, settynge in a roze and troublynge the multitude. Than dyd the brethren straught waye sende awaye Paule that he shulde go vntyll the see: but Silas and Timotheus remayned there. But they that cōueyed Paule, brought hym vntyll Athens. And a commaundemente receaued of hym vnto * Silas and Timotheus ỳ they shulde come very hastely vnto hym, they wente they; waye. But whan Paule taryed for them at Athens,

Luce. 23. a
Actu. 16. c
Johā. 13. c
and. 19. a
Johā. 5. d
1. Thessa. 2. c
1. Thessa. 2. a

in populum. Et cum non inuenissent eos, tradebant Iasonem & quosdam fratres ad principes ciuitatis, clamantes: Quoniam hi qui orbem concitant, & huc uenerunt, quos suscepit Iason, & hi omnes contra decreta Cæsaris faciunt, regem alium dicentes esse IESVM. Concitauerunt autem plebem & principes ciuitatis audientes hæc. Et accepta satisfactione a Iasone & cæteris, dimiserunt eos. Fratres uero confestim per noctem dimiserunt Paulum & Silam in Berrhœam. Qui cum uenissent, in synagogam Iudæorum introierunt. Hi autem erant nobiliores eorum, qui sunt Thessalonicæ, qui suscepérunt uerbū cum omni auiditate, quotidie scrutantes scripturas, si hæc ita se haberent. Et multi quidem crediderunt ex eis: & mulierum Gentilium honestarum & uiri non pauci. Cum autem cognouissent in Thessalonica Iudæi, quia & Berrhœæ prædicatum est a paulo uerbum Dei, uenerunt & illuc, commouentes, & turbantes multitudinē. Statimq; tunc Paulū dimisérūt fratres, ut iret uiq; ad mare: Silas autem & Timotheus remanserunt ibi. Qui autem deducebant Paulum, perduxerunt eum usque ad Athenas. Et accepto mandato ab eo ad Silam & Timotheum, ut quam celeriter uenirēt ad se, profecti sunt. Paulus autem cum Athenis eos expectaret,

hys

inci-

incitabatur spiritus eius in ipso, uidens idololatriæ deditã ciuitatem. Disputabat igitur in synagoga cum Iudæis, & colentibus, & in foro per omnes dies ad eos qui aderant. Quidam autem Epicurei & Stoici philosophi disserebant cum eo, & quidam dicebant: Quid uult seminiuerbius hic dicere? Alii uero, nouorum dæmoniorum uidetur annunciator esse: quia IESVM & resurrectionem annunciabat eis. Et apprehensum eum ad Areopagum duxerunt, dicentes: Possumus scire quæ est hęc noua, quæ a te dicitur doctrina? Noua enim quędam infers auribus nostris. Volumus ergo scire quidnã uelint hæc esse. Athenienses autẽ omnes & aduenæ hospites ad nihil aliud uacabant, nisi aut dicere aut audire aliquid noui.

Stans autem Paulus in medio Areopagi, ait: Viri Athenienses, per omnia quasi superstitiosiores uos uideo. Prætereiens enim, & uidens simulachra uestra, inueni & aram in qua scriptum erat: Ignoto Deo. Quod ergo ignorantes colitis, hoc ego annuncio uobis. Deus qui fecit mundum, & omnia quę in eo sunt, hic cœli & terræ cum sit Dominus, non in manufactis templis habitat, nec manibus humanis colitur, indigens aliquo, cum ipse det omnibus uitam, & inspirationem, & omnia, fecitque ex uno omne.

hys spirite was stirred wythin hym, seynge the cytie geuen to ydolatrye.

Therfore disputed he wyth the Jewes in the synagoge, and wyth the religious, and wyth them that resorted dayly vnto hym in the market place. But certayne phylosophers of Epicures and Stoikes sorte reasoned wyth hym, and some sayde: What wyll thys babler saye? But other [sayde:] he semeth to be a shewer of newe deuels: for he shewed Jesu and the resurrectiõ vnto them. And hym taken they led hym to † Areopagus, sayenge: Maye we know what thys new doctrine is that is taught of the? For thou bryngeste certayne newe thynges vnto oure eares. We wyll therfore knowe what these thynges wyll be. But all the Athenians and straungers gaue themselues to nothynge, saue ether to saye or to heare some newe thynge. And Paule standynge in the myddes of Areopagus, he sayde: Ye men of Athens I se you to be superstitious nearehande in all thynges. For I goynge by, and seynge youre ymages, I haue founde also an altare, wherre on was wrytten: To the vnknowen God. That whyche therfore ye worshyppe vnknowen, that do I shewe you.

* The God that made the worlde, and all thynges that are therein, the same seynge he is LORDE of heauen and earthe, he dwelleth not in temples made wyth handes, nether is he worshypped wyth mens handes, nedynge ought thynge, seynge he geueth all men lyfe, & breth, and all thynges, & hath made of one all.

† Areopagus was a place where matters specially cõcernig lyfe and deathe were handeled.

D

Psal.145.a Actu.14.a.

all men hynde to dwell vpon ꝑ whole face of the earth: defynynge appoynted seasõs, and boyders of theyr dwellynge, to seke God yf happelye they maye fele or fynde hym, thoughe he be not farre from euery one of vs.
E For in hym we lyue, and are moued, and be, as also certayn of your owne
Aratus. poetes haue sayd: For we also are hys kynde. Seynge than we be the kynred of God, we oughte not to thynke the Godheade to be lyke vnto golde and syluer, or vnto a stone of the connynge graueynge and inuẽ-
Rom. 1. a. cion of man. * And truely God ouer seynge the tymes of this ignorauunce,
Luce. 24. b * he doth nowe shewe vnto men that euery one do euery where repente, be cause he hath appoynted a day, where in he shall iudge the worlde in rygh-teousnesse, by the man in whome he hath purposed it, offerynge fayth vn-to all men, rayssynge hym from the deade. But whan they herde the resur-rection of the deade, some truely dyd mocke hym, but some sayd: We wyll heare the agayne of thys. After thys maner went Paule oute of the mydes of them. But some men beleuynge hym dyd cleue vnto hym, among the whych was also Dyonisius Areopa-gita, and a woman by name Dama-ris, and other wyth them.

The. xviii. Chapter.

A Fter thys beyng departed from Athens he came to Corinthus, and fyndynge a certayne Iewe, by name
Rom. 16. a. 2. Tim. 4. c * Aquila, borne in Põtus, which late ly was come from Italy, & Priscilla hys wyfe. Because Claudius had cõ-maun-

omne genus hominum inhabi-tare super uniuersam faciem ter-ræ: definiens statuta tempora, & terminos inhabitationis eo-rum, quærere Deum, si forte at-trectent eum, aut inueniant, quamuis non longe sit ab uno quoque nostrum. In ipso enim uiuimus, & mouemur, & sumus, sicut & quidam uestrorum poe-tarum dixerunt: Ipsius enim & genus sumus. Genus ergo cum simus dei, non debemus existi-mare auro & argento, aut lapi-di sculpturæ artis & cogitatio-nis hominis, diuinum esse simi-le. Et tempora quidem huius ig-norantiæ despiciens deus, nunc annunciat hominibus, ut omnes ubiq; pœnitentiã agãt, eo quod statuit diẽ, in quo iudicaturus est orbẽ in equitate, in uiro in quo statuit, fidem prębens omnibus, suscitans eũ a mortuis. Cum au-dissent autẽ resurrectionẽ mor-tuorum, quidam quidẽ irridebãt, quidam uero dixerunt: Audie-mus te de hoc iterum. Sic Pau-lus exiuit de medio eorum. Qui-dam uero uiri adhærentes ei, crediderunt, in quibus & Diony-sius Areopagita, & mulier nomi-ne Damaris, & alii cum eis.

CAPVT XVIII.

POst hæc egressus ab Athenis, uenit Corin-thũ, & inueniẽs quẽdã Iudæũ, noie Aquilam Ponticum genere, qui nuper ue-nerat ab Italia, & Priscillã uxo-rẽ eius, Eo q; præcepisset Clau-

dius

dius discedere omnes Iudæos, a Roma, accessit ad eos. Et quia eiusdem erat artis, manebat apud eos, & operabatur, (erant autem scenofactoriæ artis,) & disputabat in synagoga per omne sabbatũ, interponens nomẽ Domini IESV, suadebatque Iudæis & Græcis. Cum uenissent autem de Macedonia Silas & Timotheus, instabat uerbo Paulus, testificans Iudæis esse Christum IESVM. Contra dicentibus autem eis & blasphemantibus, excutiens uestimenta sua, dixit ad eos: Sanguis uester super caput uestrum. Mundus ego ex hoc ad Gentes uadam. Et migrans inde, intrauit in domum cuiusdam, nomine Titi iusti, colentis Deum, cuius domus erat coniuncta synagogæ. Chrysp⁹ autem archisynagogus credidit Domino, cum omni domo sua, & multi Corinthiorum audientes credebant, & baptizabantur. Dixit autem dominus nocte per uisionem Paulo: Noli timere, sed loquere, ne taceas, propterea quod ego sum tecum, & nemo apponetur tibi, ut noceat te: quoniam populus est mihi multus in hac ciuitate. Sedit autem ibi annum & sex menses, docens apud eos uerbum Dei. Gallione autem proconsule Achaiæ, insurrexerunt uno animo Iudæi in Paulum, & adduxerunt eum ad tribunal, dicentes: Contra legem hic per sua

mynded all the Iewes to departe oute of Rome, he came to them. And berause he was of the same crafte, he dyd abyde wyth them, and wrought: (but they were tente makers,) and he disputed euerye sabbat daye in the synagoge, settyng forth in the meane whyle the name of the LORDE Iesus, and exhorted the Iewes and Grekes. *But whan Silas and Timotheus were come from Macedonia, Paule was diligente in the worde, testifyenge vnto the Iewes Iesus to be Christ. But vpon them gaynsayenge and blasphemynge *shakynge hys clothes, he sayd vnto them: Your bloude [be] vpon youre owne heade. Hence forth shall I go blamelesse vnto the heythen. And remouynge thence, he entred into the house of one by name Titus the ryghteous, seruynge God, whose house was ioyned vnto the synagoge. But Crispus the chefe ruler of the synagoge *beleued on the LORDE, wyth all hys house: and many of the Corinthians hearynge dyd beleue and were baptysed. *And the LORDE sayde vnto Paule by a vision in the nyght. Feare not, but speake, holde not thy peace, berause I am wyth the, & no man shall set vpon the that he maye hurte the: for I haue much people in thys cytie. And he abode there a yeare and syx monethes, teachynge the worde of God amonge them. But whan Gallio was the consule debite in Achia, the Iewes rose vp ageynst Paule wyth one mynde, and broughte hym before the iudgemente seate, sayenge: Thys fellowe doth per-

Mark.10.b Luce.10.a Actu.13.c

Iohn.4.c 1.Cor.1.b

Actu.16.b and.13.b

per-

perſuade men to worſhyppe God agaynſte the lawe. But Paule begynnynge to open hys mouth, Gallio ſayde vnto the Jewes: *Verely yf it Actu. 25. c.
were ſome wrongeous dealynge, or a wycked dede, O ye Jewes, I wolde ryght well forbeare you: but yf they be queſtions of the word and names of your lawe, loke ye therto your ſelues, I wyl not be iudge of theſe thynges. And he warned them from the iudgemente ſeate. But euery man taken ynge *Softhenes the ruler of the ſy- 1. Corin. 1. c
nagoge, they bet hym before the iudgement ſeate, and Gallio cared for none of theſe thynges. But whan Paule had taryed yet many dayes, bydynge the brethren fare well, he ſayled into Syria, & wyth hym Priſcilla and Aquila, whyche had ſhoren hys heade in Cenchreis: *for he had a Numa. 6. b
vowe. And he came to Epheſus, and leſte them there. But beynge gone into the ſynagoge, he diſputed wyth the Jewes. And whan they prayed ¶
[hym] that he wolde abyde a longer ſeaſon, he bydde not conſente to them, but bydynge [the] farewell, and ſayenge: I muſte nedes kepe the feaſte that is at hande at Jeruſalem, but *I wyl returne agayne vnto you Actu. 19. a.
*God wyllynge, he wente hys waye Hebre. 6. a.
from Epheſus. And goynge downe Jacob. 4. b
to Ceſarea, he wente vp and ſaluted the congregacion, & he wente downe to Antioche. And a certayne ſeaſon beyng paſt there, he went forth, walkynge by order thorow the region of Galatia & Phrigia, ſtrengthyng all the diſciples. And a certayne Jewe by
name *Apollos, of Alexandria, a wel 1. Cor. 1. b. 5. a. 16. b.
ſpoken

perſuadet hominibus colere deum. Incipiente autem Paulo aperire os, dixit Gallio ad Iudæos: Si quidem eſſet iniquum aliquid, aut facinus peſſimum, o uiri Iudæi, recte uos ſuſtinerem: ſi uero quæſtiones ſunt de uerbo & nominibus legis ueſtræ, uoſipſi uideritis, iudex ego horum nolo eſſe. Et minauit eos a tribunali. Apprehendentes autem omnes Soſthenem principem ſynagogæ, percutiebant eum ante tribunal, & nihil horum Gallioni curæ erat. Paulus uero cum adhuc ſuſtinuiſſet dies multos, fratribus ualefaciens, nauigauit in Syriam, & cum eo Priſcilla & Aquila, qui ſibi totonderat in Cenchreis caput: habebat enim uotum. Deuenitque Epheſum, & illos ibi reliquit. Ipſe uero ingreſſus ſynagogam, diſputabat cum Iudæis. Rogantibus autem eis, ut ampliori tempore maneret, non conſenſit, ſed ualefaciens, & dicens: Oportet omnino me feſtum quod inſtat agere Hieroſolymis, ſed iterum reuertar ad uos Deo uolente, profectus eſt ab Epheſo. Et deſcendens Cæſaream, aſcendit & ſalutauit eccleſiam, & deſcēdit Antiochiam. Et facto ibidē aliquanto tempore, profectus eſt, perambulans ex ordine Galatiam regionem & Phrygiam, confirmans omnes diſcipulos. Iudæus aūt quidam Apollos nomine, Alexādrinus genere, uir

eloquēs

eloquens, deuenit Ephesum, potens in scripturis. Hic erat edoctus uiam Domini, & ferouens spiritu loquebatur, & docebat diligenter ea quæ sunt IESV, sciens tantum baptisma Ioannis. Hic ergo cœpit fiducialiter agere in synagoga. Quem cum audissent Priscilla & Aquila, assumpserunt eum, & diligentius expoiuerunt ei uiam Domini. Cum autem uellet ire in Achaiam, exhortati fratres scripserunt discipulis, ut susciperent eum. Qui cum uenisset, contulit multum his qui crediderunt. Vehementer enim Iudæos reuincebat, publice ostendēs per scripturas esse Christū Iesum.

CAPVT XIX.

FActum est autem cum Apollo esset Corinthi, ut Paulus peragratis superioribus partibus ueniret Ephesum, & inueniret quosdam discipulos, dixitque ad eos. Si spiritum sanctum accepistis credentes? At illi dixerunt ad eum: Sed neque si spiritus sanctus est, audiuimus. Ille uero ait: In quo ergo baptizati estis? Quid dixerunt: In Ioannis baptismate. Dixit autem Paulus: Ioannes baptizauit baptismo pœnitentiæ populum, dicens, in eum qui uenturus esset post ipsum, ut crederent, hoc est, in IESVM. His auditis, baptizati sunt in nomine Dñi IESV. Et cū imposuisset illis manus Paulus, uenit

spoken man came to Ephesus, myght ly in the scriptures. The same was taught the way of the LORDE, and beynge feruent in spyrete, he spake and taught diligently those thynges that belonge vnto Jesu, knowynge onely the baptyme of Jhon. The same therfore began to behaue hymself boldly in the synagoge. Whom whan Priscilla and Aquila had herde, they take hym to them, and taught hym y way of the LORDE more diligently. But whā he wolde go into Achaia, ỹ brethre exhorting wrote vnto ỹ disciples that they shulde receaue hym. Who whan he was come, he helped the much that byd beleue. For he ouercame ỹ Jewes myghtely, shewynge openly * by the scriptures Jesus to be Christ. Johan. 5. b

The.xix. Chapter.

A

BAlt it fortuned whan Apollo was at Corinthus, that Paule the vpper partes beynge walked thorow, came to Ephesus, and fynde certayne disciples, and he sayde vnto them: Haue ye beleuynge receaued the holy gooste? But they sayde vnto hym: Yee we haue not herde whether there be a holye gooste. But he sayde: Wherevnto than were ye baptysed? Whyche sayde: Vnto the baptyme of Jhon. And Paule sayde: * Jhon baptysed the people vnto the baptyme of repentaunce, sayenge, that they shulde beleue on hym that shuld come after hym, that is, Jesus. These thynges beynge herde, they were baptysed in the name of the LORDE Jesus. And whan Paule had layd the handes on them, Mark. 1. b Act. 18. a Luce. 3. c Johan. 1. a

Aa. 1. the

Actu. 2. & 4. d. 8. d.

*the holy gooſt came vpon them, and they ſpake wyth tunges and prophecyed. And all the men together were nearehande twelue. And beynge gone into the ſynagoge, he ſpake boldelye thre monethes, diſputynge and perſuadyng of the kyngdome of God. 9 But whan ſome were hardened, and beleued not, curſynge the waye of the LORDE before the multitude, departyng frō them, he ſeparated diſciples, diſputynge dayly in the ſcoole of one Tyrannus. And thys was done two yeares longe, in ſo much that all they that dwelt in Aſia herde ꝑ worde of the LORDE, both Jewes and Gretyles.

Marc. 16. c Actu. 5. b

*And god dyd no ſmall myracles by the hande of Paule, in ſomuch that alſo vpon the ſycke were the napkens and partlets brought from hys body, and the diſeaſes went frō them and the wycked ſpretes departed.

13 But certayne of the vagabounde Jewes coniurers aſſayed to call the name of the LORDE Jeſus vpon them that had euell ſpretes, ſayenge: I charge you by that Jeſus whome Paule preacheth. And they were ſeuen ſonnes of a Jewe, by name Sceua, a hyghe preſte, whyche dyd thys. But the wycked ſprete anſwerynge, ſayde vnto them: Jeſus I knowe, and Paule I knowe, but who be ye? And the man in whome the wycked deuell was leappynge vpon them, and hauyng gotten power of them bothe, he ouercame them, in ſomuch that they naked and wounded dyd flye oute of that houſe. And thys was made knowen vnto all the Jewes ꝑ Gentiles whyche dyd dwell at

uenit ſpiritus ſanctus ſuper eos, & loquebātur linguis & prophetabāt. Erāt autē oēs uiri fere duodeci. Introgreſſus aūt in ſynagogā, cū fiducia loquebatur ꝑ tres mēſes, diſputās & ſuadēs de regno Dei. Cū aūt quidā indurarentur, & nō crederēt, maledicētes uiā domini corā multitudine, diſcedens ab eis, ſegregauit diſcipulos, quotidie diſputans in ſchola tyranni cuiuſdam. Hoc autē factum eſt per biennium, ita ut omnes qui habitabant in Aſia audirēt uerbum Domini, Iudæi atque Gentiles. Virtuteſque non quaſlibet faciebat deus per manū Pauli, ita ut etiā ſuper lāguidos deferentur a corpore eius ſudaria & ſemicincta, & recedebant ab eis languores, & ſpiritus nequā egrediebantur. Tentauerunt autem quidā & de circumeuntibus ludæis exorciſtæ, inuocare ſuper eos qui habebāt ſpiritus malos nomen Domini IESV, dicentes: Adiuro uos per IESVM quē Paulus prædicat. Erāt autē cuiuſdā Iudæi nomine Sceuæ, principis ſacerdotū ſeptē filii, qui hoc faciebant. Reſpōdēs aūt ſpiritus nequā, dixit eis: Ieſum noui, & Paulū ſcio, uos aūt qui eſtis? Et inſiliēs in eos homo in quo erat dæmoniū peſſimū, & dñatus amborum, inualuit contra eos, ita ut nudi & uulnerati effugerent de domo illa. Hoc autem notum factum eſt omnibus Iudæis atque Gentibus qui habitabant Epheſi,

Epheſi, & cecidit timor ſuper omnes illos, & magnificabatur nomen Domini IESV. Multique credentium ueniebant cõfitentes & annunciantes actus ſuos. Multi autem ex eis qui fuerant curioſa ſecuti, contulerunt libros, & combuſſerunt eos coram omnibus, & computatis precijs illorum inuenerunt pecuniam denariorum quinquaginta milium. Ita fortiter creſcebat uerbum Dei, & confirmabatur. His autem expletis, propoſuit Paulus in ſpiritu, tranſita Macedonia & Achaia, ire Hieroſolymam, dicens: Poſtquam fuero ibi, oportet me & Romam uidere. Mittẽs autẽ in Macedoniam duos exminiſtrantibus ſibi, Timotheum & Eraſtũ, ipſe remãſit ad tempus in Aſia. Facta eſt autẽ illo tẽpore turbatio non minima de uia domini. Demetrius enim quidã nomine argentarius, faciens ædes argenteas Dianæ, præſtabat artificibus non modicũ quæſtũ. Quos cõuocans, & eos qui eiuſmodi erant opifices, dixit: Viri, ſcitis quia de hoc artificio eſt nobis acquiſitio, & uidetis & auditis qa nõ ſolũ Epheſi, ſed pene totius Aſiæ Paulus hic ſuadẽs auertit multã turbã, dicens: Qui nõ ſũt dii q manibus fiunt. Nõ ſolũ aũt hæc periclitabitur nobis pars in redargutionẽ uenire, ſed & magnæ Dianæ templũ ad nihilũ reputabitur, & deſtrui incipiet maieſtas eius, quam tota Aſia

at Epheſus, and ther fell a feare on them all, and the name of the LORDE Jeſus was magnifyed. * Many alſo of the beleuyng came confeſſyng and ſhewynge theyr dedes. And many of them that hadde vſed curious craftes * brought togeither theyr bokes, and burnte them before all men, and the pryces of them beyngecounted, they fande the monye of fyftye thouſande pence. So myghtely dyd the worde of God growe, & was ſtablyſhed. When theſe thynges were done, Paule purpoſed in ſpyrite Macedonia and Achia beyuge gone thorowe to go to Jeruſalem, ſayenge: When I ſhall haue ben there, I muſt ſe Rome alſo. * And ſendynge two of them that ſerued hym into Macedonia Timothe & Eraſtus, he hymſelfe remayned in Aſia for a tyme. * And ther happened no ſmall trouble at that tyme of the waye of the LORDE. For one by name Demetrius, a ſyluerſmyth, makynge the ſyluer ſhrynes of Diana, brought vn to the craftesmen no lytle * vauntage. Whome he callynge together, and them that were ſuch lyke craftesmen, he ſayde: Ye men, ye knowe that of thys craft we haue gaynes, and ye heare and ſe, that thys Paule perſuadyng hath wythdrawen much people not onely of Epheſus, but alſo neare hãd of all Aſia, ſayenge: * They be no goddes that are made wyth handes. But thys parte ſhall not onely be in daũger vnto vs to com to reproſe, but the temple alſo of greate Diana ſhall be ſette at naught, & hyr maieſte ſhall begynne to be deſtroyed, whome all

Asia and the world doth worshyppe.
D These thynges beynge herde, they were fylled wyth wrath, & cryed out, sayeng: Great is Diana of the Ephesians. And al ꝑ cytie was fylled wyth rumore. And they made a rushynge wyth one mynde into the open place,
Actu. 16. c * Gaius and Aristarchus the Macedonians Paules fellowes beynge taken. But Paule wyllynge to go into the people dyd not the disciples suffre. Some also of the chefe of Asia whych were hys frendes, sent vnto hym, prayenge that he wolde not put hymselfe into the open place. Some cryed one, some another thynge: for the congregacion was oute of order, and many knewe not for what cause they were come together. Some of the people drue forth Alexander, the Jewes thrustynge hym forwarde. But Alexan-
Actu. 21. b. der * silence beynge requyred wyth the hande, wolde haue geuen the people an answere. Whome as they knewe to be a Jewe, there arose a voyce of them all cryeng for the space of nearehande two houres: Greate
E is Diana of the Ephesians. And whan the towne clarke hadde stylled the people, he sayde: Ye men of Ephesus, what is he amonge men that knoweth not the cytie of the Ephesians to be a worshypper of ꝑ greate Diana, and the chylde of Jupiter? Seynge therfore these thynges cannot be gaynsayd, ye ought to be stylle, and to do nothynge rashely. For ye haue brought these men, nother robbers of holy thynges, nother blasphemynge youre goddesse. But yf Demetrius and the craftesmen that

Asia & orbis colit. His auditis, repleti sunt ira, & exclamauerunt, dicentes: Magna Diana Ephesiorum. Et impleta est tota ciuitas confusione. Et impetum fecerunt uno animo in theatrum, raptis Gaio & Aristarcho Macedonibus, comitibus Pauli. Paulo autem uolente intrare in populum, non permiserunt discipuli. Quidam autem & de Asiæ principibus, qui erant amici eius miserunt ad eum, rogantes, ne se daret in theatrum. Alii autem aliud clamabant: Erat enim ecclesia confusa, & plures nesciebant, qua ex causa conuenissent. De turba autem detraxerunt Alexandrum propellentibus eum Iudæis. Alexander autem manu silentio postulato, uolebat reddere rationem populo. Quem ut cognouerunt Iudæum esse, uox facta est omnium quasi per horas duas clamantium: Magna Diana Ephesiorum. Et cum sedasset scriba turbas, dixit: Viri Ephesii, quis enim est hominum qui nesciat Ephesiorum ciuitatem cultricem esse magnæ Dianæ Iouisq; prolis? Cum ergo his contradici non possit, oportet uos sedatos esse, & nihil temere agere. Adduxistis enim homines istos, neque sacrilegos, neque blasphemantes deam uestram. Quod si Demetrius & qui cum

art

eo

eo sunt artifices habent aduersus aliquem causam, cõuentus forenses aguntur, & proconsules sunt, accusent inuicem. Si quid autem alterius rei quæritis, in legittima ecclesia poterit absolui. Nam & periclitamur argui seditionis hodiernæ, cum nullus obnoxius sit, de quo possumus reddere rationem concursus istius. Et cum hæc dixisset, dimisit ecclesiam.

CAPVT XX.

POstquam autem cessauit tumultus, uocatis Paulus discipulis, & exhortatus eos, ualedixit: & profectus est ut iret in Macedoniã. Cum autem peram bulasset partes illas, & exhortatus eos fuisset multo sermone, uenit ad Græciam. Vbi cum fuisset menses tres, factæ sunt illi insidiæ a Iudæis, nauigaturo in Syriam, habuitque consilium ut reuerteretur per Macedoniam. Comitatus est autem eum Sosipater Pyrrhi Berrhœensis: Thessalonicensium uero Aristarchus, & Secundus, & Gaius, Derbeus, & Timotheus: Asiani uero Tychicus & Trophimus. Hi cum præcessissent, sustinuerunt nos Troade: nos uero nauigauimus post dies azimorum a Philippis, & uenimus ad eos Troadem in diebus quinque, ubi demorati sumus diebus septem. Vna autem sabbati cum cõuenissemus ad frangendum panem, Paulus disputarewyth hym hatie a matter agaynst ony man, the lawe is open, and ther are consuls debites, let them accuse eche other. But yf ye seke ony other thynge, it maye be dispatched in a lawfull congregacion. For we also stande in iopardy to be accused of thys dayes vproure, seynge ther is no man gylty, of whome we maye geue a counte of thys vproure. And whan he had sayd these thynges, he let the congregacion go.

The.xx. Chapter.

AFter that the vproure ceassed, Paule the disciples beynge called & them exhorted, he bad [them] farewell, and went hys waye * to go into Macedonia. And whan he had walked thorowe those parties, and had exhorted them wyth many wordes, he cam into Grecelande. Where as he had ben thre monethes, wayte was layde of the Iewes for hym wyllyng to sayle into Syria, and he was counseled that he shulde returne by Macedony. And ther accompanyed hym Sosipater Pyrrhus sonne of Berrhea: but of them of Thessalonica, Aristarchus, & Secundus, & Gaius, Derbeus and Timotheus: but of them of Asia, Tychicus & * Trophimus. The same whan they were gone afore, they taryed for vs at Troas: but we sayled frõ Philippos after the dayes of the swete breade, and came vnto them at Troas in fyue dayes, where we dyd abyde seuen dayes. But vpon the fyrst day of the sabbattes whan we were come together to breake breade, Paule

A

1. Tim. 1. c

Acts. 11. d
2. Tim. 4. c

B

eeady to go on the mozowe disputed wyth them, and continued the preachynge vntyll mydnyghte, and ther were lyghtes plentye in the parloure where we were gathered. And a certayne ponge man by name Eutichus syttyng in a wyndowe, whan he was ouercome wyth heuy slepe, as Paule reasoned lõge, beyng ouertaken with slepe, he fell from the thyrde lofte downe, and was taken vp deade. Vnto whome whan Paule was come
3. Reg. 17. c
4. Re. 4. d
downe, * he leaned vpon hym, and claspynge hym aboute, he sayde: Be not ye troubled, for hys soule is wyth in hym. And goynge by, and *breakynge breade, and eatynge, and
Lucæ. 2. e
2. Cor. 11. b
speakyng ynough vntyll it was lyght, he went so hys waye. And they brought the chylde lyuynge, and were not a lytle comforted. But goynge vp into the shippe, we sayled vnto Asson, wyllynge from thence to take Paule: for so had he intended, he hymselfe wyllynge to yourney by lande. And whã we were come together in Asson, hym beynge taken, we came to Mitylene. And saylynge from thence, we came the daye followynge agaynst Chius, and the nexte daye we arryued to Samos, and the daye followynge we came to Miletus: for Paule hadde purposed to sayle by Ephesus, leste onye taryenge shulde happen vnto
Actu. 21. a.
hym in Asia. * For he haysted yf it hadde ben possible to haue kept hys feaste of Wytsontyde at Jerusalem.

¶ But sendynge fro Miletus to Ephesus, he called the elders of the congregacion. The whyche whan they were come to hym, & were together, he

disputabat cũ eis profecturus in crastinum, protraxitque sermonem usque ad mediam noctem. Erant autem lampades copiosæ in cœnaculo, ubi eramus congregati. Sedens autem quidam adolescens nomine Eutychus super fenestram cum mergeretur somno graui, disputante diu Paulo, ductus somno cecidit de tertio cœnaculo deorsum, & sublatus est mortuus. Ad quem cũ descendisset Paulus, incubuit super eum, & complexus, dixit: Nolite turbari, anima enim ipsius in ipso est. Ascendens autem, frangensque panem, & gustans, satisque allocutus usque in lucem, sic profectus est. Adduxerunt autem puerum uiuentem, & consolati sunt non minime. Nos autem ascendentes nauem, nauigauimus in Asson, inde suscepturi Paulum: sic enim disposuerat, ipse per terram iter facturus. Cum autem conuenissemus in Asson, assumto eo uenimus Mitylenem. Et inde nauigãtes, sequenti die uenimus cõtra Chiũ, & alia die applicuimus Samũ, & sequenti die uenimus Miletum: proposuerat enim Paulus transmigrare Ephesum, ne qua mora illi fieret in Asia. Festinabat enim, si possibile sibi esset, ut diem Pentecosten faceret Hierosolymis. A Mileto autem mittens Ephesum, uocauit maiores natu ecclesiæ. Qui cum uenissent ad eum, & simul essent,

dixit

dixit eis: Vos scitis a prima die qua ingressus sum in Asiam, qualiter uobiscum per omne tẽpus fuerim, seruiens domino cum omni humilitate, & lachrymis, & tentationibus, quę mihi acciderunt ex insidiis Iudæorũ, quomodo nihil subtraxerim uobis utilium, quo minus annunciarem uobis, & docerẽ uos publice & per domos, testificans Iudæis atq; gentibus in deum pœnitentiam, & fidem in dominũ nostrum IESVM Christũ. Et nunc ecce, ego alligatus spiritu uado in Hierusalem, quæ in ea uentura sunt mihi ignorans, nisi quod spiritus sanctus per omnes ciuitates mihi protestatur, dicens: quoniam uincula, & tribulationes Hierosolymis me manent. Sed nihil horum uereor, nec facio animam meã preciosiorem quã me, dũmodo ego consummem cursum meũ, & ministerium uerbi quod accepi a domino IESV, testificari euangelium gratiæ Dei. Et nunc ecce ego scio quia amplius non uidebitis faciem meam uos omnes, per quos transiui prædicans regnum dei. Quapropter contestor uos hodierna die quod mundus sum a sanguine omnium. Non enim subterfugi quo minus annunciarem omne consilium Dei uobis. Attendite uobis & uniuerso gregi, in quo uos spiritus sanctus posuit Episcopos, regere ecclesiam Dei,

he sayde vnto them: Ye knowe howe I haue ben wyth you all the tyme sence the fyrst daye, *that I entred in to Asia, seruynge the LORDE wyth all humblyneſſe, and teares, & temptacions, the whyche haue happened vnto me by the layenges of wayte of the Iewes, howe I haue wythdrawen nothynge of those tynges that were profitable vnto you, that I shuld not haue shewed them vnto you, & taught you openly, and from house to house, testifyenge both vnto Iewes & Gentyles *repentaunce to Godwarde, & fayth in our LORDE Jesus Christ. And nowe beholde, constrayned in spirete I go to Jerusalem, not knowynge what thynges shall happen vnto me there, saue that *the holy gooſt wytneſſeth vnto me openly in euery cytie, sayenge: That bandes and tribulacions abyde me at Jerusalem. But *I feare none of these thynges, nother do I counte my lyfe moze wozth than myſelfe, so farre as I *maye fulfyll my course, and the seruice of the wozde that I haue receaued of the LORD Jesus, [namely] to testifye the glad tydynges of the grace of God. And nowe beholde, I know that ye shal se my face nomoze all ye by whome I haue gone, preachynge the kyngdome of God. Wherfoze I take you to recozde thys daye, that I ame *vngylty of the blonde of all men. ffoz I haue not drawē backe that I shulde not shewe you all the counsell of God. Take hede vnto youre selues and all the flocke of the whych the holy gooſt hath set you to be byshops, to rule ỹ congregacion of

Act.20.a.
Luce.24.b
Act.21.b
2.Tim.4.a
D
2.Regū.3.c

God, the whyche he hath purchased with hys bloude. I knowe that after
1.Tim.4.a my * departyng shall rauenous wol
2.Pet.2.a. ues entre in amonge you, not spa-
Johan.15.c rynge the flocke: and * from amonge
1.Johā.2.c yourselues shall men ryse speakynge
peruerse thinges, that they may drawe
disciples after them. ffor the whyche
cause watche ye, haunge in mynde
that I haue not ceassed for the space
of thre yeare nyght and daye, admo-
nyshynge euery one of you wyth tea-
res. And nowe I commende you vn
to God, and vnto the worde of hys
grace, whych is myghty to edify, and
to geue inheritaunce among all them
2.Cor.11.b that are sanctifyed. * I haue desyred
and.12.b the syluer and golde, or cloth of no-
man, as ye knowe: for to those thyn-
ges that were nedefull vnto me, and
Gene.3.D thē that are wyth me, * haue these hā-
1.Cor.9.b. des holpen me. I haue shewed you all
2Tessa.3.a thynges, that so labouryng we ought
to receaue the weake, & to remembre
the worde of the LORD Jesu. ffor he
Eccle.4.c sayde: * It is more blessed to geue thā
to take. And whan he had sayde these
Actu.21.a. thynges, hys knees bowed, he * prayed
wyth them all. And ther happened a
greate weppynge of them all. And fal-
lyng vpon Paules necke, they kyssed
hym, beynge greatly greued at the
worde that he sayde: That they shuld
se hys face nomore. And they brought
hym to the shyppe.

The.xxi.Chapter.

AND whan it happened that we sayled, beynge drawen away from them, we came the strayght course to Cous, & the nexte daye to Rhodus, & frō thence

Dei, quam acquisiuit suo sanguine. Ego scio quoniam post discessionem meā, intrabūt lupi races in uos, non parcētes gregi. Et ex uobisipsis exurgent uiri loquentes peruersa, ut abducant discipulos post se. Propter quod uigilate, memoria retinentes, quoniam per triennium nocte & die non cessaui cum lachrymis monere unumquenque uestrum. Et nunc commendo uos Deo, & uerbo gratiæ ipsius, qui potens est ædificare, & dare hæreditatē in sanctificatis omnibus. Argentū, & aurum, aut uestem nullius concupiui, sicut ipsi scitis: quoniam ad ea quæ mihi opus erant, & his qui mecum sunt ministrauerūt manus istæ. Omnia ostendi uobis, quoniam sic laborantes oportet susscipere infirmos, ac meminisse uerbi Domini IESV. Quoniā ipse dixit: Beatius est magis dare quam accipere. Et cū hęc dixisset, positis genubus suis, orauit cum omnibus illis. Magnus autem fletus factus est omnium. Et procumbentes super collum Pauli, osculabantur eum, dolentes maxime in uerbo quod dixerat, quoniam amplius faciem eius non essent uisuri. Et deducebant eum ad nauem.

CAPVT XXI.

CVm autem factū esset ut nauigaremus, abstractiab eis, recto cursu uenimus Coum, & sequenti die Rhodum, & inde

Pata-

Pataram. Et cum inuenissemus nauem transfretantem in Phænicen, ascendentes, nauigauimus. Cum apparuissemus autem in Cypro, relinquentes eam ad sinistram, nauigauimus in Syriam, & uenimus Tyrum: ibi enim nauis exposita erat onus. Inuentis autem discipulis, mansimus ibi diebus septē, qui Paulo dicebāt per spiritum ne descenderet Hierosolymā. Et expletis diebus, profecti ibamus, deducentibus nos omnibus cum uxoribus & filiis usque foras ciuitatem: & positis genubus in littore, orauimus. Et cum ualefeciss emus inuicē, ascendimus nauem, illi autē redierunt in sua. Nos uero nauigatione expleta a Tyro, descendimus Ptolomaidam: & salutatis fratribus, mansimus die una apud illos. Alia autem die profecti, uenimus Cæsaream, & intrātes domū Philippi euāgelistę qui erat unus de septem, mansimus apud eum. Huic autem erant quatuor filiæ uirgines, prophetantes. Et cum moraremur per dies aliquot, superuenit quidam uir a Iudæa propheta, nomine Agabus. Is cum uenisset ad nos, tulit zonam Pauli, & alligans sibi pedes & manus, dixit: Hęc dicit spūs sanctus: Virum cuius est zona hęc sic alligabūt in Hierusalē Iudęi, & tradent in manus Gentium. Quod cum audiuissemus, rogabamus nos & qui loci illius erant

thence to Patara. And whan we had founde a shyppe sayling ouer vnto Phenice, goynge vp [into it,] we sayled. But whan we hadde Cypers in syght, leauynge it at the lefte hande, we sayled into Syria, and we came to Tyre: for there shulde the shyppe be vnlade. And disciples beyng fonde we abode there seuen dayes, * the whych sayd vnto Paule by the spyrite that he shulde not go vp to Jerusalē. And the dayes beynge fulfylled, we beyng departed, went on our wayes, they all beyngyng vs wyth their wyues & chyldre vntyll forth of the cyte: And the knees bowed on the shore, we * prayed. And whan we had bydden eche other fare well, we went vp into the shyp, but they wente agayne vnto theyrs. And the sayling frō Tyre beynge fynyshed, we came downe to Ptolomais: & the brethren beynge saluted, we abode one daye wyth them. But beyng gone forth the next daye, we came to Cesarea, and entryng into the house of * Philippe the euangelist, whych was one of the seuen, we byde abyde wyth hym. The same had foure doughters virgins that * prophecyed. And whan we hyde abyde certayne dayes, there came a certayne prophete of Jewry, by name * Agabus. The same whan he was come vnto vs, he toke Pauls gyrdel, and byndyng hym hys fete & hādes, he sayde: Thys sayth the holy goost: * The mā whose this gyrdell is, shall the Jewes bynd thus at Jerusalē, & shal delyuer [hym] into the handes of the heythen. The whyche whan we had herde, we and they that were of the place, prayed that:

Actu. 20.b

Actu. 20.c

Actu. 6.e and. 8.a.

Ioel. 2.f

Actu. 11.c

Actu. 20.e. and. 21.a

ne ascē-

þ he wold not go vp to Jerusalē. Thā answered Paule & sayd: What do ye weppynge & puttynge my harte to di-
Actu. xx. c. stresse? For * I am not only ready to be bound in Jerusalē for þ name of þ LORD Jesus, but also to dye. And whā we coulde not persuade hym, we
Mark. 6. b ceassed, sayenge: * The LORDES wyll be done. And beyng ready after these dayes, we wēt vp into Jerusalē. And some of the disciples of Cesarea came wyth vs, bryngyng wyth them one Mnason of Cypers, an olde disciple, wyth whome we myght lodge. And whan we came to Jerusalem, the brethren receaued vs gladly. But on the nexte daye wente Paule in wyth vs vnto James, and all the Elders were assembled. The whyche whan he had saluted, he shewed by order what thynges God had done amonge the heythen by hys ministra-
L cion. But whan they had herde [it,] they magnifyed God, and sayd vnto hym: Brother thou seyst howe many thousandes amonge the Jewes haue beleued, and they all are zelous ouer the lawe. And they haue herde of the that thou doest teache those Jewes a departynge from Moses that are amonge the heythen, sayenge: they: chyldren not nedynge to be circumcised, nother to walke accordynge to the costume. What is it therfore? The multitude verely muste come together, for they shall heare the to be come. Do thys therfore that we saye vnto the: We haue foure men
Num. 6. b Actu. 18. b haupynge * a vowe vpon them. These beynge taken to the, sanctifye thyselfe wyth them, and do the cost vpō them

ne ascēderet Hierosolymā. Tūc respōdit Paulus, & dixit: Quid facitis flētes & affligētes cor meū? Ego autē nō solū alligari, sed & mori in Hierusalē paratus sū propter nomē Domini IESV. Et cū eī suadere nō possemus, quieuimus, dicentes: Dñi uoluntas fiat. Post dies aūt istos, præparati, ascendebamus in Hierusalē. Venerunt autem quidam ex discipulis a Cæsarea nobiscum adducentes secum apud quem hospitaremur Mnasonem quendam, Cyprium, antiquum discipulum. Et cum uenissemus Hierosolymam, libenter exceperunt nos fratres. Sequenti autem die introibat Paulus nobiscum ad Iacobum, omnesque collecti sunt Seniores. Quos cum salutasset, narrabat per singula quæ Deus fecisset in Gentibus per ministerium ipsius. At illi cū audissent, magnificabāt deū, dixeruntque ei: Vides frater quot milia sunt in Iudęis qui crediderūt, & omnes æmulatores sunt legis. Audierunt autem de te quia discessionem doceas a Mose, eorum qui per Gentes sunt Iudæorum, dicens: non debere circuncidi filios suos, neque secūdum consuetudinem ingredi. Quid ergo est? Vtiq; oportet cōuenire multitudinē: audiēt enim te superuenisse. Hoc ergo fac quod tibi dicimus: Sunt nobis uiri quatuor, uotum habentes super se. His assumptis sanctifica te cū illis, & impende in illis.

that ut ra

ut radant capita, & sciant omnes quia quæ de te audierunt, falsa sunt, sed ambulas & ipse custodiens legem. De his autem qui crediderũt ex Gentibus, nos scripsimus, iudicantes, ut abstineant se ab idolis immolato, & sanguine, & suffocato, & fornicatione. Tũc Paulus assumptis uiris, postera die purificatus cum illis intrauit in templũ, annuncians eis expletionem dierũ purificationis, donec offerretur pro unoquoque eorum oblatio. Dum autem septem dies consummarentur, hi qui de Asia erant Iudæi, cum uidissent eum in templo, concitauerunt omnem populum, & iniecerunt ei manus, clamantes: Viri Israelitæ, adiuuate: hic est homo qui aduersus populum, & legem, & locum hunc, omnes ubiq; docens, insuper & Gentiles induxit in templũ, & uiolauit sanctum locum istum. Viderant enim Trophimum Ephesium in ciuitate cum ipso, quem existimauerũt quoniam in templum introduxisset Paulus. Commotaque est ciuitas tota, & facta est concursio populi. Et apprehendentes Paulum, trahebant eum extra templum, statim clausæ sunt ianuæ. Quærentibus autem eum occidere, nunciatum est tribuno cohortis, quia tota confunditur Hierusalem. Qui statim assumptis militibus, & centurionibus, decurrit ad illos. Qui cum uidis-

that they do shaue [their] heades: & euery man shall knowe that the thynges that they haue herde of ỹ are false, but that thou also walkeste keppnge the lawe. But vnto the Heythen that haue beleued, haue we wrytten, geuynge sentence that they absteyne thẽ selues from it that is offered vnto Idols, & bloude, & stranguled, & fornication. Actn. 15. b

* Than Paule the men takẽ to hym, beynge purifyed the nexte daye, he entred wyth them into the temple, shewynge them the fulfyllynge of the dayes of purificatiõ vntyll ther was offered an oblacion for euery one of them. But whan the seuẽ dayes were fulfylled, whan the Iewes that were of Asia sawe hym in the temple, they moued all the people, and layde handes on hym, cryenge: Ye men of Israell, helpe: thys is the man whych is teachynge all men euery where agaynste thys people, and lawe, and place, he hath also moreouer brought Heythen men into the temple, and defyled thys holy place. Actn. 24. b

D

For they hadde sene * Trophimus ỹ Ephesian wyth hym in the cytie, whome they supposed that Paule had brought into the temple. And all the cytie was moued and ther was made a runnynge together of the people. And takynge Paule, they drue hym oute of the temple, and straygtwaye were the dores shut. But whan they soughte to kyll hym, it was shewed vnto the captayne of the company that all Ierusalẽ is moued. Who forthwyth souldyers taken wyth hym, and captaynes ouer hundreth, he ranne downe to them. Thewhyche whan they-

Actn. 20. a
2. Tim. 4. c

had

hadde sene the captayne and the souldyours, they ceassed to beate Paule.

Than the captayne commyng neare
Actu. 22.b. toke hym, and commaunded hym to be bounde wyth two cheynes, & axed what he were, and what he had done. Some cryed one thynge, and some another thynge amonge the people. And whan he couldе knowe no certaynte for the vproure, he commaunded hym to be ledde into the castell. And whan he was come to the steppes, it fortuned that he was borne vp of the souldyours, because of the violence of the people: for a multitude of people followed, cryenge:
Luca.23.b. *Haue hym awaye. And whan he beganne to be broughte into the castell, Paule sayeth vnto the captayne: Maye I speake somethynge vnto the? Who sayd vnto hym: Canst thou Greke? Arte not thou the Egyptian that afore these dayes hast raysed an vproure, and hast brought out into the wylderneſſe foure thousande of pryue murtherers? And Paule sayd vnto hym: Verely I am a Jewe,
Actu. 9.b. a frecpteſin of *Tharsus of Cilicia
cap.21.a. a cytie not vnknowen: but I pray the lette me speake vnto the people. And whan he had permytted hym, Paule standynge vpon the steppes, he becked wyth the hande vnto the people. And whan ther was made a greate silence he spake to them in the Hebrue tunge, sayenge:

uidissent tribunum & militeſ, cessauerunt percutere Paulum. Tunc accedens tribunus apprehendit eum, & iussit eum alligari catenis duabus, & interrogabat quis esset, & quid fecisset. Alii autem aliud clamabant in turba. Et cum non posset certum cognoscere præ tumultu, iussit duci eum in castra. Et cum uenisset ad gradus, contigit ut portaretur a militibus propter uim populi: Sequebatur enim multitudo populi clamans: Tolle eum. Et cum cœpisset induci in castra, Paulus dicit tribuno: Si licet mihi loqui aliquid ad te? Qui dixit ei: Græce nosti? Nonne tu es Aegyptius qui ante hos dies tumultum concitasti, & eduxisti in desertum quatuor milia uirorum sicariorum? Et dixit ad eum Paulus: Ego homo sum quidem Iudæus a Tharso Ciliciæ, non ignotæ ciuitatis municeps: Rogo autem te, permitte mihi loqui ad populum. Et cum ille permisisset, Paulus stans in gradibus, annuit manu ad plebem. Et magno silentio facto, allocutus est lingua Hebræa, dicens:

The.xxii.Chapter.

MEn brethren and fathers heare myne answere that I do make now vnto you. But whan they herde that

CAPVT XXII.

Viri fratres & patres, audite quam ad uos nũc reddo rationem. Cum audissent autem quia

quia Hebræa lingua loquebatur ad illos, magis præstiterunt silentium. Et dixit: Ego sum uir Iudæus, natus Tharso Ciliciæ, nutritus autem in ista ciuitate secus pedes Gamalielis, eruditus iuxta ueritatem paternæ legis, æmulator legis sicut & uos omnes estis hodie, qui hanc uiam persecutus sum usq; ad mortem, alligans & tradens in custodias uiros ac mulieres, sicut princeps sacerdotum mihi testimonium reddit, & omnes maiores natu, a quibus & epistolas accipiens ad fratres, Damascum pergebam, ut adducerem inde uinctos in Hierusalem, ut punirentur. Factum est autem eunte me, & appropinquante Damasco, media die subito de cœlo circumfulsit me lux copiosa, & decidens in terram, audiui uocem dicentem mihi: Saule, Saule, quid me persequeris? Ego autem respondi: Quis es Domine? Dixitque ad me: Ego sum IESVS Nazarenus quẽ tu persequeris. Et qui mecum erant, lumen quidem uiderunt, uocem autem non audierunt eius, qui loquebatur mecum. Et dixi: Quid faciam Domine? Dominus autem dixit ad me: Surgens uade Damascum, & ibi dicetur tibi de omnibus quæ te oportet facere. Et cum non uiderem præ claritate luminis istius, ad manum deductus a comitibus, ueni Damascũ. Ananias autẽ quidã uir pius secundũ legem

that he spake vnto them in the hebrue tunge, they kepte the more silence. And he sayde: * I am a Iewe, borne in Tharsus of Cilicia, but nourished in this cyte at the fete of * Gamaliel, taught after ꝑ truth of the lawe of the fathers, a feruente louer of the lawe, as ye all are this day, * whyche haue persecuted this waye vntyll death, byndynge and deliuerynge to wardes men and women, as the chefe preste doth beare me recorde, and all the auncient men, of whome also receaynge letters vnto the brethren, I wente to Damascus, that I shulde bringe them thence bounde vnto Ierusalem, that they myght be punyshed. And it fortuned as I wente and approched vnto Damascus, at mydde daye, dyd sodenlye a greate lyght shyne rounde aboute me from heauen, and fallyng downe to the grounde, I herde a voyce sayenge vnto me: Saule Saule, what doest thou persecute me? But I answered: Who arte thou LORDE? And he sayde vnto me: I am Iesus of Nazareth, whome thou persecutest. * And they that were wyth me, sawe the lyght in dede, but the voyce of hym that spake wyth me dyd they not heare. And I sayde: What shall I do LORDE? But the LORDE sayde vnto me: Aryse go to Damascus, and there it shalbe tolde the of all what it behoueth the to do. And whan I saw not for the brightnesse of thys lyght, beynge ledde by the hand of the companions, I came to Damascus. * And one Ananias a deuoute man, hauynge a good repoꝛte

Actu. 9. b and. 22. a
Actu. 5. a
Actu. 9. b. and. 26. b 1. Cor. 15. a Gala. 1. b
Actu. 9. a
Actu. 9. b

repoꝛt after the lawe of all the Jewes that dwelt wyth hym, commynge to me and ſtandynge, he ſayde vnto me: Bꝛother Saule, loke vp. And I loked vpon hym the ſame houre. But he ſayde: The God of oure fathers hath oꝛdyned the afoꝛe, that thou ſhuldeſte knowe hys wyll, and ſhuldeſt ſe the Ryghteous, and ſhuldeſte heare a voyce of hys mouth: foꝛ thou ſhalte be hys wytneſſe vnto al men, of thoſe thynges that thou haſt ſene & herde. And nowe what doeſt thou tarꝛy? Aryſe and be baptyſed, & waſhe awaye thy ſynnes, *hys name beynge called vpon. And it happened vnto me returnyng to Jeruſalem, and pꝛayenge in the temple, to become in a traunce and to ſe him ſayeng vnto me: Make hayſt, *and go quyckely out of Jeruſalem, foꝛ they ſhall not receaue thy wytneſſe of me. And I ſayde: LORD they knowe that I was ſhuttynge vp in pꝛiſon and beaten thoꝛowe the ſynagoges them that dyd beleue on the. *And whan the bloud of Steuen thy wytneſſe was ſhed, I ſtode by and conſented, and kepte the clothes of them that ſlewe hym. And he ſayde vnto me: Go thy waye, *foꝛ I ſhall ſende the amonge the nacions farre of. They herde hym vntyl thys woꝛd and lyfte vp theyꝛ voyce, ſayenge: Haue away from the earth ſuch one, foꝛ it becommeth not hym to lyue. But whan they cryed & caſt of theyꝛ clothes, and dyd thꝛowe duſt into the ayꝛe, the captayne commaũded hym to be bꝛought into the caſtell, and to be beaten with ſcourges, and to racke hym, that he myght knowe foꝛ what cauſe

Gen. 10. b.

Mat. 10. b. Actu. 9. d

Actu. 7. g and. 8. a.

Deut. 13. d. Iſa. 1. c. Ephe. 3. a.

legem, teſtimonium habens ab omnibus cohabitãtibus Iudæis veniens ad me, & ſtans, dixit mihi: Saule frater, reſpice. Et ego eadem hora reſpexi in eum. At ille dixit: Deus patrum noſtrorũ prǽordinauit te, ut cognoſceres voluntatem eius, & uideres iuſtũ, & audires uocẽ ex ore eius, quia eris teſtis illius ad omnes homines, eorum quę uidiſti & audiſti. Et nunc quid moraris? Exurge, & baptizare & ablue peccata tua inuocato nomine ipſius. Factum eſt autem reuertenti mihi in Hieruſalẽ, & oranti in tẽplo, fieri me in ſtupore mẽtis, & uidere illum dicẽtem mihi: Feſtina, & exi uelociter ex Hieruſalem, quoniam non recipient teſtimonium tuum de me. Et ego dixi: Domine, ipſi ſciunt quia ego erã concludens in carcerẽ, & cædẽs perſynagogas eos qui credebãt in te: & cũ funderetur ſanguis Stephani teſtis tui, ego aſtabã & cõſentiebã, & cuſtodiebam veſtimenta interficientium illum. Et dixit ad me. Vade, quoniam ego in nationes longe mittam te. Audiebant autem eum uſque ad hoc uerbum, & leuauerunt uocem ſuam, dicentes: Tolle de terra huiuſmodi. Non enim fas eſt eum uiuere. Vociferantibus autem eis, & proficientibus veſtimenta ſua, & puluerem iactantibus in aerem, iuſſit tribunus induci eum in caſtra, & flagellis cædi, & torqueri eum, ut ſciret propter quam

cauſam

causam ſle acclamarent ei. Et cũ aſtrinxiſſet eum loris, aſtanti ſibi centurioni Paulus dixit: Si hominem Romanum & indemnatum licet uobis flagellare? Quo audito, Centurio accessit ad Tribunum, & nunciauit ei, dicens: Quid acturus es? Hic enim homo ciuis Rhomanus eſt. Accedens autem Tribunus: Dixit illi: Dic mihi ſi tu Rhomanus es? At ille dixit: etiam. Et reſpondit Tribunus: Ego multa ſumma ciuitatem hanc conſecutus ſum. Et Paulus ait: Ego autem & natus ſum. Protinus ergo diſceſſerunt ab illo, qui eum torturi erant. Tribunus quoque timuit poſtquam reſciuit, quia ciuis Romanus eſſet, & quia alligaſſet eum. Poſtera autem die uolens ſcire diligentius qua ex cauſa accuſaretur a Iudæis, ſoluit eum, & iuſſit ſacerdotes conuenire & omne conſilium, & producens Paulum, ſtatuit inter illos.

cauſe that they dyd ſo crye to hym. And whan he had bounde hym wyth thonges, Paule ſayde vnto the Centurio that ſtode by hym: Is it lawful for you to ſcourge a Romane not cõdemned? The whyche beynge herde, the centurio wente to the captayne, and ſhewed hym, ſayeng: What wylt thou do? for thys man is a cyteſin of Rome. And the captayne commynge to hym, ſayde: Tell me, arte thou a Romane? But he ſayde: Yee. And the captayne anſwered: I haue wyth a greate ſumme of monye obtayned thys fredome. And Paule ſayd: But I alſo am borne [a Romane.] Ther for departed they ſtrayght waye frõ hym that ſhulde haue racked hym. The captayne alſo feared after that he kenewe that he was a cyteſin of Rome, and that he had bounde hym. The nexte daye wyllynge to knowe more diligẽtly for what cauſe he were accuſed of the Iewes, he dyd lowſe hym, and commaunded the preſtes to come together and all the councell, and *bryngynge forth Paule, he ſet hym amonge them. Act. 23. b

CAPVT XXIII.

INtendens autem in concilium Paulus, ait: Viri fratres, ego omni conſcientia bona conuerſatus ſum ante Deum uſque in hodiernum diem. Princeps autem ſacerdotum Ananias, præcepit aſtantibus ſibi, percutere os eius. Tunc Paulus dixit ad eum: Percutiet te Deus, paries dealbate. Et tu ſedens iudicas me ſecundum legem, & contra legem iubes me percu-

The. xxiii. Chapter.

PAule beholdynge the councell, ſayd: Ye men bretherẽ, *I haue ben conuerſaunt before God wyth all good conſcience vntyll thys daye. And the hyghe preſte Ananias commaunded them that ſtode by hym to *ſmyte hym on ẏ mouth. Than ſayd Paule vnto hym: God ſhall ſmyte the thou whyted wall. *And ſyttynge iudgeſt thou me after the lawe, & commaundeſt me to be ſmyten contrary to the lawe A Act. 24. b Exo. 22. a 1 Reg. 18. a Deut. 17. a

lawe? And they that stode by, sayde: Doest thou curse the hyghe preste of God? But Paule sayde: I knew not brethren, that it is the hygh: preste. For it is wrytten: *Thou shalt not curse the ruler of thy people. But Paule knowynge that the one parte were of the Saduces, and the other of the Pharises, he cryed oute in the councell: Ye men brethren, I am a Pharise, the sonne of a Pharise, *of the hope and resurrection of the dead am I iudged. And whan he had sayde those thynges, there arose a dissencion amonge the Pharises and Sadures, and the multitude was broken vp. *For the Saduces saye that ther is no resurrection of the deade, nother angell, nor spyrite: but the Pharises graunte both. And ther happened a great cry, and some of the Pharises ryssynge vp dyd stryue, sayenge: We fynde no euell in this man. *What yf a spyrite or an angell hath spoken vnto hym? And whan ther was sysen a great dissencion, the captayne fearynge lest Paule were torne of them, he commaunded the souldyours to go downe, and to take hym from ꝑ myddes of them, and to bryng hym into the castell. *And the LORDE standyng by hym the next nyght, he sayd: Be constaunte: for as thou haste testifyed of me in Jerusalem, *so must thou testify at Rome also. But whan it was become daye, some of ꝑ Jewes gathered themselues together, and bounde themselues wyth a vowe, sayenge: they shulde nother eate nor drynke, vntyll they dyd slaye Paule. And they were more than forty men that

Exod. 22. d

Actu. 4. e. 26. a. 28. c. Philip. 3. a

Math. 22. c Marc. 12. b Luce. 20. b

Actu. 22. a.

Actu. 16. b. and. 18. a

Ephe. 3. a. 2. Tim. 1. b

percuti? Et qui astabãt dixerũt: Summum sacerdotem Dei maledicis? Dixit autem Paulus: Ne sciebam fratres quia princeps est sacerdotũ. Scriptũ est enim: Principem populi tui non maledices. Sciens autem Paulus qa una pars esset Sadducæorũ, & altera phatiseorũ, exclamauit in concilio: Viri fratres, ego pharisæus sum, filius pharisæi: de spe & resurrectione mortuorum ego iudicor. Et cum hoc dixisset, facta est dissentio inter Pharisæos & Sadducæos, & soluta est multitudo. Sadducæi autem dicunt non esse resurrectionem mortuorum, neque angelum, neque spiritum. Pharisæi autem utraque confitentur. Factus est autem clamor magnus, & exurgentes quidam Pharisæorum pugnabant, dicentes: Nihil mali inuenimus in hoc homine. Quid si spiritus locutus est ei aut angelus? Et cum magna dissentio facta esset, timens Tribunus ne discerperetur Paulus ab ipsis, iussit milites descendere, & rapere eum de medio eorũ, ac deducere eum in castra. Sequenti autem nocte assistens ei Dominus, ait: Constans esto, sicut enim testificatus es de me in Hierusalem, sic te oportet & Rome testificari. Facta autẽ die, collegerunt se quidam ex Iudæis, & deuouerũt se dicẽtes: neq; mãducaturos, neq; bibituros, donec occiderẽt Paulũ. Erãt autẽ plusquã quadraginta uiri,

qui

qui hanc coniurationem fecerant. Qui accesserunt ad principem sacerdotum & seniores, & dixerunt: Deuotione deuouimus nos, nihil gustaturos donec occidamus Paulum. Nunc ergo uos notum facite Tribuno cum concilio, ut producat illum ad uos, tanquam aliquid certius cognituri de eo. Nos uero priusquam appropinquet, parati sumus interficere illum. Quod cum audisset filius sororis Pauli insidias, uenit & intrauit in castra, nunciauitque Paulo. Vocans autem Paulus ad se unum ex centurionibus, ait: Adolescentem hunc adduc ad Tribunum, habet enim aliquid indicare illi. Et ille quidem assumēs eum, duxit ad Tribunum, & ait: Vinctus Paulus rogauit me hūc adolescentem perducere ad te, habētem aliquid loqui tibi. Apprehendēs autē Tribunus manū illius, secessit cum eo seorsum, & interrogauit illum: Quid est quod habes indicare mihi? Ille autem dixit: Iudæis conuenit rogare te, ut crastina die producas Paulum in concilium, quasi aliquid certius inquisituri sint de illo, tu uero ne credideris illis: insidiantur enim illi ex eis uiri amplius quam quadraginta, qui se deuouerunt non manducare neque bibere, donec interficiant eum, & nunc parati sunt expectātes promissū tuum. Tribunus igitur dimisit adolescentem, præcipiens ei ne cui

that hadde made thys conspiracion. Whyche wente vnto the hyghe preste and elders, & sayde: We haue bounde oure selues wyth a vowe to eate nothynge tyll we haue kylled Paule. Nowe therfore ye wyth the councell geue knowlege vnto the captayne, that he bryng hym forth vnto you, as thoughe ye wolde knowe some more certaynte of hym. But we are redy to kyll hym afore he do come neare vnto you. Whan Paules systers sonne had herde of the layenge wayte, he came and entred into the castell, and shewed it Paule. But Paule callynge one of the Centurions vnto hym, he sayd: Bryng thys yong mā vnto the captayne, for he hath some thynge to shewe hym. And he truely takyng hym brought hym to the captayne, & sayde: The presoner Paule callynge me dyd praye me to bryng thys yonge man vnto the, hauynge somethynge to saye vnto the. And the captayne takynge hys hande, he went aside wyth hym oute of the waye, & axed hym: What is it that thou hast to shewe me? But he sayde: The Jewes are agreed to desyre the that thou bryngest forth Paule to morowe into the councell, as thoughe they wolde knowe some more certaynte of hym, but do not thou beleue them: ffor more than fortye men of them laye wayte for hym, whyche haue bounde themselues wyth a vowe thē nother to eate nor to drynke, vntyll they do slaye hym, and euen nowe are they redy, waytynge for thy promyse. The captayne therfore let the yong man go, commaundynge hym

Bb.i. that:

that he shulde tell vnto noman that he hadde shewed these thynges. And two centurions beyng called, he sayd vnto them: Make ready two hundreth soudyours, that they maye go vntyll Cesarea, and three score and ten horsemen, & two hundreth speare men, at the thyrde houre of the nyght: and make ready beastes, that they set tynge Paule thereon, myght bryngе hym safe vnto Felix the debite, (for he dyd feare leste happelye the Jewes shulde take hym awaye and kyl hym, and he afterwarde shulde be blamed, as though he shulde take money) wryt tynge hym a letter conteynyng these [words:] Claudius Lysias sendeth gretynge vnto the vyght good debite
D Felix. * Thys man beyng taken of
Actu. 21. D the Jewes, and begynnyng to be slayne of them, haue I cõmyng vpon thẽ wyth an army rescued, knowyng that he is a Romane, and wyllyng to knowe the cause that they dyd laye
Actu. 22. C. agaynst hym, *I brought hym into they r councell: whom I dyd fynde to be accused of questiõs of they r lawe, but hauing no faute worthy of death or bandes. And whan it was shewed me of ỳ layeng wayte ỳ they had layd for hym, I haue sent hym vnto the, cõmaundyng the accusers also to saye before the. Fare well. But the soudyours as it was commaũded them, takyng Paule to them, they brought hym by nyght into Antipatras. And the nexte daye leauyng the horsemen that they shulde go wyth hym, they returned to the castell. The whyche whan they came to Cesarea, & had taken the letter vnto the debite,

ne cui soqueretur, quoniam hęc nota fecisset. Et uocatis duobus centurionibus, dixit illis: Parate milites ducentos, ut eant usque Cæsaream, & equites septuaginta, & lancearios ducentos, a tertia hora nocdis, & iumenta pręparate, ut imponentes Paulum, saluum producerẽt ad Felicem præsidem (timuit enim ne forte raperent eum Iudæi, & occiderent, & ipse postea calumniam sustineret, tanquam accepturus pecuniam) scribens ei epistolam continentem hæc: Claudius Lysias optimo præsidi Felici salutem. Virum hunc comprehensum a Iudæis, & incipientem interfici ab eis, superueniens cum exercitu eripui, cognito quod Romanus est, uolensque scire causam quam obiciebant illi, deduxi eum in concilium eorum, quem inueni accusari de quæstionibus legis ipsorum, nihil uero dignum morte aut uinculis habentem crimen. Et cum mihi perlatum esset de insidiis quas parauerant illi, misi eum ad te, denuncians & acculatoribus, ut dicant apud te. Vale. Milites uero secundum præceptum sibi assumentes Paulum, duxerunt per noctem in Antipatridem. Et postera die dimissis equitibus ut cum eo irent, reuersi sunt ad castra. Qui cũ uenissent Cæsaream, & tradidissent epistolam præsidi,

they statue-

statuerunt ante illum & Paulũ. Cum legisset autem & interrogasset de qua prouincia esset, & cognoscens quia de Cilicia: Audiam te (inquit) cum accusatores tui uenerint. Iussitq; in prętorio Herodis custodiri eum.

they set Paule also before hym. But whan he had red [it,] and had axed of what prouince he were, & knowynge that [he was] of Cilicia, he sayde: * I wyll heare the whã thyne accusers do come. And he commaunded hym to be kept in Herodes iudgemẽt house. Deut. 17. a.

CAPVT XXIIII.

The. xxiiii. Chapter

POst quinq; autem dies descẽdit princeps sacerdotũ Ananias, cũ senioribus qbusdã, & Tertullo quodã oratore, qui adierũt prędẽ aduersus Paulũ. Et citato Paulo, cœpit accusare Tertullus, dicẽs: Cũ in multa pace agamus per te, & multa corrigãtur per tuã prouidentiã, semper & ubiq; suscipimus optime Felix cũ omni gratiarũ actione. Ne diutius autem te protrahã, oro breuiter audias nos pro tua clementia. Inuenimus hũc hominem pestiferum, & concitantem seditionem omnibus Iudęis in uniuerso orbe, & authorẽ seditionis sectę Nazarenorum, qui etiam templũ uiolare cõatus est: quem apprehensum uoluimus secundum legem nostrã iudicare. Superueniens autem tribunus Lysias, cum ui magna eripuit eum de manibus nostris, iubẽs accusatores eius ad te uenire, a quo poteris ipse iudicãs de oĩbus istis cognoscere, de qbus nos accusamus eũ. Adiecerũt autẽ & Iudæi, dicẽtes hęc ita se habere. Respondit autẽ Paulus annuente sibi prædicere: Ex multis ãnis te esse iudicẽ genti

After fyue dayes cam downe * Ananias ye hygh prest wyth some of the elders, and one Tertullus an oratour, whyche went vnto the debite agaynste Paule. And Paule beynge called, Tertullus beganne to accuse, sayenge: Seynge we lyue in greate rest by the, and many thynges be redressed by thy wysedome, we alowe it alwaye and euerye where ryghte good ffelix wyth all thankesgeuyng. But lest I tary the to longe, I praye the of thy goodnesse briefly to heare vs. We haue founde thys pestiferous man raysynge vp sedicion vnto all the Iewes thorowe all the world, and an author of the sedicion of the Nazarees secte, whyche also * hath vndertaken to defyle the temple: whome beynge taken, we wolde haue iudged hym after oure lawe. But Lysias the captayne commynge vpon vs, wyth great violence toke hym oute of oure handes, commaundynge hys accusers to come vnto the, of whome tryenge thou thyselfe mayest haue knowlege of all these thynges, wherof we accuse hym. And the Iewes dyd also affirme and saye these thynges to be so. But Paule the debite beckenynge vnto hym to speake, answered: I knowynge the to haue bene a iudge A Acts. 23. a. and. 25. a. Acts. 21. b.

vnto thys people many yeares sence,
I shall wyth a good corage answere
for myselfe. For thou mayest knowe
that ther are nomore saue twelue
dayes [past] vnto me sence I came vp
Actu. 24. d. to praye in Jerusalem, * and nother
dyd they fynde me disputynge in the
temple, nor makynge ony gatheryng
of the people, nother in the synago-
ges, nor in the cytie: nother can they
Mat. 10. d. proue the thynges vnto the, wherof
Marc. 3. e. they accuse me. But thys * I cõfesse
Luce. 12. c. vnto the, that accordynge to the secte
ꝓ wheych they call heresy I do so serue
my father ꝙ God, beleuynge all thyn
ges that are wrytten in the law and
prophetes, haupnge hope to God-
Exod 3. a warde that ther shalbe * a resurrectiõ
Math. 22 c (the wheych these themselues also loke
Actu. 23. a. for) of the iuste and vniuste. * Ther-
fore do I myne endeuoure also to
haue alwaye a conscience wythout
offendynge towarde God and men.
Roma. 15 d * But after many yeares I came to
1. Cor. 9. a. do almesse vpon my people, and offe-
Actu. 21. c. rynges, and vowes, * wherein they
dyd fynde me beynge purifyed in the
temple, not wyth company nor wyth
rumoure. And they toke me crpenge
and sayenge: Auoyde oure enempe.
But some Jewes of Asia, whom it be-
houed to be present wyth the, & to ac-
cuse, yf they had ought agaynst me:
or let these themselues speake yf they
haue founde ony wyckednesse in me,
seyng I stand in the counsell, wythout
it be only of thys one voyce, wyth the
wheych I cryed standyng among thẽ:
Actu. 23. a. * Thys daye am I iudged of the
resurrection of the deade. But Fe-
lix differred thẽ knowynge certaynly
of

genti huic sciens, bono animo
pro me satisfaciam. Potes enim
cognoscere, quia non plus sunt
mihi dies quam duodecim, ex
quo ascendi adorare in Hieru-
salem, & neque in templo in-
uenerunt me cum aliquo dispu-
tantẽ, aut concursum faciẽtem
turbæ, neq; in synagogis, neque
in ciuitate: neque probare pos-
sunt tibi, de quibus me accu-
sant. Confiteor autem hoc tibi,
quod secundũ sectam, quam di-
cunt hæresim, sic deseruio patri
& Deo meo, credẽs õnibus quæ
in lege & prophetis scripta sũt,
spẽ habens in Deum (quã & hi
ipsi expectant) resurrectionẽ fu-
turam, iustorum & iniquorũ. In
hoc & ipse studeo, sine offendi-
culo conscientiam habere ad
Deum & ad homines semper.
Post annos autem plures, elee-
mosynas facturus in gentẽ me-
am ueni, & oblationes, & uota,
in quibus inuenerunt me purifi-
catum in templo, non cum tur-
ba, neque cum tumultu. Et
apprehenderunt me clamantes
& dicentes: Tolle inimicum no-
strum. Quidam autem ex Asia
Iudæi, quos oportebat apud te
præsto esse & accusare, si quid
haberent aduersũ me: aut hi ipsi
dicãt si quid inuenerũt in me ini
quitatis, cũ stem in concilio, nisi
de una hac solũmodo uoce, qua
clamaui inter eos stans: Qm̃ de
resurrectione mortuorum ego
iudicor hodie a uobis. Distulit
autẽ illos Felix, certissime sciẽs
de uia

de uia hac, dicens: Cum tribunus Lysias descenderit, audiam uos. Iussitque centurioni custodire eum, & habere requiē, nec quenquam de suis prohibere ministrare ei. Post aliquot autem dies ueniens Felix cū Drusilla uxore sua, quę erat Iudæa, uocauit Paulum, & audiuit ab eo fidem quæ est in Christum IESVM. Disputante autem illo, de iustitia, & castitate, & iudicio futuro, tremefactus Felix, respōdit: Quod nunc attinet uade, tēpore autē oportuno accersam te: simul & sperans quod pecunia ei daretur a Paulo, propter quod & frequēter accersens eum, loquebatur cum eo. Biennio autem expleto, accepit successorē Felix Porciū Festū. Volens autē gratiā præstare Iudęis Felix, reliquit Paulum uinctum.

of thys waye, sayenge: Whan Lysias the captayne shalbe come downe, I shall heare you. * And he cōmaunded the centurion to kepe hym, & to haue reste, nother to forbyd ony of hys to minister vnto hym. But after certayn dayes Felix cōmyng with Drusilla hys wyfe, whych was a Jewysh he called Paule, & herde of hym the fayth ỳ is in Jesus Christ. And as he reasoned of ryghteousnesse, & chastite & of ỳ iudgemēt to come, Felix beyng afeared, answered: As for thys tyme go thy way, but at a conuenient tyme wyll I call the: hoppyng also that mony shuld haue bē geuē hym of Paule for the whych cause also callyng hym ofte, he cōmuned wyth hym. But the two yeares beynge fynyshed, Felix gat a successor Porcius Festus. But Felix wyllyng to do the Jewes a pleasure, he * lefte Paule bounde.

Jerem. 29.c
Actu. 27.a.
and. 28.b

Actu. 25.c

CAPVT XXV.

The .xxv. Chapter.

FEstus ergo cū uenisset in prouinciā, post triduū ascēdit Hierosolymā a Cęsarea. Adierunt q; eū principes sacerdotū, & primi Iudæorū aduersus Paulū, & rogabāt eū, postulātes gratiā aduersus eū, ut iuberet perduci eū in Hierusalē, insidias tendēntes, ut interficerēt eū in uia. Festus aūt respōdit seruari quidem Paulū in Cęsarea, se aūt maturius profecturū. Qui ergo in uobis (ait) potentes sunt, descendentes simul, si quod est in uiro crimen, accusēt eū. Demoratus autem inter eos dies non amplius quam

Whan Festus therfore was A come into the prouince, after thre dayes he wente vp to Jerusalē from Cesarea. And the hygh prestes, and principall of the Jewes wente to hym agaynste Paule, and besought hym, desyryng fauoure agaynste hym, that he wolde commaunde hym to be brought to Jerusalē, layeng wayt that they myght kyll hym by the way. But Festus answered: Paule to be kept in Cesarea, but he hymself shulde moreouer spedelyer go hys waye. Who so therfore amōge you (sayeth he) are able, commynge downe together accuse hym yf ther be ony faute in the man. And hauynge tarryed amonge them nomore

saue eyghte or ten dayes, he wente downe to Cesarea. And the next daye dyd he sytt vpon the iudgemēt seate, & cōmaunded Paule to be broughte to hym. Who whan he was brought, the Iewes that were come downe frō Ierusalem stode aboute hym, layeng agaynst hym many & greuous causes, the whyche they coulde not proue,

¶ Paule geuynge answere: * I haue
Actu. 24. b. and. 28. c. synned nought nother agaynste the law of the Iewes, nor the temple, nor the Emperour. But Festus wyllyng to do the Iewes a pleasure, answerynge vnto Paule, he sayde: Wylte thou go vp to Ierusalem, and there be iudged of these thynges before me? But Paule sayde: I do stande before the Emperours iudgemēt seate, there muste I be iudged. I haue not hurte the Iewes as thou knowest best. For yf I haue done hurte or ought worthy of death, I refuse not to dye: But yf ther be none of those thinges where of they accuse me, noman can geue me vnto them. I appeale vnto ỳ Emperoure. Than Festus hauyng spoken with ỳ counceil, answered: Thou hast appealed vnto the Emperoure, vnto the Emperoure shalte thou go. And whan certayne dayes were past, kynge Agrippa and Bernice came downe to Cesarea to welcome Festus. And whan they dyd abyde there many dayes, Festus dydde shewe

¶ the kynge of Paule, sayeng: * Ther
Actu. 24. a. is a man lefte bounde of Felix,
‡ Act. 24. c. ‡ for whome whan I was at Ierusalem, the hyghe prestes and elders of the Iewes came vnto me, desyrynge a sentence agaynste hym.

quam octo aut decem, descendit Cæsaream Et altera die sedit pro tribunali, & iussit Paulum adduci. Qui cum perductus esset, circunsteterunt eum, qui ab Hierosolyma descenderant Iudæi, multas & graues causas obiicientes, quas non poterant probare, Paulo rationem reddente: Quoniam neque in legem Iudæorum, neque in templum, neque in Cæsarem quicquam peccaui. Festus autem uolens gratiam præstare Iudæis, respondens Paulo, dixit: Vis Hierosolymam ascendere, & ibi de his iudicari apud me? Dixit autem Paulus: Ad tribunal Cæsaris sto, ibi me oportet iudicari. Iudæis non nocui, sicut tu melius nosti. Si enim nocui, aut dignum morte aliquid feci, non recuso mori: Si uero nihil est eorum quæ hi accusant me, nemo potest me illis donare. Cæsarem appello. Tunc Festus cum concilio locutus, respondit: Cæsarem appellasti, ad Cæsarem ibis. Et cum dies aliquot transacti essent, Agrippa rex & Bernice descenderunt Cæsaream ad salutandum Festum. Et cum dies plures ibi morarentur, Festus regi indicauit de Paulo, dicens: Vir quidam est derelictus a Felice uinctus, de quo cum essem Hierosolymis, adierunt me principes sacerdotum & seniores Iudæorum, postulantes aduersus illum damnationem.

Unto

Ad

Ad quos respondi: Quia nõ est Rhomanis cõsuetudo dãnare aliquem hominem, priusquam is qui accusatur præsentes habeat accusatores, locumq; defendendi accipiat ad abluenda crimina quæ ei obiiciuntur. Cũ ergo huc conuenissent, sine ulla dilatione, in sequenti die sedẽs pro tribunali, iussi adduci uirũ. De quo cũ stetissent accusatores, nullam causam deferebant, de quibus ego suspicabar malum: quæstiones uero quasdam de sua superstitione habebant aduersus eum, & de quodam IESV defuncto, quem affirmabat Paulus uiuere. Hæsitans autem ego de huiusmodi quæstione, dicebam, si uellet ire Hierosolymam, & ibi iudicari de istis. Paulo autem appellante ut seruaretur Augusti cognitioni, iussi seruari eum, donec mitterem ad Cæsarem. Agrippa autem dixit ad Festum: Volebam & ipse hominem audire. Cras, inquit, audies eum. Altera autem die, cũ uenissent Agrippa & Bernice cũ multa ambitione, & introissent in auditorium cum tribunis, & uiris principalibus ciuitatis, iubente Festo, adductus est Paulus. Et dicit Festus: Agrippa rex & omnes qui simul adestis nobiscum uiri, uidetis hunc hominem, de quo omnis multitudo Iudæorum interpellauit me Hierosolymis, petentes & acclamãtes, non oportere eum uiuere amplius. Ego uero cõperi nihil dignum

Unto whõ I made answere: * That the Romanes vse not to condemne a man, before that he that is accused, haue hys accusers present, & receaue place of defendynge to cleare [hymselfe] of ꝑ faultes layd agaynste hym. Whan they therfore were come here together, wythout ony delaye sittynge vpon the iudgemente seate the nexte daye, I commaunded the man to be brought forth. * Of whom whã the accusers stode, they broughte no cause, where of I dyd myssedeme ony euell, but they hadde certayne questions of they? superstition agaynst hym, and of one Jesus deade, whome Paule dyd affirme to lyue. But I doutynge of suche a question, sayde whether he wolde go to Jerusalem, and there be iudged of these thynges? But Paule appealynge that he myght be kepte vnto the Emperours knowlege, I haue commaunded hym to be kept vntyll I dyd sende hym vnto ꝑ Emperoure. But Agrippa sayd vnto Festus: I also wolde heare the man. Tomorowe (sayde he) shalte thou heare hym. And on the nexte daye whan Agrippa and Bernice were come wyth a great pompe, and were entred into the commune hall, wyth the captaynes and principall men of the cytie, whan Festus dyd commaunde, Paule was broughte forth. And Festus sayd: kyng Agrippa, and all ye men that are here with vs, ye se thys man, for whome all the multitude of the Iewes haue intreated me at Jerusalem, desyrynge and cryenge that he ought to lyue no longer. But I fande hym * to haue done

Deut. 17. &

Actu. 23. b

D

Actu. 25. b and. 26. a

nothynge worthy of death. And the ſame appealynge to the Emperoure haue I iudged to ſende [to hym:] of whome I haue no certaynte that I maye wrȳte vnto my lorȝd. Wherfore I brought hym vnto you, and chefly vnto the kynge Agrippa, that examinacion had, I maye haue ẏ I wrȳte. For it ſemeth vnto me to be wythout reaſon to ſende a prȝſonner, and not to ſhewe hys cauſes.

The. xxvi. Chapter.

A Then Agrippa ſayde vnto Paule: It is permytted vnto the to ſpeake forthy ſelfe. Than Paule ẏ hād ſtretched oute beganne to ſpeake: I counte myſelfe happy O kynge Agrippa, ſeynge I ſhal defende myſelfe to daye of all thynges, of the wyche I am accuſed of the Jewes, ſpecially becauſe thou knoweſt all ẏ coſtumes and queſtions that are amonge the Jewes. Wherfore I beſeche the ẏ thou wylt heare me pacently. And truely my lyfe fro my youth, the whyche frō the begynnynge was amonge my nacion at Jeruſalem, do all the Jewes knowe, knowynge me frō the begynnynge (yf they wolde teſtify,) that after the mooſt ſureſt ſecte of oure religion I lyued a phariſe. * And nowe I ſtande ſubiecte to the iudgemente in the hope of the *prȝmyſe that was made of God to oure fathers, vnto the whych oure twelue tribes hope to come, ſeruynge [God] daye & nyght. Of the whyche hope (O kynge) I am accuſed of the Jewes. Why is it iudged incredible wyth you *ẏ God rayſeth the deade? I verely dyd thynke, that

Actu. 25. a
Philip. 3. a
Gene. 3. c
and. 12. c
Deut. 18. c
Pſal. 15. b
Iohan. 11. c

dignum morte eum admiſiſſe. Ipſo autem hoc appellante ad Auguſtum, iudicaui mittere: De quo quid certum ſcribam domino, non habeo. Propter quod perduxi eum ad uos, & maxime ad te rex Agippa, ut interrogatione facta, habeam quod ſcribam. Sine ratione enim mihi uidetur mittere uinctum, & cauſas eius non ſignificare.

CAPVT XXVI.

AGrippa uero ad Paulum ait: Permittitur tibi loqui pro temetipſo. Tūc Paulus extenta naui, cœpit rationē reddere: De omnibus quibus accuſor a Iudæis rex Agrippa, exiſtimo me beatū, apud te cū ſim defenſurus hodie, maxime te ſciente omnia quę apud Iudęos ſunt cōſuetudines & quæſtiones. Propter quod obſecro, pacienter me audias. Et quidem uitam meam a iuuentute, quæ ab initio fuit in gētem meam Hieroſolymis, nouerunt omnes Iudæi, præſciētes me ab initio (ſi uelint teſtimonium perhibere) quoniam ſecundum certiſſimam ſectam noſtrę religionis, uixi phariſęus. Et nunc in ſpe quę ad patres noſtros repromiſſionis facta eſt a Deo, ſto iudicio ſubiectus: in quam duodecim tribus noſtræ nocte & die deſeruiētes, ſperāt deuenire. De qua ſpe accuſor a Iudęis (rex) Quid icredibile iudicatur apud uos, ſi Deus mortuos ſuſcitat? Ego qdē ęſtimauerā me aduer-

aduersus nomen IESV Nazareni debere multa contraria agere, quod & feci Hierosolymis, & multos sanctorum ego in carceribus inclusi, a principibus sacerdotum potestate accepta: & cum occiderentur, detuli sententiam. Et per omnes synagogas frequenter puniens eos, compellebam blasphemare: & amplius insaniens in eos, persequebar usque in exteras ciuitates. In quibus dum iter Damascum cum potestate & permissu principum sacerdotum, die media in uia uidi (rex) de cœlo supra splendorem solis circumfulsisse me lumen, & eos qui mecum simul erant. Omnesque nos cum decidissemus in terram, audiui uocem loquentem mihi Hebraica lingua: Saule, Saule, quid me persequeris? Durum est tibi contra stimulum calcitrare. Ego autem dixi: Quis es Domine? Dominus autem dixit: Ego sum IESVS quem tu persequeris. Sed exurge, & sta super pedes tuos. Ad hoc enim apparui tibi, ut constituam te ministrum & testem eorum quæ uidisti, & eorum in quibus apparebo tibi, eripiens te de populis & Gentibus in quas nunc ego mitto te, aperire oculos eorum, ut conuertantur a tenebris ad lucem, & de potestate satanæ ad Deum, & ut accipiant remissionem peccatorum, & sortem inter sanctos

that it behoued me to do many contrary thynges agaynste the name of Jesus of Nazareth, *the whych I dyd also at Jerusalem, and I shut many of the sayntes in prison, hauynge receaued authorite of the hygh prestes: and whan they were put to death, I brought the sentence. And punyshyng them ofte thorowe all synagoges, I cõpelled them to blaspheme: & beyng more mad agaynst thẽ, I persued thẽ vntyll the straung cyties. About the whych as I went to Damascus with authorite and licence of the hygh prestes, at mydde daye (O kynge) saw I by the waye a lyght from heauen to haue shyned about me and them that were together wyth me, passynge the brightnesse of the Sonne. And whã we were all fallen downe to the grounde, I herde a voyce speakyng vnto me in the Hebrue tunge: Saule, Saule, what persecutest thou me? It is harde for the to kyche agaynste the pricke. But I sayde: Who arte thou LORDE? And the LORDE sayde: I am Jesus whome thou persecutest. But ryse vp, and stande vpon thy fete. For therefo haue I appeared vnto the, that I maye ordeyne the a minister and wytnesse of those thynges that thou hast sene, and of those thynges, where in I shall appeare vnto ỹ, delyueryng the fro the peoples and nacions, amonge the whyche I do nowe sende the to open theyr eyes, that they do turne from the darknesse vnto *the lyght, & from the deuels power vnto God, and that they receaue the forgeuenesse of synnes, and the enheritaunce amonge the:

Actu. 2. 8. 9. 8. 22. 8.

Luc. 2. 32.

the sayntes chorowe the fayth that is
D in me. Wherfore (o kynge Agrippa) I
was not vnbelevynge vnto the hea-
uenly vision, but fyrst vnto them that
are at Damascus, & Jerusalē, & in all
the region of Jewry, & the heythē dyd
Actu. 2. Da. 6. 1. 17. 8 I shewe that they shulde *repente, &
be turned vnto God, doynge worckes
worthy of repentaunce. For thys
cause the Jewes haupnge taken me
whan I was in the tēple, went about
to kyll me. But beynge holpen by the
ayde of God, I stande vntyll thys
daye, testifyenge vnto the leeste and
mooste, sayenge nothynge beside those
that the prophetes haue spoken to be
commyng and Moses: That Christ
shulde suffre, that he is the fyrste of
the resurrection of the deade, and the
lyght that shalbe shewed vnto the peo
E ple & heythen. And as he spake these
[thynges] and layd for hymselfe, Fe-
stus sayde wyth loude voyce: Thou
arte madde Paule, mucke learnynge
turneth the to madnesse. And Paule
sayde: I am not madde good Festus,
but I speake worldes of truth and so-
berneſſe. For the kynge knoweth
here of, vnto whome I speake boldly.
For I thynke none of these thynges
Iohn. 18. c to be vnknowē vnto hym: *for none
of these thynges was done in a cor-
ner. Doest þ kynge Agrippa beleue
þ prophetes? I knowe that thou bele-
uest. But Agrippa sayd vnto Paule
Thou persuadest me in a lytle to be
come a Christiā. And Paule [sayd:]
I wolde to God bothe in a lytle and
in a great, not onely the, but also all
them that do heare thys daye, to be-
come suche as I am also, except these
bandes

sanctos per fidem, quę est in me.
Vnde (rex Agrippa) non fui in-
credulus cœlesti uisioni, sed his
qui sunt Damasci primū, & Hie-
rosolymis, & in omnem regio-
nem Iudææ, & Gentibus annun
ciabam, ut pœnitentiam age-
rent, & conuerterentur ad Deū,
digna pœnitentiæ opera faciē-
tes. Hac ex causa me Iudæi cum
essem in templo, comprehen-
sum tentabant interficere. Auxi-
lio autem adiutus Dei, usque in
hodiernum diem sto, testificans
minori atque maiori, nihil extra
dicens quam ea quæ prophetæ
locuti sunt futura esse & Mo-
ses: si passibilis Christus, si pri-
mus ex resurrectione mortuorū,
lumen annunciaturus est popu-
lo & Gentibus. Hæc lo quente
eo, & rationem reddente, Fe-
stus magna uoce dixit: Insanis
Paule, multæ te literæ ad insa-
niam conuertunt. Et Paulus:
Non insanio, inquit, optime Fe-
ste, sed ueritatis & sobrietatis
uerba loquor. Scit enim de
his rex ad quem constanter lo-
quor. Latere enim nihil horum
arbitror. Neque enim in an-
gulo quicquam horum gestum
est. Credis rex Agrippa prophe-
tis? Scio quia credis. Agrippa
autem ad Paulum: In modico
suades me Christianum fieri.
Et Paulus: Opto apud Deum
& in modico, & in magno, non
tantum te, sed etiam omnes
qui audiunt hodie, fieri tales,
qualis & ego sum, exceptis uin-

culis

culis his. Et exurrexit rex & præ
ses & Bernice, & qui assidebant
eis. Et cum secessissent, loque-
bantur ad inuicem, dicentes:
Quia nihil morte aut uinculis
dignum quid fecit homo iste.
Agrippa autem Festo dixit: Di-
mitti poterat homo hic, si non
appellasset Cæsarem.

CAPVT XXVII.

VT autẽ iudicatum est
nauigare eum in Ita-
liam, & tradi Pau-
lum cum reliquis cu-
stodiis Centurioni nomine Iu-
lio, cohortis Augustæ, ascendẽ-
tes nauim Adramittynam inci-
pientem nauigare circa Asię lo-
ca, sustulimus, perseuerante no-
biscum Aristarcho Macedone
Thessalonicensi. Sequenti au-
tem die uenimus Sidonem. Hu
mane autem tractans Iulius
Paulũ, permisit ad amicos ire,
& curam sui agere. Et inde cum
sustulissemus, subnauigauimus
Cyprum, propterea quod essent
uenti contrarii. Et pelagus Cili-
ciæ & Pamphiliæ nauigantes,
uenimus Lystram, quæ est Ly-
ciæ, & ibi inueniens Centurio
nauem Alexandrinam, nauigan
tem in Italiam, transposuit nos
in eam. Et cum multis diebus
tarde nauigaremus, & uix deue-
nissemus contra Gnidum prohi
bente nos uento, ad nauigaui-
mus Cretæ iuxta Salmonem,
& uix iuxta nauigantes, ueni-
mus in locum quendam qui no-
catur Boniportus, cui iuxta erat
ciui-

bandes. And the hynge rose vp, and
the debite, and Wernice, & they that
sat by them. And whan they were
gone aside, they spake to eche other,
sayenge: * Thys man hath done no Actn. 23. b
thynge worthy of death or bandes. and. 25. b.
And Agryppa sayde vnto Festus:
Thys man myghte haue ben letten
lowse had he not appealed vnto the
Emperoure.

The. xxvii. Chapter.

BVt whan it was iudged ꝑ A
he shulde sayle into Italy,
and that Paule wyth the
other prysoners shulde be
taken vnto the Centurion of the Em
perours company by name Julius,
goynge vp into a shyppe of Adra-
mitis, begynnynge to sayle by the coa-
stes of Asia, we launched, * Aristar- Col. 4. a
chus the Macedonian of Thessalia
continuynge wyth vs. And on ꝑ next
daye came we to Sidon. But Julius
intreatynge Paule courteously,
* suffred hym to go vnto hys frendes Actn. 24. c
and to refreshe hymselfe. And whan and. 28. b
we had launched thence, we sayled
neare by Cypers, because ꝑ the wyn-
des were cõtrary. And saylynge ouer
the see of Cilicia and Pamphilia, we
came to Lystra, whych is [a cytie] of
Lycia, & the Centurio fyndyng there
a shyppe of Alexandria saylynge in-
to Italye, he sette vs ouer therein.
And whan we sayled slowly many
dayes, & were scarce come agaynste
Gnidus, the wynde forbyddynge vs,
we sayled by Candy nye vnto Sal-
mo, and scarcely saylynge by it we
came vnto a place, whyche is called
Goodhauen, nye where vnto was
the

the cytie Thalassa. Whan muche tyme was spente, and whan saylynge was nowe ieopardous, because that fastynge was past, Paule comforted them, sayenge vnto them: Ye men, I se that thys saylynge begynneth to be wyth daunger & greate dāmage, not onely of the ladynge & shyppe, but also of our lyues. But the ¶ centurio gaue more credence vnto the gouernoure & mayster of ꝑ shyppe, than those thynges that were spoken of Paule. And whan the hauen was not conuenient to wynter in, many counselled to saile from thence, yf they by ony meanes commynge to Phenice myght wynter [there,] whych is a hauen of Candy towarde the southwest and north weste wynde. But whan the southwynde blewe, they thynkyng to haue optayned they' purpose, whan they had lowsed frō Asson, they sayled by Candy. But not longe after rose agaynste it a tempesteous wynde, called northeast. And whan ꝑ shyp was caught, & coulde not wythstande the wynde, the shyppe beyng commytted to the wynde, we dyd dryue. And runnyng into a certayne Ile called Clauda, we coulde scarce gette a bote. The whyche beynge taken vp, they vsed helpe, byndynge it to the shyppe, fearyng lest they should fall into ꝑ ¶ Sirtes, the vessell let downe, they were so caryed. And as we had ben tossed wt a greate tempest, they made an out cast on the nexte daye, and the thyrde daye they thrue away the tackelynges of ꝑ shyppe with they' owne handes. And whan nother the Sonne nor the starres appeared in manye dayes, & no

ciuitas Thalassa. Multo autem tempore peracto, & cum iā non esset tuta nauigatio, eo quod ieiunium iam præteriisset, consolabatur eos Paulus, dicens eis: Viri, uideo quoniam cum iniuria & multo damno, non solum oneris & nauis, sed etiā animarum nostrarum incipit esse nauigatio. Centurio autem gubernatori & nauclero magis credebat, quam his quæ a Paulo dicebantur. Et cum aptus portus non esset ad hyemandum, plurimi statuerunt consilium nauigare inde, si quomodo possent deuenientes Phœnicen hyemare, portum Cretæ respicientem ad Africum & ad Chorum. Aspirante autem Austro æstimantes propositum se tenere, cum sustulissent de Asson, legebāt Cretam. Non post multum autem misit se contra ipsam uentus Typhonicus, qui uocatur Euroaquilo. Cumq; arrepta esset nauis, & nō posset conari in uentū, data naue flatibus, ferebamur. In insulā autem quandam decurrētes, quæ uocatur Clauda, potuimus uix obtinere scapham. Qua sublata, adiutoriis utebantur, accingentes nauem, timentes ne in Syrtim inciderent, subuelso uase, sic ferebantur. Valida autem nobis tempestate iactatis, sequenti die iactum fecerunt, & tertia die suis manibus armamenta nauis proiecerunt. Neque autem sole neq; syderibus apparentibus per plures dies, & tempe-

¶ Sirtes are perilous lādy places in the see aboute the coastes of Affrica.

tempestate non exigua imminente, iam ablata erat spes omnium salutis nostrę. Et cum multa ieiunatio fuisset, tunc stans Paulus in medio eorum, dixit: Oportebat quidem, o uiri, audito me non tollere a Creta, lucri quæ facere iniuriam hanc & iacturam. Et nunc suadeo uobis bono animo esse: amissio enim nullius animæ erit ex nobis, præterquam nauis. Astitit enim mihi hac nocte angelus Dei, cuius sum ego, & cui deseruio, dicens: Ne timeas Paule, Cæsari te oportet assistere, & ecce donauit tibi Deus omnes qui nauigãt tecum. Propter quod bono animo estote uiri: credo enim Deo quia sic erit, quemadmodum dictum est mihi. In insulam autem quãdam oportet nos deuenire. Sed postea quam quartadecima nox superuenit, nauigantibus nobis in Adria circa mediã noctẽ, suspicabãtur nautæ sibi apparere aliquã regionẽ. Qui & submittentes bolidẽ, inuenerũt passus uiginti, & pusillũ inde separati, inuenerunt passus quindecim. Timentes autem ne in aspera loca incideremus, de puppi mittẽtes anchoras quatuor, optabant diem fieri. Nautis uero quærentibus fugere de naui, cum misissent scapham in mare, sub obtentu quasi inciperent a prora anchoras extẽdere, dixit Paulus Centurioni & militibus: Nisi hi in naui manserint, uos salui fieri non potestis. Tunc absciderunt milites

no small tempest was at hande, than was nowe the hope of all oure sauegarde taken awaye. And whan ther L
hadde ben a longe fastynge, than dyd Paule standynge in the myddeste of them saye: Ye ought O ye men hearynge me not to haue lowsed from Candy, and to gette thys harme and losse. And now I exhort you to be of good cheare: for ther shalbe no losse of ony mans lyfe of vs, saue only the soyppe. For the angell of God whose I am, and whome I serue stode by me thys nyghte, sayenge: Feare not Paule, * thou muste be brought be- Actu. 25. K
fore the Emperoure, and beholde, God hath geuen the all them that saple wyth the. Wherfore ye men be of good cheare: for I truste in God it shall so be, as it is sayde vnto me. * But we muste come into a Actu. 28. B
certayne Ile. But after that the fourtenth nyght was come, as we sayled in Adria, aboute mydnyghte dyd the shyppmen deme some region to appeare vnto them. The whyche also castynge oute the leade, they fande it twenty feddoms, and gone a lytle from thence, they fande it fyftene feddoms. But fearyng lest we should fall D
into rough places, castyng foure anchers out of the sterne, they wyshed it to become daye. But whan the shyppmen sought to flye out of the shyppe, as they had letten downe the bote into the see vnder the pretẽce as yf they beganne to caste anchers oute of the foreparte of the shyppe, Paule sayde vnto the centurio and souldyours: Wythout these shall abyde in ỹ shyp, ye can not be saued. Than cutte the

soul-

fouldyours the ropes of ꝑ bote in sunder, and let it fall. And whan it began to become lyght, Paule prayed them all to take breade, sayenge: Thys daye is ꝑ fourtenth daye that ye waytynge abyde fastyng, takyng nothynge. Wherfore I praye you to take meate for youre health: * for of none of youre heade shall one heere perysh. And whan he had sayde thys, * takynge breade he thanked God in the presence of all, and whan he hadde broken it, he beganne to eate. And they all beyng of good cheare, began also to take breade. But we all were soules in the shyppe two hundreth, thre score & syxtene, and beyng satisfyed wyth meate, they lyghtened the shyppe, castynge the wheat into the see. And whan it was day, they knew not the lande, but they spyed a hauen hauyng a banche, into the which they thought to thruste the shyppe yf they coulde. And whan they had taken vp ankers, they commytted themselues to the see, lowsynge the rudderbandes. And the mayne sayle hushed vp to the wynde, they drue to lande. And whan they were fallen into a place hauynge the see on both sydes, they thruste the shyppe therein. And the foreparte in dede abode vnmoueable, but the sterne was lowsed by the violence of the see. And the souldyours counsell was to kyll the presoners, lest whan ony had swymmed out he shulde escape. But the centurio wyllynge to saue Paule, forbad it to be done. And he commaunded them that coulde swymme, to caste themselues out fyrst, & to escape, & to go oute to

Matth. 10. d
Luce. 12. a

Mare. 6. e and. 8. a
Johan. 6. a.
1. Tim. 4. a

missites funes scaphæ, & passi sunt eam excidere. Et cũ lux inciperet fieri, rogabat Paulus omnes sumere cibum, dicens: Quartadecima die hodie expectantes ieiuni permanetis, nihil accipientes. Propter quod rogo uos accipere cibum pro salute uestra, quia nullius uestrum capillus de capite peribit. Et cũ hæc dixisset, sumens panem gratias egit Deo in conspectu omnium & cum fregisset, cœpit manducare. Animæquiores autem facti omnes, & ipsi sumpserunt cibum. Eramus uero uniuersæ animæ in naui, ducentæ septuaginta sex. Et saciati cibo, allegeabant nauem, iactantes triticum in mare. Cum uero dies factus esset, terram non agnoscebant, sinum uero quendam considerabant habẽtem litus, in quem cogitabant (si possent) eiicere naue. Et cum anchoras sustulissent, committebãt se mari, simul laxantes iuncturas gubernaculorum: & leuato artemone secundum auræ flatum, tendebant ad littus. Et cum incidissemus in locum dithalassum impegerunt nauem. Et prora quidem fixa manebat immobilis, puppis uero soluebatur a ui maris. Militum autem consilium fuit, ut custodias occiderent, ne quis cum enatasset, effugeret. Centurio autem uolens seruare Paulũ, prohibuit fieri: iussitque eos qui possent natare emittere se primos, & euadere, & ad terram.

terram exire, & cęteros alios in tabulis ferebant, quosdam super ea que de naui erant. Et sic factum est, ut omnes animæ euaderent ad terrã.

CAPVT XXVIII.

ET cũ euasissemus, tunc cognouimus quia Melite insula uocabatur. Barbari uero præstabant non modicam humanitatem nobis. Accensa enim pyra refecerunt nos omnes, propter imbrem qui imminebat & frigus. Cum congregasset autem Paulus sarmentorum aliquantã multitudinem, & imposuisset super ignem, uipera a calore cum processisset, inuasit manũ eius. Vt uero uiderunt Barbari pendentẽ bestiam de manu eius, ad inuicem dicebant: Vtique homicida est homo hic, qui cum euasit e mari, ultio non finit eũ uiuere. Et ille quidem excutiens bestiam in ignem, nihil mali passus est. At illi existimabant eũ in tumorem conuertendum, & subito casurum, & mori. Diu autem illis expectantibus, & uidentibus nihil mali in eo fieri, conuertentes se, dicebant eum esse Deum. In locis autem illis erant prædia principis insulæ nomine Publii, qui nos suscipiens, triduo benigne exhibuit. Contigit autẽ patrẽ Publii febribus & dysenteria uexatum iacere. Ad quem Paulus intrauit: & cũ orasset & imposuisset ei manus, saluauit eũ. Quo facto õnes qui in insula habe-

to lande, and the other they carryed vpon tables, & some vpon those thynges that were in the shyp. And thus it came to passe that all the soules escaped to lande.

The.xxviii.Chapter.

AND whan we were escaped, than dyd we know that the Ile * was called Melite. And the † Barbarous people shewed vs no small kyndnesse. For a fyre kyndled they refreshed vs all, because of the rayne that laye vpon vs, and colde. But whan Paule had gathered a lytle bõdel of stycks, and had layed it vpon the fyre, whan a viper came oute for the heate, she lepte vpon hys hande. But whan the Barbarous people sawe the beaste hangyng at hys hande, they sayde to eche other: Surely thys mã is a man slayer, whome though he haue escaped the see, vengeaunce suffreth not to lyue. And he truely shakynge the beaste of into the fyre, * suffered no harme. But they thoughte he shulde haue swollen, and sodenly fallen and dyed. And they waytynge longe, and sepynge no euell happen in hym, they turnynge themselues, * sayde hym to be a God. And in those quarters were the landes of the ruler of the Ile, by name Publius, whyche lodgynge vs intreated vs curteously three dayes. And it fortuned the father of Publius to lye diseased of * the feuers and bloudy flure. Vnto whome Paule wente in. And whan he hadde prayed, and had layde [hys] handes vpõ hym, he healed hym. The whyche beynge done, all they in the Ile that

A † The Romans called all nacions Barbarous that were not Romanes no Grekes

Luce.10.b.

Acts.14.b.

Mark.1.C

B

had

had diſeaſes, came to hym and were healed. Whyche alſo endued vs wyth greate honoure, and laded vs ſaplynge wyth thynges that were neceſſary. And after thre monethes we ſayled in a ſhyppe of Alexandria, whych had wyntred in the Ile, whoſe badge was Caſtor and Pollux. And whan we cam to Syracuſa, we abode there thre dayes. And thence ſaylynge aboute we came to Rhegium. And after one daye, the ſouthwynde blowynge, we came to Puteolis ỹ ſeconde daye. Where (brethrẽ bepnge founde) we were prayed to abyde wyth them ſeuen dayes, and ſo we came to Rome. And thence whan the brethren had herde of vs, * they met vs vnto pll ffozum Appii and Thre tauernes. The whyche whan Paule had ſene, thankynge God, he gat a cozage. But whan we came to Rome, the Centurio toke ỹ preſoners vnto the chefe captayne of the hooſt. * But it was graunted vnto Paule to abyde by hymſelfe with a ſouldyour kepyng hym. But after the thyrde daye dyd Paule call the chefe of the Jewes. And whan they were come, he ſayde vnto them: Ye men brethren, I doynge nothynge agaynſte the people, or ỹ coſtume of the fathers, * am deliuered bounde at Jeruſalem into ỹ handes of the Romanes. The whych whan they hadde examined me, they wolde haue let me go, becauſe ther was no cauſe of death in me. But the Jewes gaynſayenge, I was compelled to appeale vnto the Emperoure, not as haupnge ought to accuſe my people of. For thys cauſe therfore deſyred

Actu. 15. a

Actu. 24. c and. 17. a

Actu. 24. b and. 25. b

Actu. 23. c

habebãt infirmitates, acceedebant, & curabantur: qui etiam multis honoribus nos honorauerunt, & nauigantibus impoſuerunt quæ neceſſaria erant. Poſt menſes autem tres, nauigauimus in naui Alexandrina, quæ in inſula hyemauerat, cui erat inſigne Caſtorum. Et cum uenifſemus Syracuſas, manſimus ibi triduo. Inde circumlegentes deuenimus Rhegium, & poſt unum diem flante Auſtro, ſecunda die uenimus Puteolos, ubi inuentis fratribus, rogati ſumus manere apud eos dies ſeptem, & ſic uenimus Rhomam. Et inde cũ audiſſent fratres, occurrerunt nobis uſque ad Appii forũ, ac Tribus tabernis. Quos cum uidiſſet Paulus, gratias agens Deo, accepit fiduciam. Cum autem uenifſemus Rhomam, permiſſum eſt Paulo permanere ſibimet cum cuſtodiente ſe milite. Poſt tertium autem diem conuocauit primos Iudæorum. Cumque uenifſent, dicebat eis: Ego uiri fratres nihil aduerſus plebẽ faciẽs aut morem paternũ, uinctus ab Hieroſolymis traditus ſum in manus Rhomanorum: qui cum interrogationem de me habuiſſent, uoluerunt me dimittere, eo quod nulla eſſet cauſa mortis in me. Contradicentibus autem Iudæis, coactus ſum appellare Cæſarem, non quaſi gentẽ meã habens aliquid accuſare. Propter hãc igitur cauſam rogaui

gani nos uidere & alloqui: propter spem enim Israel, catena hac circundatus sum. At illi dixerunt ad eum: Nos neque literas accepimus de te a Iudea, neque adueniens aliquis fratrum nunciauit, aut locutus est quid de te malū. Rogamus autem a te audire quæ sentis: nam de secta hac notum est nobis, quia ubique ei contradicitur. Cum constituissent autem illi diem, uenerunt ad eum in hospitium plurimi, quibus exponebat testificans regnum dei, suadensque eis de IESV ex lege Mosi & prophetis, a mane usque ad uesperā. Et quidam credebant his quæ dicebantur, quidam uero non credebant. Cumque inuicem non essent cōsentientes, discedebant, dicēte Paulo unum uerbum: Quia bene spiritus sanctus locutus est per Isaiam prophetam ad patres nostros, dicens: Vade ad populum istum, & dic: Aure audietis, & non intelligetis: & uidentes uidebitis, & non perspicietis. Incrassatum est enim cor populi huius, & auribus grauiter audierunt, & oculos suos compresserunt, ne forte uideant oculis, & auribus audiant, & corde intelligant, & conuertantur, & sanem eos. Notum ergo sit nobis, quoniam Gentibus missum est hoc salutare Dei, & ipsi audient. Et cum hæc dixisset, exie-

ſyred I to ſe and ſpeake wyth you. For it is * for the hope of Iſrael that I ame bounde aboute wyth thys cheyne. Act.23.a and.26.a

But they ſayde vnto hym: We haue nother receaued letters of the from Jewry, nother hyd ony of the brethren commynge ſhewe or ſpeake anye euell of the. But we praye the to heare of thyſelfe what thou thynkeſte. For we knowe of thys ſecte that euerye where * it is gaynſayde. Luce.2.b

But whan they had appoynted hym a daye, there came many to hym into hys lodgynge, vnto whome he wytneſſynge expouned the kyngdome of God, and was perſuadyng them of Jeſu oute of ꝑ lawe of * Moſes and the prophetes, from the mornynge vntyll the euen. * And ſome beleued thoſe thynges that were ſpoken, but ſome beleued not. Gene.3.c Act.17.a

And whan they were not agreynge together, they ſtroue, Paule ſayenge one worde: The holy gooſt hath well ſpoken by the prophete Eſaye vnto oure fathers, ſayenge: Go vnto thys people, and ſaye: * Wyth the eare ſhall ye heare, and ye ſhall not vnderſtande: and ſeynge ſhall ye ſe, and not perceaue. For thys peoples harte is waxen groſſe, and with theyr eares haue they herde hardely, and theyr eyes haue they cloſed: leſte happely they ſe wyth theyr eyes, and heare wyth theyr eares, and vnderſtande wyth the harte, and be turned, and I heale them. Be it therfore knowen vnto you that vnto the heythen is thys ſaluacion of God ſente, and they ſhall heare it. And whan he had ſayd theſe thynges, Eſaie.6.b Mach.13.b Marc.4.a Luce.8.b Joh.12.a Rom.11.b

Ll.i. the

the Iewes went oute from hym, questionynge muche among themselues. But he abode two whole yeare in his hyred lodgynge, & receaued all them that came to hym, preachynge ꝑ kyngdome of God, and teachynge ꝑ thynges that be of the LORDE Jesus Christ wyth all boldnesse, wythout forbyddynge.

exierunt ab eo Iudæi, multã habentes inter se quæstionẽ. Mansit autẽ biennio toto in suo conducto, & suscipiebat omnes qui ingrediebantur ad eũ, prædicãs regnum dei, & docens quæ sunt de Domino IESV Christo, cum omni fiducia, sine prohibitione.

☞ The ende of the Actes of the Apostles.

X.X

Actorum Apostolorum Finis.

EPISTOla Pauli Apostoli ad Rhomanos,

CAPVT PRIMVM.

PAulus seruus IESV Christi, uocatus Apostolus, segregatus in euangeliū dei, quod ante promiserat per prophetas suos in scripturis sanctis, de filio suo, q factus est ei ex semine Dauid secundū carnē, qui prędestinatus est filius dei in uirtute, secundū spiritū sanctificatiōis, ex resurrectiōe mortuorū Iesu Christi dñi nostri, p quē accepimus gratiā & Apostolatū ad obediēdū fidei in oībus gētibus pro noie eius, in quibus estis & uos uocati Iesu Christi: ⁊ oībus qui sūt Rhomę dilectis dei, uocatis sanctis. Gratia uobis & pax a deo patre nostro & dño Iesu Christo. Primū quidē grarias ago deo meo per Iesū Christū pro oībus uobis, quia fides uestra annūciatur in uniuerso mūdo. Testis em̄ mihi est deus, cui seruio i spū meo, in euāgelio filii eius, q̄ sine intermissiōe memoriā uestri faciā semper in orationibus meis, obsecrās si quomodo tādē aliquando prosperū iter habeā in uoluntate dei ueniēdi ad uos. Desidero em̄ uidere uos, ut aliquid impartiar uobis gratię spūalis, ad confirmādos uos: id est, simul cōsolari in uobis per eā quę inuicem est fidem uestrā atq; meā. Nolo

The Epistle of the Apostle Paule to the Romaynes.

The first Chapter.

1

PAule the seruaūte of Jesus Christ, called an Apostle, *put apart into the Gospell of God, whyche * he had promysed before by hys prophetes in ¶ holy scriptures, of hys sonne, whych became vnto hym * of the sede of Dauid after ¶ flesshe: Whych was before declared ¶ sonne of God in power after ¶ spryte of halowyng, frō ¶ resurrectiō of ¶ deade of Jesu Christ our LORDE: by whom * we haue receaued grace & Apostleshyp to be obedient vnto fayth amōge all naciōs for hys names sake, amōg ¶ whych ye also are called of Jesu Christ: ⁊ To all ¶ are beloued of God at Rome, (called sayntes.) * Grace be vnto you, & peace fro God ¶ father & our LORDE Jesu Christ. ⁋ First of all truely I geue thankes to my God thorowe Jesus Christ for you all, because your fayth is publyshed in all ¶ worlde. ⁋ For God (* whō I serue in my spryte in ¶ Gospel of hys sonne) is wytnesse vnto me, ¶ wythout ceassyng I make mēciō of you alway in my prayers, * besechyng yf by eny meanes I may at ony tyme at ¶ laste haue a prosperous iourney * by the wyll of God ‡ to come vnto you ⁋ For I lōge to se you, ¶ I maye bestow vpon you some spirituall grace to cōfirme you: That is, to haue consolaciō together in you, by that fayth of yours & myne whyche is amōg vs.

Act. 13.B
Deut. 18.c
Act. 16.D
Matth. 1.B
1. Tim. 2.B
Act. 9.E
1. Cor. 1.B
Gala. 1.B
Joh. 4.C
2. Tim. 1.B
1. Thess. 1.B
Colloss. 1.B
Jere. 10.B
‡ Act. 18.B

But I wyll not that ye be ignoraũt
bzethzẽ how ỳ oftymes I haue purpo
Actu.16.a sed to come vnto you (& haue ben-let
hetherto) ỳ I myght haue some frute
in you, lyke as in the other heythẽ al
so. I am detter to ỳ Grekes, & to the
Barbarous: to ỳ wyse & to ỳ vnwyse
So that in me ther is readyneſſe to
Ecclꝰ. 42.c preach ỳ goſpell vnto you alſo which
2.Tim.1.b be at Rome. * ffor I am not aſhamed
¶1.Cor.1.c of ỳ Goſpell. ffor it is ¶ the power of
God to ſaluacĩõ for euery beleuer, for
th: Iewe fyrſt & for ỳ Grehe. ffor in
it is ỳ ryghteouſneſſe of God decla-
red oute of fayth into fayth, as it is
Rom.1.a wrytten: * The ryghteous ſhall lyue
Gala.3.a. of fayth. ffor ỳ wrath of God is de-
Apoc.10.b clared frõheauẽ vpõ all vngodlyneſſe
& vnryghteouſneſſe of thoſe mẽ, that
wholde ỳ truth of God ĩ vnryghteouſ
neſſe: ffor ỳ thynge of God wbych is
Actu.14.c knowẽ, is manifeſt in thẽ: * ffor god
¶Hab.11.a. hath ſhewed it thẽ. ¶ ffor hys inuiſi-
Pſal.18.a ble thynges ỳ be vnderſtõd are wbol
dẽ out of ỳ creature of the worlde, by
thoſe thynges ỳ are made: hys euer-
laſtyng power & Godheade alſo, ſo ỳ
¶ they are not to be excuſed. ffor wban
they knewe God, they glorifyed hym
not as God, or gaue thankes: but be-
came vayne in theyr thoughtes, and
Deut.28.c * theyr foolyſh harte was darkened:
ffor they ſayeng thẽſelues to be wyſe,
Pſal.105.c became foolyſh, * & chaũged ỳ glory of
Iere.2.b ỳ vncorruptible God into ỳ ſimilitu-
de of ỳ ymage of a corruptible mã, &
of fethred foules, and of fourefooted
Bel.b beaſtes, and of * creppynge beaſtes.
¶Ro.14.a ¶ Wherfore God gaue them ouer in
Ezech.14.a to the luſtes of theyr hart, [eue] into
vnclẽneſſe, ỳ they myght ſhame theyr
owne bodyes in themſelues, wbyche

Nolo autem uos ignorare fra-
tres, quia ſæpe propoſui uenire
ad uos (& prohibitus ſum uſque
adhuc) ut aliquem fructum habe
am in uobis, ſicut & ĵ cæteris
gentibus, Græcis ac Barbaris, ſa
pientibus & inſipientibus debi-
tor ſum, ità quod in me promptũ
eſt, & uobis q Rhomæ eſtis euã-
gelizare. Non enim erubeſco e-
uangelium. Virtus enim dei eſt
in ſalutem omni credẽti, Iudæo
primum & Græco. Iuſtitia enim
dei in eo reuelatur, ex fide in fi-
dẽ, ſicut ſcriptũ eſt: Iuſtus aũt ex
fide uiuet. Reuelatur enĩ ira dei
de cœlo ſuper omnem impieta-
tem & iniuſtitiam hominum, eo
rum qui ueritatem dei in iniuſti-
tia detinent, quia quod notum
eſt dei, manifeſtũ eſt in illis: De
us enim illis manifeſtauit. Inuiſi-
bilia enĩ ipſius a creatura mundi
per ea quæ facta ſunt intellecta
conſpiciũtur: Sempiterna quoq;
eius uirtus & diuinitas, ità ut ſint
inexcuſabiles. Quia cum cogno
uiſſent deum, non ſicut deũ glo-
rificauerunt, aut gratias egerũt,
ſed euanuerunt in cogitationi-
bus ſuis, & obſcuratum eſt inſipi
ens cor eorum: dicentes enim ſe
eſſe ſapientes, ſtulti facti ſunt, &
mutauerunt gloriam incorrupti
bilis dei, in ſimilitudinem imagi
nis corruptibilis hominis, & uo
lucrũ, & quadrupedũ, & ſerpẽtiũ.
Propter quod tradidit illos De
us in deſyderia cordis eorum in
immundiciã, ut cõtumeliis affici
ant corpora ſua in ſemetipſis, q

commu-

commutauerunt veritatem Dei in mendacium, & coluerunt & seruierunt creaturæ potius quã creatori, qui est benedictus in secula. Amẽ. Propterea tradidit illos deus in passiones ignominiæ. Nam fœminæ eorũ immutauerũt naturalẽ usum, in eũ usum qui est cõtra naturã. Similiter autẽ & masculi, relicto naturali usu fœminæ, exarserũt in desyderiis suis in inuicẽ, masculi in masculos turpitudinẽ operantes, & mercedẽ (quã oportuit) erroris sui in semetipsis recipientes. Et sicut nõ probauerũt habere deũ in notitia, tradidit illos deus in reprobũ sensũ, ut faceret ea quę nõ conuenũt, repletos omni iniquitate, malitia, fornicatione, auaritia, nequitia, plenos inuidia, homicidio, cõtẽtione, dolo, malignitate, susurrones, detractores, deo odibiles, cõtumeliosos, superbos, elatos, inuẽtores malorũ, parẽtibus nõ obedientes, insipientes, incõpositos, sine affectione, absq; fœdere, sine misericordia. Qui cũ iustitiã dei cognouissent, nõ intellexerũt, qm̃ qui talia agũt, digni sunt morte: nõ solum qui ea faciunt, sed etiã qui consentiunt facientibus.

CAPVT II.

PRopter quod inexcusabilis es o homo omis qui iudicas. In quo enim iudicas alterũ, teipsũ cõdenas. eadem enim facis quę iudicas. Scimus enim quoniam iudiciũ dei est secundum veri-

have altered the truth of God vnto lies, & worshipped & serued the creature, rather than the maker, which is blessed for euer. Amen. Therfore God gaue them ouer vnto shamefull lustes. Leuit. 18. C
* for their women chaunged ye vse of nature into the vse which is agaynst nature. Likewyse also the men (ye naturall vse of the woma beyng left) burned in lustes among themselues, men vpõ men worcking filthynesse, & receaued vnto themselues the due reward of their errour. * And as they regarded not to haue God in knowlege, God gaue them ouer into a lewde mynd, that they myght do those thynges which are not cõuenient: beyng filled with all iniquite, malyce, fornicatiõ, conetousnesse, wyckednesse, full of enuye, mãslaughter, cõtenciõ, gyle, frowardnesse, preuy accusers, backbyters, hatefull vnto God, doers of wronge, proude, hye mynded, bynders vp of euell thynges, not obedient to fathers & mothers, vnwyse, vnnaturall, wythout loue, wythout conuenaunt, wythout mercy. Which men when they had knowẽ the ryghteousnes of god, vnderstode not how that they which do such thynges, are worthy of death: Not only they that do them, but they also that * consent to the doers.

Rom. 1. A
Rom. 1. C
Rom. 1. E
Ose. 7. B

The.ii. Chapter.

WHerfore thou art not to be excused o thou euery man that iudgest. For wherin * thou iudgest another, thou condemnest thy selfe: for thou doest euen the same thinges that thou iudgest. For we knowe that the iudgemente of God is (accordynge to

Mach. 7. B.
2. Reg. 2. Ba

the truth) agaynst those that do such thynges. Thynkest thou this O thou euery man that iudgest them whyche do such thynges & doest the same [thy selfe,] that thou shalt escape the iudgemẽt of God? Or despysest thou the ryches of hys goodnes, & pacience, & longe sufferyng? *knowest thou not that the louyng kyndnesse of God leadeth the to repentaunce? But thou after thy hardenesse and impenitent hart, hordest vp wrath vnto thyselfe in the daye of wrath & of declaryng of the ryghteous iudgemẽt of God, *whych shall reward euery man accordyng to hys workes: truely glory, & honoure, & incorruption to such as (accordyng to pacience of good doynge) seke euerlastynge lyfe: but vnto suche as be of contencion & that *agree not vnto the truth, but beleue vnryghteousnesse, [shall come] wrath & indignacion, trouble and anguyshe agaynst euery soule of man doyng euell, of the Jewe fyrst & of the Grecke. But glory & honoure and peace vnto euery one doynge good, to the Jewe fyrste and to the Grecke. *For ther is no accepting of persones wyth God. For who so euer haue synned wythout lawe, shall perysshe wythout lawe. And who so euer haue synned in the lawe, shalbe iudged by the lawe. *For the hearers of the lawe be not ryghteous wyth God, but the doers of the lawe shalbe made ryghteous. For whan they that haue not the lawe, do naturally those thynges that belonge to the lawe, the same hauynge no lawe be a lawe vnto themselues, whyche declare the worke of the lawe wrytten in their

Esai. 30. c
Rom. 17. a
Psal. 61. b
2. Tessa. 1. b
Acts. 10. d.
Gala. 2. a
Ephe. 6. a.
Matth. 7. c.
Luce. 6. e
Jacob. 1. c

ueritatem in eos qui talia agũt. Existimas autem hoc o homo omnis qui iudicas eos qui talia agunt, & facis ea, quia tu effugies iudicium Dei? An diuitias bonitatis eius, & patientię & lõganimitatis contemnis? Ignoras quoniam benignitas Dei ad pœnitentiam te adducit? Secundum autem duritiam tuam, & impœnitens cor, thesaurizas tibi iram in die irę, & reuelationis iusti iudicii Dei, qui reddet unicuique secũdum opera eius: His quidem qui secundum patiẽtiam boni operis, gloriam, & honorem, & incorruptionẽ, quærẽtibus uitam æternam: his autẽ qui sunt ex contentione, & qui non acquiescũt ueritati, sed credunt iniquitati, ira & indignatio, tribulatio, & angustia in omnẽ animã hominis operantis malum, Iudæi primum & Græci. Gloria autẽ & honor, & pax, omni operanti bonum, Iudæo primum & Græco. Non est enim acceptio personarum apud Deum. Quicunque enim sine lege peccauerunt, sine lege peribunt: & quicunq; in lege peccauerunt, per legem iudicabuntur. Non enim auditores legis iusti sunt apud Deum, sed factores legis iustificabuntur. Cũ enim gentes quæ legẽ non habent, naturaliter ea quæ legis sunt faciunt, huiusmodi legem non habentes, ipsi sibi sunt lex, qui ostendunt opus legis scriptum in cordibus

hartes,

suis,

sūs, testimonium illis reddente conscientia ipsorum, & inter se inuicem cogitationum accusantium, aut etiam defendentium in die cum iudicabit Deus occulta hominum, secundum euangelium meum per IESVM Christum. Si autem tu Iudæus cognominaris, & requiescis in lege, & gloriaris in Deo, & nosti uoluntatem eius, & probas utiliora instructus per legem, confidis teipsum ducem esse cæcorum, lumen eorum qui in tenebris sunt, eruditorem insipientium, magistrum infantium, habentem formam scientiæ & ueritatis in lege. Qui ergo alium doces, te ipsum non doces: qui prædicas non furandum, furaris: qui dicis non mœchandum, mœcharis: qui abhominaris idola, sacrilegium facis: qui in lege gloriaris, per præuaricationem legis Deum inhonoras. Nomen enim Dei per uos blasphematur inter Gētes, sicut scriptum est. Circumcisio quidem prodest, si legem obserues: si autem præuaricator legis sis, circumcisio tua præputium facta est. Si igitur præputium iustitias legis custodiat, nonne præputium illius in circumcisionem reputabitur? & iudicabit id quod ex natura est præputium legem consummans te, qui per literam & circumcisionem præuaricatores legis? Non enim qui in manifesto Iudæus est, neque

hartes, they: consciuce beaꝛyng wytnesse vnto them, and of thoughtes accusynge oꝛ excusynge amonge themselues, in the daye *whan God shall iudge the secretes of men by Jesus Chriſte, accoꝛdyng to my Gospell. But yf *thou be named a Jew, & restest in the lawe, & maieste thy boast in God, & knowest hys wyll, & beyng instructe by the law alowest the thynges that be moꝛe profitable, beleuest thyselfe to be a leader of the blynde, the lyght of them that be in darknesse an instructour of the vnwyse, a mayster of ponge babes, hauynge the ensample of knowlege and of the truth in the lawe. Thou therfoꝛe that teachest another, teachest not thyselfe: *Thou that preachest not to steale, stealest thyselfe. Thou that sayest men shulde not breake wedlocke, breakest wedlocke thyselfe. Thou that abhoꝛrest Idols, cōmittest sacrilege. Thou that makest boast in the law, by the transgression of the lawe dishonourest God. ffoꝛ thoꝛowe you is the name of God blaſphemed amōge the heythen, *as it is wꝛytten: Circumcision truly auayleth, yf thou obserue the lawe: But yf thou be a trāsgressoure of the lawe, thy circumcisiō is become vncircumcision. Yf the vncircumcision therfoꝛe do kepe the ryghteousnesses of the lawe, shall not his vncircumcision be reputed foꝛ circumcision? And shall not that (which by nature is vncircumcisiō) perfourmyng ꝑ law, iudge the, which thoꝛow the lettre & circumcision art a transgressour of the lawe? ffoꝛ he is not a Jewe whyche is outwarde, nother

Matth. 10.c

Iohan. 3.c

Matth. 7.a L

Esa. 52.c Ioech. 16 a

qua

Cc. iiii. is

is it circumcision that is outwardly
Johan. 8. d. in the flesshe: * but he is a Jewe which
Roma. 9. a is in secrete: and ‡ the circumcision of
‡ Colos. 2 b the harte in spyrete, not in the letter,
whose prayse is not of me, but of god.

The. iii. Chapter.

A What moze thā hath ỳ Jewe? Oz what is the profyte of circumcision? Muche euery waye. ffyrst truely, * because the speches of God were com-
Roma. 9. a
2. Tim. 2. b. mytted vnto thē. ffoz * what yf some of them beleued not? hath they vnbelefe made ỳ promyse of god voyde?
Johan. 3. c. God forbydde. * God is true, but
‡ Psa. 115. a ‡ euery man a lyar, as it is wrytten:
Psal. 50. a. * That thou mayest be maderyghteous in thy wordes, and ouercome whan thou art iudged. But yf oure iniquite prayse the ryghteousnesse of God, what shal we saye? Is God vnryghteous, ỳ sendeth wrath? I speake after the maner of man. God forbydde. Oz els howe shall God iudge thys worlde? ffoz yf the truth of God hath in my lye ben plenteous to hys glory, why am I yet also iudged as a synner? And not (as we be blaspheamed, ‡ as some reporte that we shulde saye) let vs do euell, that good maye come? Whose damnacion is iuste.

B What than? do we excell them? No. ffoz we haue proued all (both Jewes and Grekes) to be vnder synne. As
Psal. 13. a and. 52. a it is wrytten: that * ther is not one ryghteous, ther is not one of vnderstandynge, ther is not one seekynge after God. They are all gone aside, they are all together become vnprofytable, ther is not one that doth good, ther is not so muche as one.

They

quæ in manifesto in carne est circũcisio? sed qui in abscõdito Iudæus est: Et circũcisio cordis in spiritu, nõ litera, cuius laus nõ ex hominibus, sed ex deo est.

CAPVT III.

QVid ergo amplius Iudæo est, aut quæ utilitas circuncisionis? Multum per omnem modum. Primũ quidẽ quia credita sunt illis eloquia Dei. Quid enim si quidam illorũ non crediderunt? Nunquid incredulitas illorũ fidẽ dei euacuauit? Absit. Est aũt deus uerax, õnis aũt homo mendax. Sicut scriptũ est: Vt iustificeris in sermonibus tuis, & uincas cum iudicaris. Si autem iniquitas nostra iustitiã dei commendat, quid dicemus? Nũquid iniquus est deus qui infert iram? secũdũ hominẽ dico. Absit, alioqui quomodo iudicabit deus hunc mundum? Si enim ueritas dei in meo mendacio abundauit in gloriam ipsius, quid adhuc & ego tanquam peccator iudicor? & nõ sicut blasphemamur, & sicut aiunt quidã nos dicere, faciamus mala, ut ueniant bona? quorum damnatio iusta est. Quid ergo? præcellimus eos? Nequaquam. Causati enim sumus Iudæos, & Græcos omnes sub peccato esse, sicut scriptum est: Quia non est iustus quisquã, nõ est intelligẽs, nõ est requirẽs Deũ. Oẽs declinauerũt, simul inutiles facti sunt, non est qui faciat bonũ non est usq; ad unum.

Sepul-

Sepulchrum patens est guttur eorum, linguis suis dolose agebant. Venenum aspidum sub labiis eorum. Quorum os maledictione & amaritudine plenum est. Veloces pedes eorum ad effundendum sanguinem. Contritio & infœlicitas in uiis eorum, & uiam pacis non cognouerunt, non est timor Dei ante oculos eorum. Scimus autem quoniam quęcũque lex loquitur, iis qui in lege sunt loquitur, ut omne os obstruatur, & subditus fiat omnis mundus Deo, quia ex operibus legis non iustificabitur omnis caro coram illo. Per legem enim cognitio peccati. Nunc autem sine lege iustitia Dei manifestata est, testificata a lege & prophetis. Iustitia autem Dei per fidem IESV Christi in omnes & super omnes qui credunt in eum. Non enim est distinctio. Omnes enim peccauerunt, & egent gloria Dei. Iustificati gratis per gratiam ipsius, per redemptionem quæ est in Christo IESV, quem proposuit Deus propitiatorem per fidem in sanguine ipsius, ad ostensionem iustitiæ suæ propter remissionem præcedentium delictorum, in sustentatione Dei, ad ostensionem iustitiæ eius in hoc tempore, ut sit ipse iustus, & iustificans eum qui est ex fide IESV Christi. Vbi est ergo gloriatio tua? Exclusa est. Per quam legem?

* Their throte is an open sepulchre, wyth their tunges haue they dealte deceatfully, the poyson of * adders is vnder their lyppes. * Whose mouth is full of cursynge and bytternesse, * their fete are swyfte to shedde blonde. * Sorowe and vnhappynesse is in their wayes, & ỳ waye of peace haue they not knowen, * the feare of God is not before their eyes. + But we knowe, that what thynges so euer the lawe doth speake, it speaketh vnto them that are in the law, that euery mouth maye be stopped, & that all the worlde may be subdued vnto god, * because that of the dedes of the lawe shall not euery flesh be iustifyed before hym. * For by the lawe is the knowlege of synne. But now wythout the lawe is the ryghteousnesse of God declared, haupnge wytnesse of the lawe and the prophetes. But the ryghteousnesse of God commeth thorowe the fayth of Jesus Christe into all and vpõ all that beleue in hym. For ther is no differrence. For all haue synned and lacke the glorie of God. * But they are iustifyed freely by hys grace, thorowe the redemption that is in Christe Jesu, whome God hath sette forthe * an optayner of mercy through fayth in his bloud, to the declarynge of hys ryghteousnesse, for the remission of synnes gonge before in the sufferynge of God, to the declarynge of hys ryghteousnesse in thys tyme, that he maye be ryghteous and the iustifyer of hym, whyche is of the fayth of Jesus Christ. Where is than thy reioycynge? It is excluded. By what lawe?

Psal. 5.b
Psal. 139.a
Psal. 9.a
Rom. 1.a.
Esay. 59.a.
Psal. 35.a
Gala. 2.c
Hebr. 7.c
Esay. 53.c
Hebr. 9.a

Facto-

Of dedes? No, but by ꝑ law of fayth.
Gala. 2.c ffor *we holde that a mā is iustifyed by fayth without ꝑ worhes of ꝑ law. Or is God the God of the Jewes only? Is he not also the God of the heythen? Yee of the heythen also. ffor certaynly it is one God, that iustifyeth the circumcision of fayth, & the vncircumcision by fayth. Do we therfore destroye ꝑ law by fayth? God forbyd, but we maynteyne the lawe.

The. iiii. Chapter.

A Esay. 51.a. What shall we saye than, that Abraham *our father founde after ꝑ flesshe? ffor yf Abrahā were iustifyed by the worhes of the lawe, he hath prayse, but not wyth God. ffor what Gene. 15.b. Gala. 3.a Jacob. 2.c. sayeth the scripture? * Abraham beleued God, and it was counted vnto hym for ryghteousnesse. But vnto hym that worheth, is the reward not reckened after fauoure, but after duety. Howbeit vnto hym that worheth not, but beleueth on hym that iustifyeth the vngodly, is hys fayth counted vnto ryghteousnesse, accordynge to ꝑ purpose of the grace of God. As Dauid also sayeth that blessednesse is the mās, to whom God imputeth Psal. 31.a ryghteousnesse wout worhes: *Blessed are they, whose iniquities are forgeuē, and whose synnes are couered. Blessed is the man, vnto whome the LORDE hath not imputed synne.
9 Doth thys blessednesse therfore remayne only in ꝑ circūcision, or in the vncircūcision also? ffor we saye, that fayth was counted vnto Abraham for ryghteousnesse. how was it than counted? In the circumcision, or in the

Factorū? Non, sed per legē fidei. Arbitramur enim iustificari hominem per fidem sine operibus legis. An Iudæorum Deus tantum? Nonne & Gentium? Imo & Gentium. Quoniam quidem unus est Deus qui iustificat circūcisionem ex fide, & præputium per fidem. Legem ergo destruimus per fidem? Absit, sed legē statuimus.

CAPVT IIII.

QVid ergo dicemus inueniſſe Abraham patrem noſtrum ſecundum carnem? Si enim Abraham ex operibus iuſtificatus eſt, habet gloriam, ſed non apud Deū. Quid enim dicit ſcriptura? Credidit Abraham Deo, & reputatum eſt illi ad iuſtitiam. Ei autem qui operatur, merces non imputatur ſecundum gratiam, ſed ſecundum debitum. Ei uero qui non operatur, credenti autem in eum qui iuſtificat impium, reputatur fides eius ad iuſtitiam, ſecundum propoſitum gratiæ Dei. Sicut & Dauid dicit beatitudinem hominis, cui Deus accepto fert iuſtitiam ſine operibus: Beati quorum remiſſæ ſunt iniquitates, & quorum tecta ſunt peccata. Beatus uir cui non imputauit Dominus peccatum. Beatitudo ergo hæc, in circūciſiōe tantū manet, an etiā in præputio? Dicimus enim quia reputata eſt Abrahæ fides ad iuſtitiam. Quomodo ergo reputata eſt? in circunciſione, an in præ-

præputio? Non in circuncisione, sed in præputio. Et signum accepit circuncisionis, signaculum iustitiæ fidei quæ est in præputio, ut sit pater omnium credentium per prepu̇tium, ut reputetur & illis ad iustitiam, & sit pater circuncisionis: non iis tantum qui sunt ex circuncisione, sed & iis qui sectantur uestigia fidei, quæ est in præputio patris nostri Abrahæ. Non enim per legem promissio Abrahæ aut semini eius, ut hæres esset mundi: sed per iustitiam fidei. Si enim qui ex lege, hæredes sunt, exinanita est fides, abolita est promissio. Lex enim iram operatur. Vbi enim non est lex, nec prevaricatio. Ideo ex fide, ut secundum gratiam firma sit promissio omni semini. Non ei qui ex lege est solum, sed & ei qui ex fide est Abrahæ, qui pater est omnium nostrum, sicut scriptum est: Quia patrem multarum gentium posui te ante Deum, cui credidisti, qui uiuificat mortuos, & uocata ea quæ non sunt, tanquam ea quę sunt: qui contra spem in spem credidit, ut fieret pater multarum gentium, secundum quod dictum est ei: Sic erit semen tuum, sicut stellæ cœli, & arena maris. Et non infirmatus est in fide,

the vncircumcision. *Not in the circumcision, but in the vncircumcisiō. Gene.15.b
*And he receaued the token of circucision, the seale of the ryghteousnes of fayth whyche is in the vncircumcision, that he shulde be a father of all beleuers thorowe out the vncircumcision, that vnto them also it myght be counted for ryghteousnesse: & that he myght be a father of circumcision, not vnto them only whych are of the circumcision, but also vnto thē that followe the footesteppes of ỳ faythe, whyche is in the vncircumcision of our father Abraham. For by the law was not the promyse made vnto Abraham, or to hys sede, that he shulde be the heyre of the worlde: but by the ryghteousnes of fayth. *For yf they that are of the lawe be heyres, [than] is fayth vayne, [and] the promyse is abolyshed: For the lawe worketh wrath. For where ỳ lawes is not, ther is no transgressiō. Therfore was the promyse made oute of fayth, that accordynge vnto grace it myght be sure vnto all ỳ sede. Not onely vnto hym ỳ is of the law, but also vnto hym ỳ is of the fayth of Abrahā, *whyche is ỳ father of vs all, as it is wrytte: For ‡ I haue made the a father of many nacions before God, whō thou haste beleued, whych quyckeneth ỳ deade, & calleth the thynges that are not, euen as those that are: Whyche contrarye to hope beleued vpon hope, that he shulde be a father of many nacions, accordynge vnto it that was sayde vnto hym: *Euen so shal thy sede be, as the starres of heauen, & the sonde of the see. And he was not fayntе in fayth,

Gene.17.b.
A.
Gala.3.c.
Esai.51.a
Luce 13.b
and.19.a.
Johan.8.c.
Gala.1.a
‡ Gen.17.a
D.
Gene.15.a.

fayth, nother consydered he his owne body dead already, (whā he was now almooste an hundreth yeare olde) and the deade wombe of Sara: Wherefore he douted not in the promyse of God thorowe vnbelefe, but was strengthed thorowe fayth, geuyng the glory vnto God: knowynge mooste perfectly, that *what thynges soeuer God hath promysed, he is able also to performe them. Therfore was it counted vnto hym also for ryghteousnesse. *Neuertheles, it is not writ ten onely for hym, that it is counted vnto hym for ryghteousnesse, but also for vs, vnto whome it shalbe reputed, beleuynge in hym, that raysed vp Jesus Christe oure LORDE frō the deade: * whyche was delyuered for oure synnes, and rose vp agayne for oure iustifyenge.

*Psal. 114. a

*Rom. 15. a

1. Tim. 2. a
*Gala. 1. a

The. v. Chapter.

A WE therfore beyng *iustifyed thorowe fayth, maye haue, *peace toward god thorow oure LORDE Jesus Christe, by whom we haue an intraūce through fayth into thys grace where in we stande, and *reioyce in the hope of the glorye of the chyldren of God. Not onely that, but we reioyce also in troubles, knowynge, that *trouble worketh pacience: pacience, experience: experience, hope: *But hope confoundeth not, because the loue of god is shed abrode in oure hartes, by the holy goost whyche is geuē vnto vs. *For why dyed Christ for the vngodly, whan we were yet wrake accordynge to the tyme? For scarce doth ony man dye for the ryghteous.

*Esai. 26. a.
Johan. 16. d

*Hebr. 3. a.

Jacob. 1. a.

*Esai. 57. b.

*Ephe. 2. a
Collos. 1. b. and 2. b.

fide, nec consyderauit corpus suum emortuum, cum iam fere centū esset annorū, & emortuam uulnam Saræ. In repromissione etiam Dei non hæsitauit diffidentia, sed confortatus est fide, dans gloriam Deo: Plenissime sciens, quia quecunq; promisit Deus, potens est & facere, Ideo & reputatum est illi ad iustitiam. Non est autem scriptum tātum propter ipsum, quia reputatum est illi ad iustitiam, sed & propter nos, quibus reputabitur credētibus in eū, qui suscitauit IESVM Christum Dominū nostrum a mortuis, qui traditus est propter delicta nostra, & resurrexit propter iustificationem nostram.

CAPVT V.

IVstificati ergo ex fide pacem habeamus ad deum per dñm nostrū IESVM Christū, per quem habemus accessum per fidem in gratiam istam, in qua stamus & gloriamur in spe gloriæ filiorum Dei. Non solum autem, sed & gloriamur in tribulationibus, scientes quod tribulatio patientiam operatur: patiētia autem, probationem: probatio uero, spem: spes autem nō confundit, quia charitas Dei diffusa est in cordibus nostris per spiritum sanctū qui datus est nobis. Vt quid enim Christus cū adhuc infirmi essemus secundū tempus, pro impiis mortuus est? Vix enim pro iusto quis moritur,

turi nam pro bono forsitan quis audeat mori. Cõmendat aũt charitatẽ suã deus in nobis: quõm cum adhuc peccatores essemus, secundũ tẽpus Christus pro nobis mortuus est. Multo igitur magis nũc iustificati in sãguine ipsius, salui erimus ab ira per ipsũ. Si em cũ inimici essemus, reconciliati sumus deo per mortẽ filii eius: multo magis reconciliati, salui erimus in uita ipsius. Nõ solũ aũt, sed & gloriamur in deo per dñm nostrũ Iesũ Christũ, per quẽ nũc reconciliationẽ accepimus. Propterea sicut per unũ hoiem peccatũ in hũc mundũ intrauit, & per peccatũ mors: ita & in oẽs homines mors pertransiit, in quo oẽs peccauerũt. Vsq; ad legẽ em peccatum erat in mundo. Peccatum aũtem non imputabatur, cũ lex nõ esset. Sed regnauit mors ab Adã usq; ad Mosẽ, etiã in eos qui nõ peccauerunt, in similitudinẽ preuaricationis Adę, qui est forma futuri. Sed non sicut delictũ, ita & donum. Si enim unius delicto multi mortui sunt: multo magis gratia dei & donũ in gratia unius hominis IESV Christi in plures abundauit. Et non sicut per unum peccatum, ita & donũ: nam iudiciũ ex uno in cõdemnationẽ: gratia aũt ex multis delictis in iustificationẽ. Si enim unius delicto mors regnauit per unum: multo magis abundantiã gratię, & donationis, & iustitię accipiẽtes in uita regnabunt per unum IESVM Christum.

igitur.

trous. Peradiuenture for a good man dare dye one dye. + * But God setteth Johan. 3. c. 1. Pet. 3. c. 1. Joha. 4. b Hebr. 9. c, d for the hys loue in vs: for yf Christe dyed for vs, whan we were yet synners accordynge to the tyme, muche more nowe therfore we beynge iustified in hys bloude, shalbe safe from wrath by hym. For yf whan we were enemyes we were reconcyled vnto God by the death of hys sonne: much more we beynge reconcyled, shall be safe in the lyfe of hym. Not only that, but we reioyce also in God through oure LORDE Jesus Christ, by whõ we haue nowe receaued the attonement. * Wherfore lyke as by one mã Gen. 3. a synne entred into thys worlde, and by synne death: euen so also wente death thorowe into all men, in that all haue synned. For vntyll the lawe was synne in the worlde. But synne was not imputed, whã ther was no a lawe. Neuertheles death raygned frõ Adam vntyll Moses, yee euen in to them that synned not after ỳ similitude of the transgressiõ of Adam, which is ỳ ymage of hym for to come. But as ỳ trespasse is, so is not ỳ gyft also. For yf many be dead thorow the trespasse of one: muche more hath the grace & gyft of God ben plenteous in to many by ỳ fauoure of one mã Jesus Christe. And as by one synne, so is not ỳ gyft also: for the iudgemẽt Johan. 4. b came of one into cõdemnatiõ: but grace came into iustification frõ many trespasses. For yf by the trespasse of one, death reygned by one, much more receaue ynge abundaunce of grace, of pardon & of ryghteousnesse, shal they reygne in lyfe by one Jesus Christe.

Lyke-

Lykewyse therfore as by the treſpaſſe of one into all men into condemnacion: euen ſo alſo by the ryghteouſneſſe of one into all men into the iuſtifyenge of lyfe. For lyke as by the diſobedience of one man many were made ſynners: Euen ſo alſo by the obedience of one many ſhalbe made ryghteous. * The law entred in that ſynne ſhulde increace. * But where ſynne abunded, there was grace alſo more plenteous: That lyke as ſynne raygned into death: euen ſo grace alſo myght raygne thorow ryghteouſneſſe into euerlaſtynge lyfe, by Jeſus Chriſte our LORDE.

Gala.3.c
Luce. 7.c.

The.vi. Chapter.

What ſhall we ſaye therfore? ſhall we remayne in ſynne þ grace may be plenteous? God forbyd. For how ſhal we that be dead from ſynne, lyue yet in it? ✣ * Knowe ye not bretherē, þ we who ſo euer be baptyſed in Chriſt Jeſu, are baptyſed in hys death? For we are buryed together wyth hym thorowe baptyme into death: That lyke as Chriſt roſe from the dead thorow the glory of the father, * euen ſo we alſo ſhulde walke in the newneſſe of lyfe. For yf we be graffed vnto the ſimilitude of hys death, we ſhall be [lyke] of þ reſurrection alſo: knowynge thys, that oure olde man is crucified together, that the body of ſynne may be deſtroyed, that fro̅ henceforth we ſhulde not ſerue ſyn. * For he that is deade, is made ryghteous fro̅ ſyn. * But yf we be deade wyth Chriſte, we beleue, that we ſhall alſo lyue together wyth hym: knowynge, * that Chriſt

Wo la.1.d
Colla. 2.b
1.Pet.3.c
Epheſ.4.c
Collo. 3.a
Rom.9.c.
1.Pet.4.a.
2.Tim 2.b.
Apoc. 1.d

Igitur ſicut per unius delictū in oēs homines in cōdēnationem: ſic & per unius iuſtitiā in oēs homines in iuſtificationē uitæ. Sicut enim per inobediētiā unius hominis peccatores cōſtituti ſūt multi: ita & per unius obeditionē, iuſti conſtituētur multi. Lex autē ſubintrauit, ut abūdaret delictū. Vbi autē abūdauit delictū, ſuperabūdauit & gratia: ut ſicut regnauit peccatū in mortē, ita & gratia regnet per iuſtitiā in uitā æternam, per IESVM Chriſtum Dominum noſtrum.

CAPVT VI.

Quid ergo dicemus? Manebimus in peccato, ut gratia abundet? Abſit. Qui enim mortui ſumus peccato, quomodo adhuc uiuemus in illo? An ignoratis fratres, quia quicunque baptizati ſumus in Chriſto IESV, in morte ipſius baptizati ſumus? Conſepulti enim ſumus cum illo per baptiſmum in mortem, ut quomodo Chriſtus ſurrexit a mortuis per gloriam patris, ita & nos in nouitate uitæ ambulemus. Si enim complantati facti ſumus ſimilitudini mortis eius, ſimul & reſurrectionis erimus: hoc ſciētes, quia uetus homo noſter ſimul crucifixus eſt, ut deſtruatur corpus peccati, ut ultra non ſeruiamus peccato. Qui enī mortuus eſt, iuſtificatus eſt a peccato. Si aūt mortui ſumus cū Chriſto, credimus quia ſimul etiā uiuemus cum illo, ſcientes quod

Chriſtus

Christus resurgens ex mortuis, iam non moritur, mors illi ultra non dominabitur. Quod enim mortuus est, peccato mortuus est semel: quod autem uiuit, uiuit Deo. Ita & uos existimate uos mortuos quidem esse peccato, uiuentes autem Deo in Christo IESV. Non ergo regnet peccatum in uestro mortali corpore, ut obediatis concupiscentiis eius: sed neque exhibeatis membra uestra arma iniquitatis peccato, sed exhibete uos Deo tanquam ex mortuis uiuentes, & membra uestra iustitiæ Deo. Peccatum enim uobis non dominabitur: Non enim sub lege estis, sed sub gratia. Quid ergo? Peccabimus quoniam non sumus sub lege, sed sub gratia? Absit. An nescitis quoniam cui exhibetis uos seruos ad obediendum, serui estis eius cui obeditis, siue peccati ad mortem, siue obeditionis ad iustitiam? Gratias autem Deo quod fuistis serui peccati, obedistis autem ex corde, in eam formam doctrinæ, in quam traditi estis. Liberati autem a peccato, serui facti estis iustitiæ. Humanum dico propter infirmitatem carnis uestræ: Sicut enim exhibuistis membra uestra seruire immunditiæ & iniquitati ad iniquitatem: ita nunc exhibete membra uestra seruire iustitiæ in sanctificationem. Cum enim serui essetis peccati, liberi fuistis iustitiæ.

Christe ryseynge agayne frō the dead, dyeth not nowe, death shall not haue dominiō ouer hym ony more. For as touchynge that he dyed, he dyed frons synne once: But as touchyng that he lyueth, he lyueth vnto God. Euen so ye also thynke your selues to be deade truely vnto synne, but lyuynge vnto God in Christ Jesu. ✠ Let not synne therfore reygne in your mortal body, that ye shuld obey vnto ꝑ lustes of it: Nether geue ye ouer youre membres weapens of iniquite vnto synne, but geue ouer youre selues vnto God, as they ꝑ of deade are lyuyng: And your mēbres the weapens of ryghteousnesse vnto God. For synne shall not haue dominion of you: for ye are not vnder ꝑ lawe, but vnder grace. What than? Shall we synne because we be not vnder the lawe, but vnder grace? That be farre. ✠ ✶ Know ye not, ꝑ to whom ye geue ouer your selues as seruauntes to obey, hys seruaūtes ye be to whō ye obeye, whether of synne vnto death, or of obedience vnto ryghteousnesse? But God be thāked, that ye were the seruauntes of synne, but haue out of the hart obeyed vnto that fashion of doctrine, wherein ye are betaken. And ye beynge delyuered frō synne, are become the seruauntes of ryghteousnes. ✠ ✠ I speake after the manner of men, because of ꝑ infirmite of your flesh. For lyke as ye haue geuen ouer your membres to serue vnclennes & iniquite to iniquite: euen so nowe geue ouer youre membres to serue ryghteousnesse vnto halowing. For whan ye were seruauntes of synne, ye were voyde of ryghteousnesse.

Ioan. 8. c
1. Pet. 2. b.

C.

neſſe. What frute therfore had ye thã in thoſe thynges, wherein ye be now aſhamed? For the ende of them is death. But nowe ye beyng deliuered from ſynne, and become ſeruauntes vnto God, ye haue youre frute into halowyng, but the ende euerlaſtynge lyfe. * For death is ꝑ wages of ſynne: but euerlaſtynge lyfe is the grace of God in Chriſt Jeſu our LORDE. †

Genes 2.c. Roma. 5.b

The vii. Chapter. †

KNowe ye not brethren (for I ſpeake to ſuche as know ꝑ lawe) that that law hath dominiõ in a mã as longe as he lyueth? * For a woman wh̃ych is vnder an huſbande, is bounde vnto the lawe, the huſbande lyuynge. But yf hyr huſbande dye, ſhe is lowſed from the lawe of the huſbande. Therfore whyle the man lyueth ſhe ſhalbe called a wedlocke breaker, * yf ſhe be wyth another huſbande: But yf hyr huſbande dye, ſhe is deliuered from ꝑ lawe of the huſbande: ſo that ſhe is not a wedlockbreaker, yf ſhe be wyth another huſbande. And ſo my brethren, ye alſo are dead vnto ꝑ lawe by the body of Chriſte, that ye maye be another mans, whyche is ryſen agayne from the deade, that ye maye bryng forth frute vnto God. For whan we were in the fleſhe, the luſtes of ſynnes (whyche were by the law) wrought in our membres, that they ſhulde bryng forthe frute vnto death. But nowe are we lowſed from the lawe of death, wherein we were holden, ſo that we ſhulde ſerue in the newneſſe of the ſprete, and not in the oldneſſe of the letter. What ſhall we ſaye

b Cor. 7.b. Math. 5. d.

tiæ. Quem ergo fructum habuiſtis tunc in illis, in quibus nunc erubeſcitis? Nam finis illorum mors eſt. Nunc uero liberati a peccato, ſerui autem facti Deo, habetis fructum ueſtrum in ſanctificationem, finem uero uitam æternam. Stipendia enim peccati, mors: gratia autem Dei, uita æterna in Chriſto IESV Domino noſtro.

CAPVT VII.

AN ignoratis fratres (ſcientibus enim legem loquor) quia lex in homine dominatur, quanto tempore uiuit? Nam quæ ſub uiro eſt mulier, uiuente uiro alligata eſt legi. Si autem mortuus fuerit uir eius, ſoluta eſt a lege uiri. Igitur uiuente uiro uocabitur adultera, ſi fuerit cum alio uiro: ſi autem mortuus fuerit uir eius, liberata eſt a lege uiri, ut non ſit adultera, ſi fuerit cum alio uiro. Itaque fratres mei, & uos mortificati eſtis legi per corpus Chriſti, ut ſitis alterius qui ex mortuis reſurrexit, ut fructificetis Deo. Cum enim eſſemus in carne, paſſiones peccatorum quæ per legem erant, operabantur in membris noſtris, ut fructificarent morti, nunc autem ſoluti ſumus a lege mortis, in qua detinebamur, ita ut ſeruiamus in nouitate ſpiritus, & non in uetuſtate literæ. Quid ergo dicemus?

mus? Lex peccatum est? Absit. Sed peccatum non cognoui nisi per legē. Nā concupiscentiā nesciebam, nisi lex diceret: Non concupisces. Occasione autē accepta, peccatū per mandatum operatum est in me omnem cōcupiscentiam. Sine lege enim peccatum mortuū erat. Ego autem uiuebam sine lege aliquando: sed cum uenisset mandatū, peccatum reuixit: Ego autem mortuus sum. Et inuētum est mihi mandatum, quod erat ad uitam, hoc esse ad mortem. Nam peccatū occasione accepta per mandatum seduxit me, & per illud occidit. Itaq; lex quidem sancta, & mandatū sanctū, & iustū, et bonum. Quod ergo bonum est, mihi factum est mors? Absit. Sed peccatum ut appareat peccatum, per bonū operatum est mihi mortem, ut fiat supra modum peccans peccatum per mādatum. Scimus enim quia lex spiritualis est, ego autem carnalis sum, uenundatus sub peccato. Quod enim operor, non intelligo: non enim quod uolo bonum, hoc ago, sed quod odi malum, illud facio. Si autē quod nolo, illud facio, consentio legi, quoniā bona est. Nunc autē iam non ego operor illud, sed quod habitat in me peccatum. Scio enī quia non habitat in me, hoc est, in carne mea, bonum. Nam uelle adiacet mihi, perficere autem bonum non inuenio. Non enī quod uolo bonū hoc facio, sed

saye therfore? Is the lawe synne? God forbyde. Neuertheles se I knew not synne, but by the lawe. For I knewe not luste, wythout the lawe sayde: *Thou shalte not luste. But whan occasion was taken, synne by the commaundemēt wrought in me all concupiscence. For wythout the lawe, synne was deade. But I lyued wythoute lawe sometyme. Neuertheles whan the commaundement was come, synne reuyued: but I am deade. And the same commaundemente whyche was vnto lyfe, was founde vnto me to be vnto death. For synne by occasion taken through the commaundemente deceaued me, and by the same dyd it kyll. *The lawe therfore is in dede holy, and the commaundement holy, and iuste, and good. Is that therfore whych is good become death vnto me? God forbydde. But synne that it myghte appeare synne, hath wrought me death through good, that synne myghte be oute of measure synfull by the commaundemente. For we knowe that the lawe is spirituall, but I am carnall, *solde vnder synne. For that I do, I vnderstande not. For I do not that good whyche I wyll, but that euell whyche I hate, do I. If I than do that whyche I wyll not, I consente vnto the lawe, that it is good. Neuertheles nowe do not I it, but synne that dwelleth in me. For I knowe, that ther dwelleth not good in me: that is in my *flesshe. For to wyll lyeth vpon me: but to fulfyll the good, do I not fynde. For I do not the good that I wyll,

Rom. 7. a. Exod. 20. c. Deute. 5. c. Rom. 7. b. Esai. 48. d. 1. Tim. 1. b. Esai. 51. b. Gene. 6. a

but

Dd. i.

but the euell that I wyll not, that do I. But yf I do it that I wyl not, now do not I it, but the synne that dwelleth in me. I synde therfore a lawe, that ther cleueth euell vnto me, euen vnto me, wyllynge to do good. ffor I haue a delyte vnto the lawe of God after the inwarde man: But in my membres I se another lawe, repugnynge vnto the lawe of my mynde, & holdynge me captyue in the lawe of synne, whyche is in my membres. Unhappy man that I am, who shall delyuer me from the bodye of thys death? The grace of God thorowe Jesus Christ our LORD. I therfore myselfe in mynde serue ꝑ law of god, but in the flesshe the lawe of synne.

The. viii. Chapter. ✣

NOw therfore is ther no dānacion vnto them that are in Christe Jesu, whyche walke not after the flesshe. ffor the lawe of the spyrete of lyfe in Christ Jesu, hath delyuered me *frō the lawe of synne and of death. ‡ ffor what was vnpossible vnto the lawe, in so much as it was weake thorowe the flesshe, God sendynge hys sonne into the similitude of the flesshe of synne, oute of *synne also hath damned synne in the flesh, that the ryghteousnesse of the lawe myght be fulfylled in vs, whyche walke not after the flesshe, but after the spyrte. ffor they that be after the flesshe, mynde those thynges that be of ✣ flesshe: But they that be after the spyrte, mynde those thynges that are of the spyrte. ffor the wysdome of the flesshe, is death: but the wysdome of the spyrte,

Joh. 8. e
Gala. 4. a
‡ Hebr. 7. c
2. Cor. 5. c

sed quod nolo malum hoc ago. Si autem quod nolo illud facio, iam non ego operor illud, sed quod habitat in me peccatum. Inuenio igitur legem, uolenti mihi facere bonum, quoniam mihi malum adiacet. Condelector enim legi Dei secundum interiorem hominem, uideo autem aliam legem in membris meis, repugnantem legi mentis meæ, & captiuantem me in lege peccati, quæ est in membris meis. Infœlix ego homo, quis me liberabit de corpore mortis huius? Gratia Dei per IESVM Christum Dominum nostrum. Igitur ego ipse mente seruio legi Dei, carne autem legi peccati.

CAPVT VIII.

NIhil ergo nunc damnationis est iis qui sūt in Christo IESV, qui nō secundum carnem ambulant. Lex enim spiritus uitę in Christo IESV liberauit me a lege peccati & mortis. Nam quod impossibile erat legi, in quo infirmabatur per carnem, Deus filiū suum mittens in similitudinem carnis peccati, & de peccato damnauit peccatum in carne, ut iustificatio legis impleretur in nobis, qui non secundū carnē ambulamus, sed secūdum spm. Qui enī secundū carnē sunt, quę carnis sūt sapiūt: qui uero secūdū spiritū sūt, quę sunt spiritus sentiunt. Nam prudentia carnis, mors est: prudentia aūt spiritus,

nita & pax. Quoniam sapientia carnis inimica est Deo: legi enim Dei non est subiecta, nec enim potest. Qui autem in carne sunt, Deo placere non possunt. Vos autem in carne non estis, sed in spiritu, si tamen spiritus Dei habitat in uobis. Si quis autem spiritum Christi non habet, hic non est eius. Si autem Christus in uobis est, corpus quidem mortuum est propter peccatū, spiritus uero uiuit propter iustificationē. Quod si spiritus eius, qui suscitauit IESVM a mortuis habitat in uobis, qui suscitáuit IESVM Christum a mortuis, uiuificabit & mortalia corpora uestra, propter inhabitantē spiritū eius in uobis. Ergo fratres debitores sumus, non carni, ut secūdum carnem uiuamus. Si enim secundum carnem uixeritis, moriemini: si autem spiritu facta carnis mortificaueritis, uiuetis. Quicunq; enim spiritu Dei agūtur, ii sunt filii Dei. Nō enim accepistis spiritū seruitutis iterum in timore, sed accepistis spiritum adoptionis filiorum Dei, in quo clamamus: Abba, pater. Ipse enim spiritus testimonium reddit spiritui nostro, quod sumus filii Dei. Si autem filii, & hæredes: hæredes quidem Dei, cohæredes autem Christi: si tamē compatimur, ut & conglorificemur. Existimo enim quod nō sunt condigne passiones huius tēporis ad futurā gloriā, quæ reuelabitur in nobis. Nam expectatio

is lyfe and peace. † For the wysedō of the flesshe is enemye vnto God: * for it is not subdued vnto the lawe of God, for it can not. They that be in the flesshe, can not please God. Neuertheles ye are not in the flesshe, but in the spirite, yf so be yet that the spirite of God dwell in you. Yf ony man haue not the spirite of Christ, the same is not hys. But yf Christe be in you, the bodye truely is deade, because of synne, but the spirite liueth for rygbteousnesse sake. Yf so be that the spirite of hym, whych raysed vp Jesus from the deade dwell in you: euen he that raysed vp Jesus Christe from the deade, shall also quycken youre mortall bodyes, because of hys spirite dwellynge in you. † Therfore brethren, we be detters, not vnto the flesshe, that we shulde lyue after the flesshe. For yf ye lyue after the flesshe, ye shall dye. But yf ye mortifye the dedes of the flesshe, throwe the spirite, ye shall lyue. For they that be led by the spirite of God, the same are the chyldren of God. * For ye haue not receaued the spirite of bondage agayne in feare, but ye haue receaued the spirite of adoption of the chyldren of God, in the whych we crye: Abba, father. For * the same spirite beareth record vnto our spirite, that we be the chyldren of God. But yf we be the chyldren, we are heyres also: heyres truly of God, heyres together vs Christe: Yf so be yet that we suffre together, that we maye also be glorifyed together. † + * For I suppose, that the sufferynges of thys tyme are not worthy vnto the glory to come, whych shalbe shewed in vs. * For the longe

Esa. 55.c

Gala. 4. d. 2. Tim. 1. a.

2. Cor. 1. a and 5. a Ephe. 1. b

Marc. 9. a. 1. Cor. 4. b 1. Johā. 3. a

2. Cor. 5. a

gynge of the creature loketh for the open declarynge of the chyldren of God. For the creature is subdued vnto vanite, not wyllynge, but for hys sake that hath subdued it in hope: because the same creature also shall be delyuered from the bondage of corrupcion, into the lyberte of the glory of the chyldre of God. For we know, Iohan. 16. c that euery creature groneth, and * trauayleth hetherto. Not onely it, but we also oure selues, hauynge the fyrst frutes of the spyrete, grone also wythin oure selues for the adopcion of ỹ chyldren of God, lokynge for the redempcion of oure bodye. For we are saued Hebr. 11. a. by hope. * But hope that is sene is not hope: For howe hopeth a man for that wherych he seyeth? But yf we hope for that wherychewe se not, we abyde D for it by patience. Lykewyse also the spyrete helpeth oure infirmite: for we wote not what we shuld praye as we Esay. 26. c. ought, * but the spyrete it selfe maketh intercessyon for vs wyth gronynges Iere. 17. b vnoutspeakeable. * He that searcheth the hartes, knoweth what the spyrete desyreth, for he maketh intercessiõ for the sayntes, accordynge to the pleasure of God. † + But we knowe, that vnto them wherych loue God, all thynges worke together vnto good. To them that of purpose are called sayntes. For those whome he knewe before, hath he also predestinate to be made lyke the ymage of hys sonne, that he hymselfe myghte be the fyrste begotten amonge manye brethren. Moreouer those whome he hath predestynate, the same hath he called also. And them whome he hath called, hath

catio creaturæ reuelationem filiorum Dei expectat. Vanitati enim creatura subiecta est, non uolens, sed propter eum qui subiecit eam in spe: quia & ipsa creatura liberabitur a seruitute corruptionis, in libertatem gloriæ filiorum Dei. Scimus enim quod omnis creatura ingemiscit, & parturit usque adhuc. Non solum autem illa, sed & nos ipsi primitias spiritus habentes: & ipsi intra nos gemimus adoptionem filiorum Dei, expectantes redemptionem corporis nostri. Spe enim salui facti sumus. Spes autem quæ uidetur non est spes: nam quod uidet quis, quid sperat? Si autem quod non uidemus, speramus, per patientiam expectamus. Similiter autem & spiritus adiuuat infirmitatem nostram: nam quid oremus sicut oportet, nescimus: sed ipse spiritus postulat pro nobis gemitibus inenarrabilibus. Qui autem scrutatur corda, scit quid desyderet spiritus, quia secundum Deum postulat pro sanctis. Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum, iis qui secundũ propositum uocati sunt sancti. Nam quos præscisit, & prædestinauit conformes fieri imaginis filii sui, ut sit ipse primogenitus in multis fratribus. Quos autem prædestinauit, hos & uocauit: & quos uocauit, hos

hos & iustificauit: quos autem iustificauit, illos & glorificauit. Quid ergo dicemus ad hæc? Si Deus pro nobis, quis cõtra nos? Qui etiam proprio filio suo non pepercit, sed pro nobis omnibus tradidit illum, quomodo non etiam cum illo omnia nobis donauit. Quis accusabit aduersus electos Dei? Deus est qui iustificat, quis est qui condemnet? Christus IESVS qui mortuus est, imo qui & resurrexit, qui & est ad dexteram Dei, qui etiam interpellat pro nobis. Quis ergo nos separabit a charitate Christi? Tribulatio? an angustia? an fames? an nuditas? an periculum? an persequutio? an gladius? sicut scriptum est: Quia propter te mortificamur tota die, æstimati sumus sicut oues occisionis. Sed in his õnibus superamus propter eum qui dilexit nos. Certus sum enim quia neque mors, neque uita, neque angeli, neque principatus, neque uirtutes, neque instantia, neque futura, neque fortitudo, neque altitudo, neq; profundũ, neque creatura alia poterit nos separare a charitate dei quę est in Christo IESV Domino nostro.

CAPVT IX.

VEritatem dico in Christo IESV, non mentior, testimonium mihi perhibente conscientia mea in spiritu sancto, quoniam tristitia mihi magna est, & continuus dolor cordi meo.

hath he also iustifyed? Them whome he hath iustifyed, hath he also glorifyed. What shall we saye therfore vnto these thynges? * Yf God be on oure syde, who can be agaynste vs? * Whych also hath not spared hys owne sonne, but hath geuen hym ouer for vs all, howe hath he not also geuen vs all thynges wyth hym? Who wyll brynge ony accusacion agaynste the chosen of God? It is God that iustifyeth, who is he that wyll condemne? It is Christe Jesus that dyed, yee euen he that rose, which is also at the ryghthande of God, whych lykewyse maketh intercession for vs. Who shall therfore separate vs from the loue of Christe? Trouble? or anguyshe? or hunger? or naked nesse? or parell? or persecucion? or swearde? As it is wrytte, that: * For thy sake are we kylled all the daye longe, we are counted as slaughter shepe. But in all these we ouercome, because of hym ꝑ hath loued vs. For sure I am, that nother death, nor lyfe, nother angels, nor rules, nor powers, nother thynges presente, nor thynges to come, nother strength, nother heyght, nor lowneth, nother ony other creature, shalbe able to separate vs from the loue of God, whyche is in Christe Jesu oure LORDE.

Num. 14. b
Esaie. 50. b
Gene. 22. c
Esaie. 53. c
Rom.
Psal. 43. c

The.ix. Chapter.

I Speake ꝑ truth in Christ Jesu, I lye not, my conscience beareynge me wytnesse in ꝑ holy goost, that I haue great heuynesse, and a continuall sorowe [it is] vnto my harte.

Exod.32.g. ffor I * myselfe wysshed to be cursed
from Christ for my brethren, whych
are my kynsmē after the flesh, whych
Exod.19.a are Israelites: * vnto whome belon-
Deut.7.a geth the adoptiō of the chyldren, and
the glorye, and the connenaunt, and
the geuynge of the lawe, and the ser-
uyce, and ye promyses: of whose were
the fathers, of whom (after the flesh)
Roma.1.c. is Christ, * whych is God aboue all
thynges, blessed for euer. Amen.
But not that the worde of God hath
Roma.2.c. fayled. * ffor al they that be of the cir
cumcision of Israell are not Israelit-
Gala.4.c. tes: * Nother be they all chyldrē that
Gene.21.b. are the sede of Abraham: * But in
Isaac shall the sede be called vnto the:
That is, they that be the chyldren of
the flesshe, are not chyldren of God,
but they that be chyldren of the pro-
myse are counted in the sede. ffor
Gene 18.b thys is a worde of promyse: * After
thys tyme wyll I come, and Sara
B shall haue a sonne. Not onely she,
Gene. 25.c but * Rebecca also hauynge of one
lyenge by of Isaac oure father. ffor
whan they were not yet borne, or
had done ony thynge good or euell,
that the purpose of God myghte a-
byde accordynge to the election, not
of workes but of ye caller it was sayde
vnto her: ye, The greater shall serue ye
Mala.1.a lesse, As it is wrytte: * I haue loued
Iacob, but Esau haue I hated. What
shal we saye therfore? Is ther vnrygh
teousnesse wyth God? God forbyd.
Exod.33.b ffor he sayeth vnto Moses: * I wyll
haue mercy on whom I haue mercy,
and haue cōpassion on whom I wyll
haue cōpassion. It is not therfore of
the wyller, nother of the runner:
but

Optabam enim ego ipse anathema esse a Christo pro fratribus meis, qui sunt cognati mei secundum carnem, qui sunt Israelitæ: quorum adoptio est filiorum, & gloria, & testamentum, & legislatio, & obsequium, & promissa: quorum patres, ex quibus est Christus secundum carnem, qui est super omnia deus benedictus in secula. Amen. Non autem quod excederit uerbum Dei. Non enim omnes qui ex Israel sunt, ii sunt Israelitæ: neque qui semen sunt Abrahæ, omnes filii, sed in Isaac uocabitur tibi semen: id est, non qui filii carnis, hi filii Dei, sed qui filii sunt promissionis æstimantur in semine. Promissionis enim uerbum hoc est: Secundum hoc tempus ueniam, & erit Saræ filius. Non solum autem illa, sed & Rebecca ex uno concubitu habens Isaac patris nostri. Cum enim nondum nati fuissent, aut aliquid boni egissent, aut mali, ut secundum electionem propositum Dei maneret, non ex operibus, sed ex uocante dictum est ei: Quia maior seruiet minori. Sicut scriptū est: Iacob dilexi, Esau autē odio habui. Quid ergo dicemus? Nunquid iniquitas apud deū? Absit. Mosi enim dicit: Miserebor, cuius misereor, & misericordiam præstabo, cuius miserebor. Igitur non uolentis, neq; currentis:

sed.

sed miserentis est Dei. Dicit enim scriptura Pharaoni: Quia in hoc ipsum excitaui te, ut ostendam in te uirtutem meam, & annuncietur nomen meum in uniuersa terra. Ergo cui uult, miseretur: & quem uult, indurat. Dicis itaque mihi: Quid adhuc queritur? Voluntati enim eius quis resistit? O homo, tu quis es qui respondeas Deo? Nunquid dicit figmentum ei qui se finxit: Quid me fecisti sic? An non habet potestatem figulus luti ex eadem massa facere aliud quidem uas in honorem, aliud uero in contumeliam? Quod si Deus uolens ostendere iram, & notam facere potentiam suam, sustinuit in multa patientia uasa iræ apta in interitum, ut ostenderet diuitias gloriæ suæ in uasa misericordiæ, quæ præparauit in gloriam, quos & uocauit: nos non solum ex Iudæis, sed etiam ex Gentibus sicut in Osee dicit: Vocabo non plebem meam, plebem meam: & non dilectã, dilectam: & non misericordiam consecutam, misericordiam consecutam. Et erit in loco ubi dictum est eis: Non plebs mea uos, ibi uocabuntur filii Dei uiui. Isaias autem clamat pro Israel: Si fuerit numerus filiorum Israel tanquam arena maris, reliquiæ saluæ fient. Verbum autem consummans, & abbreuians in æquitate,

but of God the shewer of mercye. *For the scripture sayeth vnto Pharao: That for thys same thynge haue I stearred the vp, that I maye shewe my power in the, and that my name maye be declared in the whole earth. Therfore hath he mercye on whome he wyll: and whome he wyll, he hardeneth. Thou sayest therfore vnto me: What doth he yet complayne? *For who doth wythstand hys wyll? O man, who arte thou that answerest vnto God? Sayeth the worke to hym that made it: Why haste thou made me thus? *hath not the potter power of the claye to make of the same lompe, some vessell truely vnto honoure, but some to dishonoure? Yf so be that God wyllynge to shewe wrath and to declare hys power, suffred in muche patience the vessels of wrath mete for destruccion, that he myght declare the ryches of hys glory on the vessels of mercy, whyche he hath prepared vnto glory, whome also he hath called: not onely vs of the Iewes, but also of the heythen, as he sayeth in Osee: *I wyll call not my people, my people: and the not beloued, the beloued: And her that hath not optayned mercy, to haue optayned mercye. And it shall come to passe in the place where it hath bene sayde vnto them: Ye are not my people, euen there shall they be called the chyldren of the lyuynge God. But Esay cryeth for Israell: *Yf the nombre of the chyldren of Israell be as the sonde of the see, the remnaunt shalbe safe. A fynyshynge and shortenynge worde in ryghteousnesse, for a shor-

Exod. 9.c.

Esay. 45.b and. 64. b.

Iere. 18.a. Eccli. 33.b. 2. Tim. 2.c.

Ose. 1.b. and. 2.a. 1. Pet. 2.b

Esay. 10.b. and. 11.c. Amos. 9.b. Zacha. 13.b

tened worde shall þ LORDE bringe to passe vpon earth. And as Esaye
Esay. 1.b saydebefore: * Excepte the LORDE Sabaoth had left vs sede, we had ben made as Sodoma, and shulde haue bene lyke as Gomorra. What shall we saye therfore? That the Gentyles which followed not righteousnesse, haue ouertaken righteousnes: (but that righteousnesse whyche is of fayth.) But Israell in followynge the lawe of righteousnesse, attayned not vnto the lawe of righteousnesse. Why so? Because not of fayth, but as it were of workes. For they haue stombled vpon the stombynge stone.
Esay. 28. c. As it is wrytten: * Beholde, I laye in Sion a stone of stombynge, and
Esay. 49. e a rocke of offendynge: * And euery one that beleueth in hym, shall not be confounded.

The. x. Chapter. +

A Brethren, my hartes desyre truely & prayer vnto God is for them vnto saluacio. For I beare them record, that
Roma. 9. d * they haue in dede a zele of
Esaie. 4. b. God, but not accordynge to knowlege. For they not knowynge the righteousnesse of God, and seekynge to set vp their owne, are not subdued
Matth. 5. b. vnto Gods righteousnesse. * For the ende of the lawe is Christ vnto righteousnesse to euery beleuer. For Moses hath wrytte. * that þ man which
Leui. 18. a Gala. 3. b. doth therrighteousnesse that is of the lawe, shall lyue in it. But the righteousnesse whyche is of fayth, sayeth
Deute. 30. thus: * Do not thou saye in thyne harte: Who shall go vp into heauen. (That is, to bringe downe Christ.)

Or.

tate, quia uerbum breuiatum faciet Dominus super terram. Et sicut prædixit Isaias: Nisi Dominus sabaoth reliquisset nobis semen, sicut Sodoma facti essemus, & sicut Gomorrha similes fuissemus. Quid ergo dicemus? Quod gentes quæ non sectabantur iustitiam, apprehenderunt iustitiam: iustitiam autem quæ ex fide est. Israel uero sectando legem iustitiæ, in legem iustitiæ non peruenit. Quare? Quia non ex fide, sed quasi ex operibus. Offenderunt enim in lapidem offensionis. Sicut scriptum est: Ecce pono in Sion lapidem offensionis, & petram scandali: & omnis qui credit in eum, non confundetur.

CAPVT X.

Fratres, uoluntas quidem cordis mei, & obsecratio ad Deum, fit pro illis ad salutem. Testimonium enim perhibeo illis, quod emulationem quidem Dei habent, sed non secundum scientiam. Ignorantes enim iustitiam Dei, & suam quærentes statuere, iustitiæ Dei non sunt subiecti. Finis enim legis Christus, ad iustitiam omni credenti. Moses enim scripsit, quoniam iustitiã quę ex lege est, qui fecerit homo, uiuet in ea. Quę aũt ex fide est iustitia, sic dicit: Ne dixeris in corde tuo: Quis ascendet in cœlum? id est, Christũ deducere.

Aut

Aut quis descendet in abyssum? hoc est Christum a mortuis revocare. Sed quid dicit scriptura? Prope est uerbum in ore tuo, & in corde tuo. Hoc est uerbum fidei, quod prædicamus. Quia si confitearis in ore tuo dominum IESVM, & in corde tuo credideris, quod Deus illum suscitavit a mortuis, salvus eris. Corde enim creditur ad iustitiam, ore autem confessio fit ad salutem. Dicit enim scriptura: Omnis qui credit in illum, non cõfundetur. Non enim est distinctio Iudæi & Græci. Nam idem Dominus omnium, dives in omnes qui invocant illum. Omnis enim quicunque invocaverit nomen Domini, salvus erit. Quomodo ergo invocabunt eum, in quem nõ crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine prædicante? Quomodo prædicabunt? nisi mittantur? Sicut scriptum est: Quam speciosi pedes evangelizantium pacem, evangelizantium bona. Sed non omnes obediunt evangelio. Isaias enim dicit: Domine, quis credidit auditui nostro? Ergo fides ex auditu, auditus autem per verbum Christi. Sed dico: Nunquid non audierunt? Et quidem in omnem terram exivit sonus eorum, & in fines orbis terræ verba eorum. Sed dico: Nunquid Israel non cognovit? Primus Moses dicit: Ego ad æmulationem vos adducam in

Or who shall go downe into ye depthe? (That is, to call vp Christe agayne from the deade.) But what sayeth the scripture? The worde is nye in thy mouth and in thy harte. This is the worde of fayth that we preache. For yf thou knowlege ye LORDE Jesus wyth thy mouth, and beleuest in thy harte, that God hath raysed hym vp from the deade, thou shalt be safe. For wyth the harte is it beleued vnto ryghteousnesse, but wyth ye mouth is it knowleged vnto saluacion. For the scripture sayeth: *Euery one that beleueth on hym, shall not be cõfounded. For ther is no difference of the Iewe and of the Greke. For one is LORDE of all, ryche vnto all ye call vpõ hym. *For euery one whosoeuer calleth on the name of the LORDE, shalbe safe. Howe therfore shall they call on hym, in whome they haue not beleued? Or howe shall they beleue hym, whome they haue not herde? But howe shall they heare wythout a preacher? How shall they preache except they be sente? As it is wrytten: *Howe bewtyfull are ye fete of them ye preach peace, of the that preache good thynges. But all me obey not ye gospell. For Esaye sayeth: *LORDE, who hath beleued oure hearynge? Fayth therfore commeth of hearyng, but hearynge cõmeth by the worde of Christe. But I saye: Haue they not herde? *Their sounde truly wet out also into euery cõtry, & their wordes into the coastes of the cõpasse of the earth. But I saye: Hath not Israell knowe? Fyrst Moses sayeth: *I wyll bringe you to gelousy agaynst the ye

Esai. 28. c

Ioel. 2. c
Actu. 2. b
and. 22. b

Esai. 52. b

Esai. 53. a
Joh. 12. a

Psal. 18. a

Deut. 32. a

nem.

ars.

are not a people, I wyll sende you in
to wrath agaynste a foolyshe people.
Esay. 52.c. But Esaye is bolde, & sayeth: *I am
Rom. 65.a. founde of them that sought me not, I
haue openly appeared vnto them, that
axed not after me. But vnto Israell
Esay. 65.a. he sayeth: *All the daye longe haue I
holden oute my handes to a people
not beleuynge, and gaynsayenge.

The. xi. Chapter.

A I Saye therfore: *hath god
Jere. 31.f thruste oute hys people? That be farre. For I also
am an Israelite of the sede
of Abraham, of the tribe of Ben Ja-
min. God hath not thruste oute hys
people, whome he knewe before. Or
wote ye not what the scripture sayeth
in Elias, howe he maketh intercessiõ
3. Reg. 19.c vnto God agaynste Israel? *LOR-
DE, they haue slayne the prophetes,
they haue dygged downe thyne alta-
res, and I am lefte alone, and they
seke my lyfe. But what sayeth the an
3. Reg. 19.d swere of God vnto hym: *I haue re-
serued vnto me seuen thousande of
men, which haue not bowed ỹ knees
before Baal. Euen so therfore in this
tyme also, the remnaumte are saued
after the election of ỹ grace of God.
Deute. 9.a. *Yf it be by grace, nowe is it not of
workes. Els is grace now not grace.
B What therfore? Israell hath not at-
tayned vnto that whyche he sought,
but the election hath optayned it.
But the other are blynded, as it is
Esaye. 6.b. wrytten: *God hath geuen them
Actu. 7.g the spyrete of vnquietnesse, eyes that
they shuld not se, and eares that they
shulde not heare, vntyll thys daye.
Psal. 68.b. And Dauid sayeth: *Let their ta-
ble

nongentem, in gentem insipi-
entem in iram uos mittã. Isaias
autem audet, & dicit: Inuentus
sum a non quærentibus me, pa-
lam apparui iis, qui me non in-
terrogabant. Ad Israel autẽ di-
cit: Tota die expãdi manus me-
as ad populum non credentem
& contradicentem.

CAPVT XI.

DIco ergo: Nũquid de-
us repulit populũ suũ?
Absit. Nã & ego Israe
lita sum, ex semine A-
brahã, de tribu Beniamin. Non
repulit Deus plebem suam quã
præscíuit. An nescitis in Elia
quid dicit scriptura, quemadmo-
dum interpellat Deum aduer-
sum Israel? Domine, prophetas
tuos occiderunt, & altaria tua
suffoderunt, & ego relictus sum
solus, & quærũt animam meam.
Sed quid dicit illi diuinum re-
sponsum? Reliqui mihi septem
milia uirorum, qui non curuaue
runt genua ante Baal. Sic ergo
& in hoc tempore, reliquiæ se-
cundum electionem gratiæ sal-
uæ factæ sunt. Si autem gratia,
iam non ex operibus. Alioquin
gratia iam non est gratia. Quid
ergo? Quod querebat Israel,
hoc non est consecutus: electio
autem consecuta est. Cæteri
uero excæcati sunt, sicut scrip-
tum est: Dedit illis Deus spiri-
tum compunctionis, oculos ut
non uideant: & aures, ut non
audiant usque in hodiernum di-
em. Et Dauid dicit: Fiat men-
sa eo-

ti eorum coram ipsis in laqueum, & in captionem, & in scandalum, & in retributionem illis. Obscurentur oculi eorum ne videant, & dorsum eorum semper incurua. Dico ergo: Numquid sic offenderunt ut caderent? Absit. Sed illorum delicto salus est Gentibus, ut illos æmulentur. Quod si delictum illorum diuitiæ sunt mundi, & diminutio eorum diuitiæ Gentium: quanto magis plenitudo eorum? Vobis enim dico Gentibus: Quandiu quidem ego sum Gentium Apostolus, ministerium meum honorificabo, si quo modo ad æmulandum prouocem carnem meam, & saluos faciam aliquos ex illis. Si enim amissio eorum reconciliatio est mundi: quæ assumptio, nisi uita ex mortuis? Quod si delibatio sancta est, & massa: & si radix sancta, & rami. Quod si aliqui ex ramis fracti sunt, tu autem cum oleaster esses, insertus es in illis, & socius radicis & pinguedinis oliuæ factus es, noli gloriari aduersus ramos. Quod si gloriaris, non tu radicē portas, sed radix te. Dicis ergo: Fracti sunt rami, ut ego inserar. Bene: Propter incredulitatem fracti sunt, tu autem fide stas: noli altum sapere, sed time. Si enim Deus naturalibus ramis non pepercit, ne forte nec tibi parcat. Vide ergo bonitatem & seueritatem Dei.

In.

ble be before them into a snare, and into a taynge, and into an occasion of fallynge, and into a rewarde for them: Let theyr eyes be darkened, that they se not, & bowe thou downe their backe alwaye. I saye therfore: haue they so stombled that they shulde fal? That be farre. But by their fall is health [happened] vnto the heythē, that they maye followe them. Yf their synne be the ryches of ỹ worlde, and their mynishynge the ryches of the heythen, howe much more their fulnesse? For I saye vnto you heythen: So longe truely as ✶I am the Apostle of the heythen, I shall prayse my seruyce, yf by ony meanes I may prouoke my flesshe to zele, and saue some of them. For yf their losse is the reconciliation of the worlde: what is the receauynge, saue the lyfe from the deade? Yf the lapenge of leuen is holy, the lompe [is] also: ✶and yf the roote be holy, the braunches [be] also. Yf some of the braunches are broken, but thou whan thou wereste a wylde olyue tre, arte graft amonge them, and become a partener of the roote, and fatnesse of the ✶olyue tre, auaunce not thyselfe agaynste the braunches. For yf thou dorst boast, thou bearest not the roote, but the roote the. Thou sayest therfore: The braunches are broken, that I maye be grafted in. Well: They are broken because of vnbelefe, but thou stādest by fayth. ✶Be not hygh wyse, but feare. For yf God hath not spared the naturall braunches, leste he spare not the also. Beholde therfore the goodnesse and rygoure of God.

Rom. 1. a
1. Tim. 1. a
2. Tim. 1. b.
Esai. 65. b.
Iere. 11. a
Eccles. 7. b

In.

In them truly that are fallen, rigoure: but in the, ꝑ goodnesse of god, yf thou shalt abyde in the goodnesse, or els shalt thou also fall awaye.
2. Cor. 5. c *But they also, yf they shall not remaine in vnbeliefe, they shalbe grafted in: for God is able to graft them in agayne. For yf thou also art falle away from the naturall wylde olyue tre, and contrary to nature art grafted into a good olyue tre: how much more shall they that be after the nature, be grafted into they? olyue tre?
D For I wolde not haue you to be ignorant, brethren of thys mystery, that ye be not wyse in youre selues, that blyndnesse is partly happened in Israell, *vntyll the fulfyllyng of ꝑ they
Luce. 21. c then shuld come in, and so all Israell
Psal. 13. a shulde be saued, as it is wrytten: *ye
Esa. 59. c shall come out of Sion that draweth out, & turneth away the wyckednesse frō Jacob. And this shalbe a testamēt vnto them fro me, whan I shall take awaye they? synnes. After ꝑ Gospell truly they are enemyes [vnto me,] for youre sakes: but after the eleccion, they be moost beloued, for the fathers sakes. For the gyftes and callynge of God be wythout repentynge. For as ye also sometyme dyd not beleue god, but nowe haue optayned mercye, because of they? vnbeliefe: euen so haue not these nowe also beleued on youre mercye, that they maye optayne mercy. For God inclosed vp all thynges in vnbeliefe, that he maye haue mercy on all. O the depeneesse of the ryches of the wysedom and knowlege of
Esay. 17. a God, *howe incomprehensible are hys iudgementes, and hys wayes vnsear-

In eos quidem qui ceciderunt, seueritatem: in te autem bonitatem Dei, si permanseris in bonitate, alioquin & tu excideris. Sed & illi, si non permanserint in incredulitate, inserentur: potens est enim Deus iterum inserere illos. Nam si & tu ex naturali excisus es oleastro, & contra naturam insertus es in bonam oliuam: quanto magis ii, qui secundum naturam, inserentur suæ oliuæ? Nolo enim uos ignorare fratres mysterium hoc, ut non sitis uobisipsis sapientes, quia cæcitas ex parte contigit in Israel, donec plenitudo gentium intraret, & sic omnis Israel saluus fieret, sicut scriptum est: Veniet ex Sion, qui eripiat, & auertat impietatem a Iacob. Et hoc illis a me testamentum, cum abstulero peccata eorum. Secundum euangelium quidē, inimici propter uos: secundum electionē autem, charissimi propter patres. Sine pœnitentia enim sunt dona & uocatio dei. Sicut enim aliquando & uos non credidistis Deo, nunc autem misericordiam consecuti estis propter incredulitatem illorum: ita & isti nūc non crediderunt in uestram misericordiam, ut & ipsi misericordiam consequantur. Conclusit enim deus oia in incredulitate, ut oim misereatur. O altitudo diuitiarum sapientiæ & scientiæ Dei, quam incomprehensibilia sūt iudicia eius, & inuestigabiles

uiæ

ilæ eius? Quis enim cognouit sensum Domini? aut quis consiliarius eius fuit? Aut quis prior dedit illi, & retribuetur ei? Quoniam ex ipso, & per ipsum, & in ipso sunt omnia, ipsi gloria in secula seculorum. Amen.

CAPVT XII.

OBsecro itaque uos fratres per misericordiam Dei, ut exhibeatis corpora uestra hostiam uiuentem, sanctam, Deo placentem, rationabile obsequium uestrum. Et nolite conformari huic seculo, sed reformamini in nouitate sensus uestri, ut probetis quę sit uoluntas Dei bona, & beneplacens, & perfecta. Dico enim per gratiam quę data est mihi, omnibus qui sunt inter uos, non plus sapere quam oportet sapere, sed sapere ad sobrietatem, & uniculque sicut Deus diuisit mensuram fidei. Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra, habentes donationes secundum gratiam, quæ data est nobis differentes: siue prophetiam, secundum rationem fidei: siue ministerium, in ministrando: siue qui docet, in doctrina: qui exhortatur, in exhortando: qui tribuit, in simplicitate: qui præest in solicitudine: qui miseretur, in hilaritate.

searchable? * For who hath knowen the LORDES mynd? Or who hath ben hys counseller? Or who hath geuen hym fyrst, & it shalbe geuen hym agayne? * For of hym, and by hym, & in hym are all thynges, ‡ vnto hym be prayse for euer and euer. Amen. Dayl. 9.b. Clap. 40.b 1.Cor. 2.b Esa. 44.c. ‡Rom. 16.a

The.xii. Chapter. +

BEseche you therfore brethren by the mercy of god that ye geue ouer your bodyes a * sacrifice lyuynge, holy, acceptable vnto God, [whyche is] your reasonable seruice. And be not lyke fashioned to thys worlde, but be refourmed in the newnesse of your wytte, that ye proue * whyche be the good, and wel pleasynge, & perfecte wyll of God. For I saye vnto all them that are amonge you, by the grace that is geuen me, * to be no more wyse, than it behoueth to be wyse: * but to be wyse vnto sobernes and vnto euery one as God hath geuen the measure of the fayth. * For + lyke as we haue many membres in one body, but al the membres haue not one maner of operacion: euen so are we many one body in Christe, + but euerye one the membres of the other, haueynge gyftes differrynge, accordynge to the grace that is geuen vs: whether it be * prophecye, accordynge to the stente of faythe: whether it be * seruyce, in mynistrynge: whether it be he that teacheth, in the doctrine: he that exhorteth, in exhortynge: * he that geueth, in synglenesse, * he that beareth rule, in carefulnesse: * he that sheweth mercye, in chearefulnesse. A Philip. 4.c Ephes. 5.b 2. Tess. 4.a Eccles. 7.c Eccli. 3.c Rom. 14.a 2. Cor. 3.a. 1. Cor. 12.a. Ephes. 4.b 1. Cor. 14.a. B 1. Pet. 4.b. Actu. 2.a Eccli. 32.a. Deut. 15.b. Amos. 5.b.

Dile-

Let

Let loue be vnfayned, hatynge euell,
clyuynge to the good, louynge toge-
1.Pet.2.b. ther the loue of brotherheade, * pre-
uentynge eche other wyth honoure,
Pro.11.31.6. * not slouthfull in carynge, feruente
in spzete, seruynge the LORDE, re-
toycynge in hope, beynge pacient in
tribulacion, continuynge in prayer,
distributynge vnto nede of the sayn
Rom.15.a tes, * followynge vpō harbarowyng.
Blesse them that persue you: blesse,
and curse not. Retoyce wyth ỹ retoy-
cynge, and wepe wyth the weppnge.
¶ * Be lyke mynded amonge pourselues. ‡ Not beynge hyghe wyse, but
Philip.2.a
‡ Pro.3.a
Eccl.5.c beynge wyse wyth them of the lower
sozt. ⊦+ Be not wyse by pourselues.
Prou.20.c * Rendzynge vnto noman euell foz
1.Pet.3.b
‡2.Cor.8.c euell. ‡ Prouydynge good thynges,
not onely before God, but also before
Hebr.12.c all men: * yf it maye be, as muche as
lyeth in you, haupnge peace wyth all
men. Be not defendynge poure selues dearly beloued, but geue rowme
Rom.12.g vnto wzath. ffoz it is wzytten: * Un-
to me vengeaunce, and I shall re-
Prou.25.b warde sayeth the LORDE. * But
yf thyne enemy shall hūger, geue hym
meate: yf he thyrst, geue hym dzynke:
ffoz doynge thys, thou shalt gather
coles of fyre vpon hys heade. Be not
ouercome of euell, but ouercome euell
in good. ⊦

The.xiii. Chapter. ⊦

¶ LEt euery soule be subiecte
ted vnto ỹ hyghere power.
Sapi.6.a * ffoz ther is no power but
1.Pet.2.b of God: And they that be,
are ordyned of God. Therfore he
that resysteth ỹ power, resysteth the
ordinaunce of God. But they that
do

Dilectio sine simulatione, odientes malum, adhęrētes bono, charitatem fraternitatis inuicē diligentes, honore inuicem prę uenientes, sollicitudine non pigri, spiritu feruentes, Domino seruientes, spe gaudentes, in tribulatione patientes, orationi instantes, necessitatibus sanctorum communicantes, hospitalitatem sectantes. Benedicite persequentibus uos: benedicite & nolite maledicere. Gaudete cū gaudentibus, flete cū flētibus. Idipsum inuicem sentientes. Nō alta sapientes, sed humilibus cōsentientes. Nolite esse sepiētes apud uosmetipsos. Nulli malum pro malo reddentes. Prouidentes bona, non tantum corā deo, sed etiam coram omnibus hominibus: si fieri potest, quod in uobis est cum omnibus hominibus pacē habētes. Nō uosmetipsos defendētes charissimi, sed date locū irę. Scriptum est enim: Mihi uindictā & ego retribuā dicit dñs. Sed si esurierit inimicus tuus, cība illū: si sitit: potū da illi: Hoc em̄ faciēs, carbones ignis congetes super caput eius. Noli uinci a malo, sed uince in bono malum.

CAPVT XIII.

Omnis anima potestatibus sublimioribus subdita sit. Non est em̄ potestas nisi a deo. Quæ autem sunt, a deo ordinatę sunt. Itaque qui resistit potestati, dei ordinationi resistit. Qui autem resi-

resistunt, ipsi sibi damnationem acquirunt. Nam principes non sunt timori boni operis, sed mali. Vis autem non timere potestatem? Bonum fac, & habebis laudem ex illa: Dei enim minister est, tibi in bonum. Si autem malum feceris, time: non enim sine causa gladiū portat: dei enim minister est, uindex in iram, ei qui malum agit. Ideoque necessitati subditi este te, non solum propter iram, sed etiam propter conscientiam. Ideo enim & tributa præstatis: ministri enim dei sunt, in hoc ipsum seruientes. Reddite ergo omnibus debita: cui tributum, tributum: cui uectigal, uectigal: cui timorem, timorem: cui honorem, honorem. Nemini quicquam debeatis, nisi ut inuicem diligatis. Qui enim diligit proximum, legem impleuit. Nam non adulterabis, non occides, non furaberis, non falsum testimonium dices, non concupisces, & si quod est aliud mandatum, in hoc uerbo instauratur: Diliges proximum tuum sicut teipsum. Dilectio proximi malum non operatur. Plenitudo ergo legis, est dilectio. Et hoc scientes tempus, quia hora est iam nos de somno surgere: nunc enim propior est nostra salus, quam cum credidimus. Nox præcessit, dies autem appropinquauit. Abiiciamus ergo opera tenebrarum, & induamur arma

do resyst it, they get themselues damnacion. ffor rulers are not to be feared for the good worke, but the euell. Wilt thou not feare the power? do good, and thou shalt haue prayse of it: for he is a minister of God vnto the vnto good. But yf thou shalte do euell, feare: ffor he beareth not the swearde for nought: ffor he is the minister of god, an auenger vnto wrath, to hym that doth euell. And therfore be submytted vnto the neressite not only because of the wrath, but also for the conscience sake. ffor therfore do ye also geue tributes: ffor they are Gods ministers, seruyng for the same cause. ✠ * Geue therfore vnto euery one that are due: vnto whome tribute, trybute: vnto whome custome, custome: vnto whom feare, feare: vnto whom honoure, honoure. ✠ Owe noman ought, saue that ye do loue eche other. * ffor who so loueth hys neghboure, he hath fulfylled the lawe. ffor, * thou shalt not commytte aduoutry, thou shalte not kyl, thou shalt not steale, thou shalte beare no false wytnesse, thou shalt not luste, & whatsoeuer commaundement ther is els, it is restored by thys worde: * Thou shalt loue thy neghboure as thyselfe. ‡ The loue of the neghboure worketh not euell. The fulfyllynge therfore of the lawe, is loue. ✠ ✠ And knowyng thys tyme, that it is now * the houre for vs to ryse from the slepe: for nowe is our healthe neerer, than whā we dyd beleue. The nyght is paste, but the daye is come nere. * Let vs therfore caste awaye the workes of darknesse, and let vs put on the

Math. 17. b. and. 22. c.
Gala. 6. a
1. Tim. 1. a
Exod. 20. d. Deute. 5. c
Leui. 19. c Mat. 22. b
1. Cor. 13. b
1. Tessa. 5. a
Colo. 3. c

the armour of lyght, so that we may walke honestly, as in the daye, not in
Luce. 21. b. * banchettynges and dronkennesses, not
1. Cor. 6. b * in chambrynges & vnclenesses, not
Ephe. 5. a. ‡ in stryuyng and enuyenge, but put on the LORDE Jesus Christ, &
Gala. 5. c * and bestowe not the care of the flesh
2. Petr. 2. b in pleasures.

The. xiiii. Chapter.

A TAke vnto you hym that is weake in the fayth, not in the stryfes of opinions. For the one beleueth he maye eate all thynges: but let hym that is weake, eate herbes. He that eateth lette hym not despyse hym that eateth not: and he that eateth not, let hym not iudge hym that eateth: for
Jacob. 4. b God hath receaued hym. * Who art thou that iudgest another mans seruaunte? he standeth or falleth vnto hys lorde: but he shall stande. For God is able to make hym stande. For some one iudgeth betwene daye and daye, but another iudgeth euery
Collos. 2. c daye alyke. * Let euery man be full in hys meanynge. He that regardeth the daye, regardeth it vnto the LORDE. And he that eateth, eateth vnto the LORDE: for he geueth thankes vnto God. And he that eateth not, eateth not vnto the LORDE, and geueth thankes vnto God. For none of vs lyueth vnto hymselfe, and no man dyeth vnto hymselfe. Whether we lyue therfore, we lyue vnto the LORDE: Whether we dye, we dye vnto the LORDE. Therfore whether we lyue, or whether we dye, we are the LORDES. For Christ dyed therto, and rose agayne, that he maye be

arma lucis, sic ut in die honeste ambulemus, non in commessationibus & ebrietatibus, non in cubilibus & impudicitiis, non in contentione & æmulatione: sed induamini Dominum IESVM Christum, & carnis curam ne feceritis in desyderiis.

CAPVT XIIII.

INfirmum autem in fide assumite, non in disceptationibus cogitationū. Alius enim credit se manducare omnia: qui autem infirmus est, holus manducet. Is qui manducat, non manducantem non spernat: & qui non manducat, manducantem non iudicet: Deus enim illum assumpsit. Tu quis es, qui iudicas alienum seruum? domino suo stat aut cadit: stabit autem. Potens est enim Deus statuere illum. Nam alius iudicat diem inter diem, alius autem iudicat omnem diem. Vnusquisque in suo sensu abundet. Qui sapit diem, Domino sapit: & qui manducat, domino manducat: gratias enim agit deo. Et qui non manducat, domino non manducat, & gratias agit deo. Nemo enim nostrum sibi uiuit, & nemo sibi moritur. Siue enim uiuimus, domino uiuimus: siue morimur, domino morimur. Siue ergo uiuimus, siue morimur, domini sumus. In hoc enim Christus mortuus est, & resurrexit, ut & uiuo-

uiorum & mortuorum dominetur. Tu autem, qui[illegible] fratrem tuum, aut tu quare spernis fratrem tuum? Omnes enim stabimus ante tribunal Christi. Scriptum est enim: Viuo ego dicit Dominus, quoniam mihi flectetur omne genu, & omnis lingua confitebitur Deo. Itaque unusquisque nostrum pro se rationem reddet Deo. Non ergo amplius inuicem iudicemus. Sed hoc iudicate magis ne ponatis offendiculum fratri uel scandalum. Scio & confido in Domino IESV, quia nihil commune per ipsum, nisi ei qui existimat quid commune esse, illi commune est. Si enim propter cibum frater tuus contristatur, iam non secundum charitatem ambulas. Noli cibo tuo illum perdere, pro quo Christus mortuus est. Non ergo blasphemetur bonum nostrum. Non est enim regnum dei esca & potus, sed iustitia, & pax, & gaudium in spiritu sancto. Qui enim in hoc seruit Christo, placet Deo, & probatus est hominibus. Itaque quæ sunt pacis sectemur, & quæ ædificationis sunt, inuicem custodiamus. Noli propter escam destruere opus Dei. Omnia quidem munda sunt, sed malum est homini qui per offendiculum manducat. Bonum est non manducare carnē, & non bibere uinum, neque in quo frater tuus offenditur, aut scanda

Actu.2.b Phil.2.a

be * LORDE both oure the quycke and deade. But what iudgeste thou thy brother? or why despysest thou thy brother? * For we all shall stande before the iudgemente seate of Christe. For it is wrytten: * I Gala.6.a Esay.45.c. Phil.2.a liue sayeth the LORDE, for all knees shalbe bowed vnto me, and euery tunge shall knowlege vnto God. * Therfore shal euery one of vs geue Matth.12.c 2.Cor.5.b an accompte for hymselfe vnto God. Let vs therfore iudge eche other no more. But iudge thys rather, that ye laye no stomblynge bloche vnto youre brother or offendicle. * I am 1.Cor.2.a sure, and truste in the LORDE Jesus, that ther is nothynge commune by it selfe, saue vnto hym that iudgeth it to be commune, vnto hym is it commune. For yf thy brother is made sorowfull for the meates sake, nowe dooest thou not walke after charite. Destroye not thou hym wyth thy meate, for whome Christe dyed. Let not therfore oure good be euell spoken of. For the kyngdome of God is not meate and drynke, but rygh teousnesse, and peace, and ioye in the holy goost. For whoso serueth Christ in that, he pleaseth God, and is approued of men. Let vs therfore folowe vpon those thynges that belong vnto peace, and let vs together kepe the thynges that belonge vnto edifyenge. Destroye not the worke of god for cause of the meate. * All thynges Tit.1.c truely are clene, but it is euell vnto the man that eateth wyth offendicle. * It is better not to eate 1.Cor.8.b flesshe, and not to drynke wyne, nor wherin thy brother stombleth, or

ts offended, or is made weake. The fayth that thou hast by thyselfe, haue it before God. Happy is he that iudgeth not hymselfe, in it that he alloweth. But he that putteth difference, yf he shall eate, he is damned: because it
Tit.1.c is not of fayth. * For all that is not of fayth, is synne.

The. xv. Chapter.

Gal.6.a. BUt * we that are stronge ought to sustayne the weaknesses of them that are not stronge, and not to stande in oure owne conceate. Let euerye one of you please hys neyghboure vnto good, to edifyenge. For Christe pleased not hymselfe,
Psal.68.b. but as it is wrytten: * The rebukes of the rebukynge the, dyd fall
Rom.4.d vpon me. ✠ * For what thynges so euer are wrytten, they are wrytten to oure doctrine, that by pa-
2.Mac.12.b cience * and consolacion of the scriptures, we maye haue hope. But the God of pacience and consolacion geue you to mynde one thynge one towardes another, after Jesus Christe, that ye one mynded maye wyth one mouth prayse God and the father of oure LORDE Jesus Christe. Wherfore receaue ye eche other, as Christe also hath receaued you to the honoure of God. For I saye Jesus Christe to haue bene the myntster of circumcision for the truthe of God, to confirme the promyses of the fathers: but the heythen to prayse God vpon mer-
2.Reg.22.g Psal.17.c cye, as it is wrytten: * Therfore shall I prayse the amonge the heythen O LORDE, and I shall synge.

scandalizatur, aut infirmatur. Tu fidem quam habes apud temetipsum, habe coram deo. Beatus qui non iudicat semetipsum, in eo quod probat. Qui autem discernit, si manducauerit, damnatus est: quia non ex fide. Omne autem quod non est ex fide, peccatum est.

CAPVT XV.

DEbemus autem nos firmiores, imbecillitates infirmorum sustinere, & non nobis placere. Vnusquisque uestrum proximo suo placeat in bonum ad ædificationem. Etenim Christus non sibi placuit, sed sicut scriptum est: Improperia improperantium tibi, ceciderunt super me. Quæcunque enim scripta sunt, ad nostram doctrinam scripta sunt, ut per patientiam & cõsolationem scripturarũ spem habeamus. Deus autem patientiæ & solatii, det uobis idipsum sapere in alterutrum secundum IESVM Christũ, ut unanimes, uno ore honorificetis Deum, & patrem Domini nostri IESV Christi. Propter quod suscipite inuicem, sicut & Christus suscepit uos in honorem Dei. Dico enim Christum IESVM ministrum fuisse circuncisionis propter ueritatem Dei, ad confirmãdas promissiones patrum: Gentes autem super misericordia honorare Deum. Sicut scriptum est: Propterea confitebor tibi in Gentibus dñe, & nomini.

mini tuo cantabo. Et iterum dicit: Letamini Gentes cum plebe eius. Et iterum: Laudate omnes Gentes Dominum, & magnificate eum omnes populi. Et rursus Isaias ait: Erit radix Iesse, & qui exurget regere Gentes, in eo Gentes sperabunt. Deus autem spei repleat uos omni gaudio & pace in credendo, ut abundetis in spe, in uirtute spiritus sancti. Certus sum autem fratres mei & ego ipse de uobis, quoniam & ipsi pleni estis dilectione, repleti omni scientia, ita ut possitis alterutrum monere. Audacius autem scripsi uobis fratres, ex parte, tanquam in memoriam uos reducens, propter gratiam quæ data est mihi a Deo, ut sim minister Christi IESV in Gentibus, sanctificans euangelium Dei, ut fiat oblatio Gentium accepta, & sanctificata in spiritu sancto. Habeo igitur gloriam in Christo IESV ad Deum. Non enim audeo aliquid loqui eorum, quæ per me non effecit Christus in obedientiam Gentium, uerbo & factis, in uirtute signorum & prodigiorum, in uirtute spiritus sancti, ita ut ab Hierusalé per circuitū usque ad Illyricū repleuerim euangelium Christi. Sic autem prædicaui euangelium hoc, non ubi nominatus est Christus, (ne super alienum fundamentū ædificarē,) sed

synge vnto thy name. And agayne he sayeth: ✱ Reioyce ye heythen wyth hys people. And agayne: ✱ All ye heythen prayse the LORDE, and all ye people magnifye hym. Deu. 32.c Psal.116.a

And agayne sayeth Esayas: ✱ There shalbe the roote of Jesse, and he that shall ryse to rule the Gentyles, in hym shall the heythen truste. But the God of all hope fyll you wyth all ioye and peace in beleuynge, that ye maye ouerflowe in hope in the power of the holy gooste. ℣ But I myselfe also ame sure of you brethren, that you also are full of loue, fylled wyth all knowlege, in so much that ye be able to admonyshe eche other. But I haue wrytten more bolde vnto you brethren, partlye, as bryngynge you to mynde, because of the grace that is geuen me of God, that I shulde be a minister of Christe Jesu amonge the heythen, halowynge the Gospell of God, that ther be an offerynge of the heythen acceptable and sanctifyed in the holy gooste. I haue therfore prayse vnto God in Christe Jesu. For I darre not speake ought of those thynges that God ✱ hath not done by me, to the obedience of the heythen, wyth worde and dedes, by the power of tokens and wonders, by the power of the holye gooste, in so muche that from Jerusalem rounde aboute vntyll Illyricum I haue fylled the Gospell of Christe. But I haue so preached thys Gospell, not where Christe is named, (lest I shulde buylde vppon another mans fundamente,) Esay.11.b ℣ ℟ Actu.15.b 1.Pet.4.a

Esaye. 52. c but as it is wrytten: * Vnto whome it was not shewed of hym, they shall se: and they that haue not herde of hym, shall vnderstande. For the whyche cause also I was greatlye let to come vnto you, and haue ben forbydden hetherto. But nowe hauyng nomore rowme in these quarters, but hauynge a desyre of many yeares nowe past to come vnto you, whan I shall begynne to iourneye into Spayne, I truste that goynge by I shall se you, and be brought thyther of you, yf I shall haue fyrst partly enioyed you. Nowe therfore go I to Ierusalem, to mynistre vnto the sayntes. For Macedonia and Achaia haue alowed to make some * hande Actu. 11. c
1. Cor. 16. a
2. Cor. 8. a and. 9. b
teachynge vnto the poore sayntes, that be at Ierusalem: for it hath pleased them, and they are theyr detters. * For yf the heythen are be- 1 Cor. 9. b
Galat. 6. a
come partakers of theyr spirituall thynges, they oughte also to mynistre vnto them in carnall thynges. Whā I therfore shall haue fynyshed thys, and shall haue sealed them thys frute, I shall iourneye by you into Spayne. But I knowe, that comynge vnto you, I shall come wyth the abundaunce of the blessynge of the Gospell of Christe. I praye you therfore brethren thorowe oure LORDE Iesus Christe, and thorowe the loue of the holy goost, that ye helpe me in prayers for me vnto God, that I maye be delyuered of the vnfaythfull, that are in Iewrye, and that the offeryng of my wyldynge seruyce maye become acceptable

sed sicut scriptum est: Quibus non est annunciatum de eo, uidebunt: & qui non audierunt de eo, intelligent: Propter quod & impediebar plurimum uenire ad uos, & prohibitus fum usq; adhuc. Nunc uero ulterius locum non habens in his regionibus, cupiditatem autem habens ueniendi ad uos ex multis iam præcedentibus annis, cum in Hispaniam proficisci cœpero, spero quod præteriens uideam uos, & a uobis deducar illuc, si uobis primum ex parte fruitus fuero. Nunc igitur proficiscor in Hierusalem, ministrare sanctis. Probauerunt enim Macedonia & Achaia collationem aliquam facere in pauperes sanctos, qui sunt in Hierusalem. Placuit enim eis, & debitores sunt eorum. Nam si spiritualium eorum participes facti sunt Gentiles, debent & in carnalibus ministrare illis. Hoc igitur cum cōsummauero, & assignauero eis fructum hunc, per uos proficiscar in Hispaniam. Scio autem quoniam ueniens ad uos, in abundantia benedictionis euangelii Christi ueniam. Obsecro ergo uos fratres per Dominum nostrum IESVM Christum, & per charitatem sancti spiritus, ut adiuuetis me in orationibus pro me ad Deum, ut liberer ab infidelibus qui sunt in Iudæa, & obsequii mei oblatio

acceptā

accepta fiat in Hierusalē sāctis: ut ueniam ad uos in gaudio per uoluntatem dei, ut refrigerer uobiscum. Deus autem pacis sit cū omnibus uobis. Amen.

table vnto the sayntes in Jerusalem: that wyth ioye I maye come vnto you, by the wyll of God, that I maye be refreshed wyth you. The God ✱ of peace be wyth you all. Amen. ✱ 1.Cor.14.c

CAPVT XVI.

COmmendo autē uobis Phœbē sororē nostrā, quæ est in ministerio ecclesiæ, quę est Cenchreis, ut eā suscipiatis in domino, digne sanctis: & assistatis ei in quocūq; negocio uestri indiguerit. Etenim ipsa quoq; astitit multis, & mihi ipsi. Salutate Priscam & Aquilā adiutores meos in Christo IESV, (qui pro anima mea suas seruices suppoſuerūt, quibus non solus ego gratias ago, sed & cunctæ ecclesiæ gentium) & domesticam ecclesiam eorū. Salutate Epænetū dilectū mihi, qui est primitiuus ecclesię Asiæ in Christo IESV. Salutate Mariā, quæ multum laborauit in nobis. Salutate Andronicum & Iuniam cognatos meos & cōcaptiuos meos, qui sunt nobiles in Apostolis, qui & ante me fuerunt in Christo. Salutate Ampliatum dilectissimum mihi in domino. Salutate Vrbanum adiutorem nostrum in Christo IESV, & Stachyn dilectū meum. Salutate Appellem probum in Christo. Salutate eos qui sunt ex Aristoboli domo. Salutate Herodionem cognatum meū. Salutate eos qui sunt ex Narcisci domo, qui sunt in domino. Salutate Tryphęnam & Triphosam, qui

I Cōmende vnto you Phebe A oure syster wyche is a minister of the congregacion that is at Cenchrea, that ye receaue her in the LORDE, as it becommeth sayntes: and that ye do assyste her in what so euer busynesse she shall nede you: for she also hath holpen many, and myselfe. Salute ✱ Priſca and Aquila my helpers in Christe Jesu, (wyche haue layde downe theyr neckes for my lyfe, vnto whom not I only do geue thākes, but all the congregacions of the heythen also,) and theyr housholde congregacion. Grete Epenetus beloued vnto me, wyche is the fyrstlynge in Christe Jesu of the congregacion of Asia. Grete Mary that hathe laboured muche amonge vs. Grete Andronicus and Junia my cosyns and fellowpryſoners, wyche are renowmed amōge the Apostles, which were also before me in Christe. Salute Ampliatus my mooſt beloued in the LORDE. Salute Urbane oure helper in Christe Jesu, and Stachys my beloued. Salute Apelles the approued in Christe. Salute them that be of Aristobolus housholde. Grete Herodiō my cosin. Grete them that be of Narcissus housholde, wyche are in the LORDE. Salute Tryphena and Tryphosa, Ee.iii. which

Actu.18.a. 1.Thes.4.c

whych laboure in the LORDE. Salute Perside ꝓ mooste beloued, whych hath laboured muche in the LORD. Salute Rufus ꝓ chosen in ꝓ LORD, and hys mother and myne. Grete Asyncritus, Phlegon, Hermes, Patrobas, Herman, and the brethren that are wyth them. Grete Philologus, and Julia, Nereus and hys syster, & Olimpias, and all the sayntes that
2. Cor. 13. c are wyth them. * Salute eche other wyth a holy kysse. All the congre-
Colla. 2. b gacions of Christe grete you. * But
Tit. 3. b I beseke you brethren that ye marke them that make diuisions and offences, beside the doctrine that ye haue learned, and auoyde them. For suche serue not Christe oure LORDE, but
Philip. 3. b * their belye: and by swete wordes and blessynges they myscary the hartes of the innocent. For youre obedience is publyshed in euery place. I re-
C ioyce therfore of you. * But I wyll
Math. 10. b haue you to be wyse in the good thynge, and symple in the euell. And the God of peace treade Satan quyckely vnder youre fete. The grace of our LORDE Jesus Christ
Act. 13. a be wyth you. * Timotheus my hel-
Philip. 2. b per saluteth you, and ‡ Lucius, and
‡ Act. 13. a * Jason, and ‡ Sosipater my cosins.
* Act. 17. a I Tertius that haue wrytten thys
‡ Act. 20. a epystle in the LORDE, salute you.
1. Cor. 1. b * Caius myne ooste and [the ooste] of all the congregacion saluteth you. Erastus the treasurer of the cytie, and Quartus a brother grete you. The grace of oure LORDE Jesus Christe be wyth you all. Amen.

To hym that is able to stablyshe you accordynge to my Gospell and the

qui laborant in domino. Salutate Persidem charissimã, quę multum laborauit in domino. Salutate Rufum electũ in domino, & matrem eius & meam. Salutate Asyncritum, Phlegontem, Hermen, Patrobam, Herman, & qui cũ eis sunt fratres. Salutate Philologum, & Iuliam, Nereum, & sororem eius, & Olympiadem, & omnes qui cũm eis sunt sanctos. Salutate inuicem in oscu-lo sancto. Salutant uos ões ecclesiæ Christi. Rogo autem uos fratres, ut obseruetis eos qui dissensiones & offendicula prætet doctrinam quã uos didicistis faciunt, & declinate ab illis. Huiusmodi enim Christo domino nostro non seruiunt, sed suo uentri & per dulces sermones & benedictiones seducunt corda innocẽtium. Vestra em̃ obediẽtia in õni loco diuulgata est. Gaudeo igitur in uobis. Sed uolo uos sapientes esse in bono, & simplices in malo. Deus aũt pacis conterat satanã sub pedibus uestris uelociter. Gratia dñi nostri Iesu Christi uobiscũ. Salutat uos Timotheus adiutor meus, & Lucius, & Iasõ, & Sosipater cognati mei. Saluto uos ego Tertius qui scripsi epistolam in dño. Salutat uos Caius hospes meus, & uniuersæ ecclesiæ. Salutat uos Erastus arcarius ciuitatis, & Quartus frater. Gratia dñi nostri Iesu Christi cũ õnibus uobis. Amen. Ei aũt qui potẽs est uos cõfirmare iuxta euangelium meum &

prædi-

predicationem IESV Christi, secundum reuelationē misterii, temporibus æternis taciti quod nunc patefactum est per scripturas prophetarum, secundum præceptum æterni Dei, ad obeditionem fidei in cunctis gentibus cogniti, soli sapienti Deo per IESVM Christum, cui honor & gloria in secula seculorū. Amen.

the preachynge of Jesus Christe, after the reuelacion of the mysterye kepte secrete for euerlastynge tymes, the whyche is nowe opened by the scriptures of the prophetes, after the eternall Gods commaundement, to the obeynge of fayth, knowen in all nacions, vnto *the only wyse God the rowe Jesus Christe, vnto whome be honoure and glory for euer. Amen. Rom.16.b

¶ Finis epistolæ Pauli Apostoli ad Rhomanos.

☞ The ende of the Epistle of Paule the Apostle to the Romaynes.

EPISTOla Pauli Apostoli ad Corinthios prima.

The fyrst Epistle of the Apostle Paule to the Corinthians.

CAPVT PRIMVM.

The fyrst Chapter.

PAulus uocatus Apostolus IESV Christi per uoluntatem dei, & Sosthenes frater, ecclesiæ dei quæ est Corinthi, sanctificatis in Christo IESV uocatis sanctis, cum omnibus qui inuocant nomen dñi nostri IESV Christi in omni loco ipsorū & nostro, gratia uobis & pax a Deo patre nro, & dño IESV Christo. Gratias ago deo meo semper pro uobis, in gratia dei quæ data est uobis in Christo IESV q in ōnibus diuites facti estis in illo, in omni uerbo, & in omni

PAule called an Apostle of Jesus Christ by the wyll of God, and brother *Sosthenes, vnto the congregacio that is at Corinthus, *beynge sanctifyed in Christe Jesu, called sayntes, wyth all them that call vpon the name of oure LORDE Jesus Christe in euery place of theyr and oures, *grace be vnto you and peace from God our father, and the LORDE Jesus Christe. †I thanke my God alwaye for you, for ye grace of God that is geuen you in Christe Jesu, that in all thynges ye are made ryche in hym, in euery worde and in A Act.18.b Joh.17.c Heb.9.c 1.Cor.1.c

euery knowlege, as the wytnesse of Christe is stablysshed in you: so that nothynge do wante vnto you in ony grace, waytynge for the appearynge of oure LORDE Jesus Christe, the whych also shal stablysshe you wythout faute vntyll the ende, in the daye of the commynge of oure
Num.23.c LORDE Jesus Christe. ℣ * God
2.Cor.10.b is faythfull, by whome ye are called
1.Tessa.5.c vnto the fellowshyppe of hys sonne
℟ Jesus Christe oure LORDE. ℣ But
I beseche you brethren by the name of
Rom.12.c oure LORDE Jesus Christe, * that
ye all speake one thynge, and that
ther be in you no diuisions: but be ye
perfecte in one meanynge and in
one sentence. For it is shewed me
of you my brethren by them that are
of Chloes [housholde,] that ther
are stryfes amonge you. ℣ But of thys
I speake, that euery one of you sayeth: I truely ame of Paule, and I
Actu.18.c of * Apollo, but I of Cephas, but I
1.Cor.3.a and.16.b of Christe. Is Christe diuided? Was Paule crucifyed for you? or were ye baptysed in the name of Paule? I thanke my God that I
haue baptysed none of you, saue
Actu.18.a * Crispus and ‡ Gatus, lest ony mā
‡ Rō.16.c saye, ye were baptysed in my name.
I haue baptysed also the house of
1.Cor.16.c * Stephana. Els wote I not whether I haue baptysed onye other of
you. For Christe sente me not to
baptyse, but to preache, not in the
wysedome of wordes, that the crosse
℣ of Christe be not made voyde. For
the worde of the crosse truelye, vnto
them that perysshe it is foolysshnesse:
Rom.1.b * but vnto vs that are saued, that is
vnto

omni scientia, sicut testimonium Christi confirmatum est in uobis, ita ut nihil uobis desit in ulla gratia, expectantibus reuelationē domini nostri IESV Christi, qui & confirmabit uos usq; in finē sine crimine, in die aduentus domini nostri IESV Christi. Fidelis deus per quem uocati estis in societatem filii eius IESV Christi domini nostri. Obsecro autem uos fratres per nomen domini nostri IESV Christi, ut idipsum dicatis omnes, & non sint in uobis schismata: sitis autem perfecti in eodē sensu, & in eadem sententia. Significatum est enim mihi de uobis fratres, ab iis qui sunt Chloes, quia contentiones sunt inter uos. Hoc autē dico, quod unusquisq; uestrū dicit: Ego quidem sum Pauli, ego autē Apollo, ego uero Cephæ, ego autem Christi. Diuisus est Christus? Nūquid Paulus crucifixus est pro uobis, aut in nomine Pauli baptizati estis? Gratias ago deo meo, quod neminem uestrum baptizaui, nisi Crispum & Gaium, ne quis dicat quod in nomine meo baptizati estis. Baptizaui autem & Stephanæ domū. Cæterum nescio si quem alium uestrum baptizauerim. Non enim misit me Christus baptizare, sed euangelizare, non in sapientia uerbi ut non euacuetur crux Christi. Verbum enim crucis pereuntibus quidem stultitia est: iis autē qui salui fiunt, id est,

nobis

nobis, dei uirtus est. Scriptum est enim: Perdam sapientiam sapientium, & prudentiam prudentium reprobabo. Vbi sapiens? ubi scriba? ubi inquisitor huius seculi? Nonne stultam fecit deus sapientiam huius mundi? Nam quia in dei sapientia non cognouit mundus per sapientiam deum, placuit deo per stultitiam prædicationis saluos facere credentes. Quoniam & Iudæi signa petunt, & Græci sapientiam quærunt, nos autem prædicamus Christum crucifixum: Iudæis quidem scandalum, Gentibus autem stultitiam: Ipsis autem uocatis Iudæis, atque Græcis Christum Dei uirtutem, & Dei sapientiam. Quia quod stultum est Dei, sapientius est hominibus, & quod infirmum est Dei, fortius est hominibus. Videte enim uocationem uestram fratres, quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles: sed quę stulta sunt mundi elegit Deus, ut confundat sapientes: & infirma mundi elegit Deus, ut cõfundat fortia: & ignobilia mundi & contemptibilia elegit Deus, & ea quæ non sunt, ut ea quæ sunt destrueret, ut non glorietur omnis caro in conspectu eius. Ex ipso autem uos estis in Christo IESV, qui factus est nobis sapientia, & iustitia, & sanctificatio, & re-

vnto vs, it is the power of God. For it is wrytten: * I will destroye the wysedom of the wyse, and the vnderstandynge of the prudente shall I refuse. * Where is the wyse? where is the scribe? where is the disputer of thys worlde? hath not God made the wysedome of thys worlde foolyshe? For because the worlde by wysedome dyd not know God in the wysedõ of God, it hath pleased God to saue the beleuynge by the foolyshnesse of the preachynge. * For the Iewes also requyre tokens, and the Grekes seke wysedom, but we preach Christ the crucifyed: vnto the Iewes truely an offendicle, but vnto the hyp then a foolyshnesse. But vnto the called Iewes and Grekes Christe the power of God, and * the wysedome of God. For what foolysh is of God is wyser than men: and that weake is of God, is stronger than men. For se brethren loke vpon youre callynge, for * not many wyse after the flesshe, not many myghty, not many noble: but the thynges of the worlde that are foolyshe, hath God chosen, that he maye confounde the wyse: and the weake thynges of the worlde hath God chosen, that he maye confounde the stronge: and the vyle and despysed thynges of the worlde hath God chosen, * and those thynges that are not [worth,] that he shulde destroye those thynges that are [worth,] that all flesshe reioyce not in hys syghte. Of the same ye are in Christe Jesu, whyche is become vnto vs * wysedome, ‡ and ryghteousnesse, and * halowynge, and.

Esay. 29. a
Esay. 33. c
Matth 12. d
Luce. 11. c
Joha. 2. c
and. 6. d
Collos. 2. a
D
Joh. 7. a
Oseæ. 2. d
Ephes. 1. c
‡ Iere. 23. b
* Joh. 7. c.

and redempcion, that (as it is wrytten:) * he that reioyceth, let hym reioyce in the LORDE.

Esay. 65. c
Jere. 9. d
2. Cor. 10. a

The. ii. Chapter.

A

ANd whan I was come vnto you brethrē, I came not shewynge you the wytnesse of Christ in ꝑ heyght of wordes or wysedome. For I haue not iudged me to knowe oughte among you, saue Jesus Christ, and the same crucifyed. I also was wyth you in weakenesse, and feare, and greate

1. Thes. 1. a

tremblynge, * and my word and my preachynge was not in persuadynge wordes of mans wysedome: but in declarynge of spirite and power, that youre fayth be not in the wysedome of men, but in ꝑ power of God. And we speake wysedome amonge them that are perfecte: but not the wysedome of thys worlde, nor of ꝑ rulers

a Esay. 15. c

of thys world, wheych * go to nought: but we speake the wysedome of God in mystery, wheych is hyd, the wheyche God hath predestinate vnto oure prayse before the worlde, the wheyche

Math. 11. e
Joh. 15. c and. 16. a
Actu. 13. c

* none of the rulers of thys worlde hath knowen. * For yf they had knowen it, they shulde neuer haue crucifyed the LORDE of glorye. But

Esay. 64. a

as it is wrytten: That * the eye hath not sene, nor the eare hath herde, nor yet is gone vp into ꝑ harte of man, what thynges god hath prepared vnto them that loue hym. But vnto vs

B

hath God shewed it by hys spirite:

Exp. 7. d
Eccli. 36. c
Rom. 8. b

* For the spirite searcheth al thynges, euen the depenesses of God also. For who is he of men that knoweth what belonge vnto man, saue ꝑ spirite of

& redemptio, ut (quemadmodū scriptum est:) Qui gloriatur, in domino glorietur.

CAPVT II.

ET cum uenissem ad uos fratres, ueni non in sublimitate sermonis aut sapientiæ, annuncians uobis testimoniū Christi. Non enim iudicaui me scire aliquid inter uos, nisi IESVM Christum, & hunc crucifixum. Et ego in infirmitate, & timore, & tremore multo fui apud uos, & sermo meus & prædicatio mea non in persuasibilibus humanæ sapientiæ uerbis: sed in ostensione spiritus & uirtutis, ut fides uestra non sit in sapientia hominum, sed in uirtute dei. Sapientiam autem loquimur inter perfectos: sapientiam uero non huius seculi, neque principum huius seculi, qui destruuntur: sed loquimur dei sapientiam in mysterio, quæ abscondita est, quam prædestinauit deus ante secula in gloriam nostram, quam nemo principum huius seculi cognouit. Si enim cognouissent, nunquam dominum gloriæ crucifixissent. Sed sicut scriptum est: Quod oculus non uidit, nec auris audiuit, nec in cor hominis ascendit, quæ præparauit deus iis qui diligunt illum. Nobis autem reuelauit Deus per spiritum suum: spiritus enim omnia scrutatur, etiam profunda Dei. Quis enim hominū scit quæ sunt hominis, nisi spiritus

homi-

hominis, qui in ipso est? Ita & quæ dei sunt nemo cognouit, nisi spiritus dei. Nos autē non spiritum huius mundi accepimus, sed spiritum qui ex deo est, ut sciamus quæ a deo donata sunt nobis: quæ & loquimur, non in doctis humanæ sapiētiæ uerbis, sed in doctrina spiritus, spiritualibus spiritualia comparantes, Animalis autē homo non percipit ea quæ sunt spiritus dei, stultitia enim est illi, & nō potest intelligere: quia spiritualiter examinatur. Spiritualis autē iudicat omnia, & ipse a nemine iudicatur. Sicut scriptum est: Quis enim cognouit sensum Domini? aut quis instruxit eum? Nos autem sensum Christi habemus.

of man, that is in hym? Euen so also what thynges belōge vnto God hath no man knowē, saue þ spryte of God. But we haue not receaued the spryte of thys worlde, but the spryte that is of God, that we may knowe what thynges are geuen vs of God: the whyche thynges also we speake, not in connynge wordes of mans wysedome, but in the doctrine of þ spryte, cōparyng spirituall thynges to spirituall. The naturall man perceaueth not those thynges that belonge to the spryte of God, for it is foolyshnesse vnto hym, and he can not vnderstāde it: for it is examined spiritually. *But the spirituall iudgeth all thynges, and hymselfe is iudged of nomā. As it is wrytten: *For who hath knowen the mynde of the LORDE? or who hath instructe hym? But we haue the mynde of Christe. Pro.29.a Sap.9.b Esa.40.b Rom.11.b

CAPVT III.

The.iii. Chapter.

ET ego fratres non potui uobis loqui quasi spiritualibus, sed quasi carnalibus. Tanquā paruulis in Christo lac uobis potum dedi, non escam: nondum em̄ poteratis, sed nec nunc quidem potestis: adhuc enim carnales estis. Cum enim sit inter uos zelus & contentio, nonne carnales estis, & secundum hominem ambulatis? Cū enim quis dicat: Ego quidē sum Pauli, alius autē: Ego Apollo, nonne homines estis? Quid igitur est Apollo? Quid uero Paulus? Ministri eius cui credidistis, & unicuique sicut Dñs dedit. Ego plantaui, Apollo rigauit, sed Deus incremētum dedit. Itaque, neque qui

AND I brethren coulde not speake vnto you as vnto spirituall, but as carnall. *I gaue you mylcheto dryncke as vnto babes i Christ, not meate: for ye could not yet, nother truly can ye nowe: for ye are yet carnall. *Seynge ther is amonge you enuyenge & stryfe, are ye not carnall, and walke after man? For whan ony man sayeth: I truely am of Paule, but another: I am of *Appollo, ar not ye mē? What is Apollo therfore? But what is Paule? Hys mynysters whom ye haue beleued, and vnto euerye one as God hath geuen. I haue planted, Apollo hath watered, *but god hath geuen the increace. Therfore, nother he. 1.Cor.3.a Heb.5.c Gala.5.a Actu 18.c 1.Cor.1.b and.16.b Iohā.6.g Actu.2.c

he that planteth is ought, nor he that watereth, but God that geueth the increace. And he that planteth, and he that watereth are one. But euery one shall receaue hys owne reward, accordynge to hys worke.

For we are Gods helpers, ye are Gods husbãdry, + ye are Gods buyldynge. Accordynge to the grace of God that is geuen me, haue I lyke a wyse buylder layde a foundacion, but another buildeth vpon it. But let euery one beware howe he do buylde vpon it. * For noman can laye another fundamente than it that is layd, whyche is Christe Jesus. But yf ony man buylde vpon thys fundamente golde, syluer, precious stones, woode, hey, stuble, euery mans worke shall be manyfest. * For the daye of the LORDE shall declare it, for it shall be disclosed in fyre, and euery mans worke what it be shall * the fyre declare. Yf ony mans worke þ he hathe buylded vpon it, do abyde, he shall receaue rewarde: Yf ony mans worke shall burne, he shall suffre harme, but he shalbe safe: neuerthelesse so, as thorowe fyre. + * Knowe ye not that ye are the temple of God, & the spyrete of God dwelleth in you? But yf ony do defyle the tẽple of God, God shall destroye the same. For þ tẽple of God is holy, whyche ye be. * Let noman mysdeary hymselfe. Yf ony mã amõge you semeth to be wyse, let hym become a foole in thys worlde, that he maye be wyse. For * the wysedome of thys worlde is foolyshnesse wyth God. For it is wrytten: * I wyl take the wyse in theyr sutteltye. And agayne

qui plantet est aliquid, neque qui rigat, sed qui incrementum dat Deus. Qui autem plantat, & qui rigat unum sunt. Vnusquisq; autem propriam mercedem accipiet secundum suum laborem. Dei enim sumus adiutores, Dei agricultura estis, Dei ædificatio estis. Secũdum gratiam dei quæ data est mihi, ut sapiens architectus fundamentum posui, alius autem superædificat. Vnusquisque autem uideat quomodo superædificet. Fundamentum enim aliud nemo potest ponere, prꝛeter id quod positũ est, quod est Christus IESVS. Si quis autem superædificat super fundamentum hoc aurum, argentum, lapides pꝛecioſos, ligna, fœnũ, stipulam, unuſcuiuſq; opus manifestum erit. Dies enim domini declarabit: quia in igne reuelabitur, & uniuſcuiuſque opus quale sit, ignis probabit. Si cuius opus manserit quod superædificauit, mercedem accipiet: si cuius opus arserit, detrimentum patietur: ipse autem saluus erit, sic tamen, quasi per ignem. Nescitis quia templũ dei estis, & spiritus dei habitat in uobis? Si qs aũt tẽplũ dei uiolauerit, disperdet illũ deus. Tẽplũ em̃ dei sanctũ est, qđ estis uos. Nemo seipsũ seducat. Si qs uidetur inter uos sapiẽs esse, in hoc seculo stultus fiat, ut sit sapiens. Sapientia em̃ huius mundi, stultitia est apud deũ. Scriptũ est em̃: Comprehẽdam sapiẽtes in astutia eorũ. Et

iterum

terum: Dominus nouit cogitationes sapientium, quoniam uanæ sunt. Nemo itaque glorietur in hominibus. Omnia enim uestra sunt, siue Paulus, siue Apollo, siue Cephas, siue mundus, siue uita, siue mors, siue præsentia, siue futura. Omnia enim uestra sunt, uos autem Christi, Christus autem Dei.

CAPVT IIII.

Sic nos existimet homo, ut ministros Christi, & dispensatores mysteriorum Dei. Hic iam queritur inter dispensatores, ut fidelis quis inueniatur. Mihi autem pro minimo est, ut a uobis iudicer, aut ab humano die: sed neque meipsum iudico. Nihil enim mihi conscius sū, sed nō in hoc iustificatus sum. Qui autem iudicat me, Dominus est. Itaque nolite ante tempus iudicare, quoadusque ueniat Dominus, qui & illuminabit abscondita tenebrarum, & manifestabit consilia cordium: tunc laus erit unicuique a Deo. Hæc autem fratres transfigurau ut in me, & Apollo propter uos, ut in nobis discatis, ne supra quam scriptum est unus aduersus alterū infletur pro alio. Quis enim te discernit? Quid autē habes, quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis? Iam saturati estis, iam diuites facti estis, sine nobis regnatis, & utinā regne-

gayne. *The LORDE knoweth the thoughtes of the wyse, that they are vayne. Let noman therfore reioyce in men. ffor all thynges are yours, whether it be Paule, whether it be Apollo, whether it be Cephas, whether it be the worlde, whether it be lyfe whether it be death, whether they be thynges present, or thynges to come, All thynges truely are yours, but ye are Christes, and Christ Gods. Psal.93.d.

The.iiii.Chapter.

LEt man so esteme vs, as *ministers of Christ, and disposers of the *secretes of God. Here is it nowe requyred amonge the disposers that ony be fonde *faythfull. But I coūte it for the leest thyng that I be iudged of you or of mans daye: but nother do I iudge myselfe. ffor I knowe myselfe gylty of nothynge, *but in that am I not iustifyed. He that iudgeth me, it is the LORD. Iudge not therfore before the tyme, vntyll ꝑ LORD come, whyche also shall lyghten the hyd thynges of darcknesse, and shall make manifest the counsels of ꝑ hartes: & thā shall euery one haue prayse of God. But these thynges brethren haue I described in me & Apollo for your sakes, that by vs ye may learne that aboue it ꝑ is wrytte, one be not puft vp agaynst another for another man. ffor who sundereth the? *But what hast thou ꝑ thou hast not receaued? And yf thou haste receaued it, what doest thou boaste as though ꝑ haddeste not receaued it? Nowe be ye satisfyed, nowe be ye made ryche, ye raygne wythout vs, and wolde God ye dyd A 1.Cor.6.a. Deut.29.b. Jere.23.c. Luce.12.c. 1.Pet.4.b. Job.9.g.c. B Jacob.1.a.

ye dyd raygne, that we also myghte raygne wyth you. For I suppose that God hath declared vs the laste Apostles, * as appoynted to death: because we are become a gasynge stocke vnto the worlde, and angels, and men. We fooles for Christes sake, but ye wyse in Christe: We weake, but ye stronge: Ye of reputacion, but we of no reputacio. Vntyll thys houre we both honger, and thyrste, & are naked, and are buffeted, & are vnstable, and * laboure worckynge wyth oure handes: we are cursed, ‡ and blesse: we are persecuted, and suffre: we are euell spoken of, and we praye: we are become as the outswyppynges of thys worlde, euery mans ofscourynge hetherto. I do not wryte thys that I may shame you, but I admonyshe you as my moost beloued chyldren. For thoughe ye haue ten thousande of maysters in Christe, yet not many fathers. For I haue * begotten you in Christe Jesu by the Gospell. I praye you therfore, be ye * followers of me, as I also ame of Christe. Therfore haue I sent Timothe vnto you, whych is my moost beloued sonne, and faythfull in the LORDE, whyche shall put you in remembraunce of my wayes that are in Christe Jesu, as I teache euerywhere in euery congregacion. Some are puffe vp, as though I be not comynge vnto you. But I wyll come vnto you shortlye, * yf God wyll, and wyl know not the worde of them that are puft vp, but the power. For the kyngdom of God is not in word, but in power. What wyll ye? shall I come vnto you wyth a rod, or wyth

Psal. 43. c. Roma. 8. e. 1. Cor. 12. a and. 10. e 2. Cor. 11. b Gala. 4. b Jacob. 1. b 1. Cor. 11. a Philip. 3. c Psa. 10. d Jere. 10. d Jacob. 4. b

regnetis, ut & nos uobiscum regnemus. Puto enim quod Deus nos Apostolos nouissimos ostendit tãquã morti destinatos, quia spectaculũ facti sumus mundo, & angelis, & hominibus. Nos stulti propter Christũ, uos autẽ prudentes in Christo: nos infirmi, uos autẽ fortes: uos nobiles, nos autẽ ignobiles. Vsq; in hanc horã & esurimus, & sitimus, & nudi sumus, & colaphiscẽdimur, & instabiles sumus, & laboramus operãtes manibus nostris: maledicimur, & benedicimus: persequutionem patimur, & sustinemus: blasphemamur, & obsecramus: tanquã purgamenta huius mundi facti sumus, omniũ peripsema usque adhuc. Non ut confundam uos hæc scribo, sed ut filios meos charissimos moneo. Nam si decẽ milia pædagogorum habeatis in Christo, sed non multos patres. Nã in Christo IESV per euãgelium ego uos genui. Rogo ergo uos, imitatores mei estote sicut & ego Christi. Ideo misi ad uos Timotheum, qui est filius meus charissimus, & fidelis in Domino, qui uos commonefaciet uias meas, quæ sũt in Christo Iesu, sicut ubiq; in omni ecclesia doceo. Tanquã nõ uẽturus sim ad uos, sic inflati sũt qdã. Veniã aũt ad uos cito, si dñs uoluerit, & cognoscã nõ sermonẽ eorũ qui inflati sũt, sed uirtutẽ. Non em̃ in sermone est regnũ dei, sed in uirtute. Quid uultis? In uirga ueniã ad uos, an in

charitate & ſpũ mánſuetudinis/

CAPVT V.

OMnino auditur inter uos fornicatio, & talis fornicatio, qualis nec inter Gentes, ita ut uxorem patris ſui aliquis habeat. Et uos inflati eſtis, & non magis luctum habuiſtis, ut tollatur de medio ueſtrum qui hoc opus fecit. Ego quidem abſens corpore, preſens autem ſpiritu, iam iudicaui ut preſens eum qui ſic operatus eſt, in nomine Domini noſtri IESV Chriſti, congregatis uobis & meo ſpiritu, cum uirtute Domini noſtri IESV, tradere huiuſmodi hominem ſatanæ, in interitum carnis, ut ſpiritus ſaluus ſit in die Dñi noſtri IESV Chriſti. Non eſt bona gloriatio ueſtra. Neſcitis quia modicũ fermentum totam maſſam corrumpit? Expurgate uetus fermentũ, ut ſitis noua conſperſio, ſicut eſtis azymi. Etenim paſcha noſtrũ immolatus eſt Chriſtus. Itaque epulemur, non in fermento ueteri, neq; in fermẽto malitiæ & nequitiæ, ſed in azymis ſyncerita-tis & ueritatis. Scripſi uobis i epiſtola ne cõmiſceamini fornicariis: nõ utiq; fornicariis huius mũdi, aut auaris, aut rapacibus, aut idolis ſeruiẽtibus: alioquin debueratis de hoc mũdo exiſſe. Nũc aũt ſcripſi uobis, nõ cõmiſceri. Si is q frater noiatur inter uos, eſt fornicator, aut auarus, aut idolis ſeruiẽs, aut maledicus, aut ebrioſus, aut rapax, cũ eiuſmodi nec

The.v.Chapter.

THer is wholy herde amõg A
pou a foꝛnicatiõ, & a ſuch
foꝛnication, as is not a- Leui.18.b
mong the heythẽ, ſo * that
one haue hys fathers wyfe. And ye
be puffe vp, and haue not rather had
ſoꝛowe, that he were takẽ awaye frõ
the myddeſt of pou that hath done ỳ
dede. * I truely beyng abſent in body, Colo.2.a.
but preſent in ſpꝛete, haue iudged al-
readyp as preſente, pou beynge gathe-
red & my ſpꝛete, wyth ỳ powers of our
LORDE Jeſus Chriſte, * to betake Eſaech.18.b
him that hath ſo done vnto Satanas 1.Tim.1.c
to the deſtruccion of the fleſhe, that ỳ
ſpꝛete maye be ſafe in the daye of our
LORDE Jeſus Chriſt. Your reioy-
cyng is not good. * Knowe ye not that Gala.5.a.
a lytle leuen ſowꝛeth ỳ wholelompe
of dowe? + Pourge oute the olde le-
uen, that ye maye be a newe dowe, as
ye be vnleuended bꝛeade. ffoꝛ Chriſte B
our Eaſter * lambe is offered. Let vs Exo.12.a. Joban.1.f.
therfoꝛe ‡ be mery not in the olde le- ‡ Exo.12.a
uen, noꝛ in ỳ leuẽ of malicioufneſſe &
wyckednefſe, but in the vnleuended
bꝛeades of ſincereneſſe & truth. ⊦ I Eccli.19.a
wꝛote vnto pou in a letter: * that ye
ſhulde not medle wyth the whoꝛemõ-
gers, truelye not the whoꝛemongers
of thys woꝛlde, oꝛ couetous, oꝛ extoꝛ-
cioners, oꝛ ſeruers of Idols, oꝛ els
ought ye to haue gone oute of thys 1.Tel.3.a
woꝛlde. * But nowe haue I wꝛytte
vnto pou, not to medle. Yf he that is
called a bꝛother amõg pou is a whoꝛe
monger, oꝛ couetous, oꝛ a woꝛſhyp-
per of Idols, oꝛ a rayler, oꝛ a dꝛon- Jere.16.a.
harde, oꝛ an extoꝛcioner, * to ſuch one Dani.2.b.

to.

to take no meate. For what is it vnto me to iudge of them that are wyth out? Do not ye iudge of them that ar wythin? For them that are wythout
Deut.13.a shall God iudge. * Haue awaye the euell from amonge yourselues.

The.vi. Chapter.

A DArre ony of you haupnge a busynesse agaynste another be iudged before the wycked, and not before the sayntes? * Knowe ye not
Math.11.D and.19.D that the sayntes shal geue iudgemēt of this worlde? And yf the worlde shalbe iudged of you, are ye vnworthy that ye iudge the leest matters? Know ye not that we shal iudge the angels? how much
Deut.15.a. more worldly matters? * Yf we shall haue therfore worldly iudgementes, the more vyler that are in the cōgregacion, these ordyne to iudge. I saye it to youre shame. Is ther no wyse man atall among you that be able to iudge betwene hys brother? But the brother stryueth wyth the brother in iudgement, and that before the vnbeleuyng. Nowe truely is ther wholy a
B faute among you, that ye haue iudgementes amonge you. * Why do not
Math.5.a. ye rather suffre wronge? Why do not ye rather suffre gyle? But ye do wrōg and begyle, and that vnto the brethren. Knowe ye not that the wycked shall not possesse the kyngedome of
Gala.5.c God? Erre not. * Nother the whoremongers, nor the worshyppers of
Ephe.5.a. Apoc.22.c Idols, nor the aduouterous, nor the weaklynges, nor the abusers of them selues wyth mankynde, nor theues, nor the couetous, nor the dronkardes, nor the cursed speakers, nor the

nec cibum sumere. Quid enim mihi de his qui foris sunt iudicare? Nonne de iis qui intus sunt uos iudicatis? Nam eos qui foris sunt, Deus iudicabit. Auferte malum ex uobis ipsis.

CAPVT VI.

AVdet aliquis uestrum habens negocium aduersus alterum, iudicari apud iniquos, & nō apud sanctos? An nescitis quoniā sancti de hoc mūdo iudicabunt? Et si in uobis iudicabitur mundus, indigni estis qui de minimis iudicetis? Nescitis quoniā angelos iudicabimus? Quāto magis secularia? Secularia igitur iudicia si habueritis, cōtēptibiles qui sunt in ecclesia, illos constituite ad iudicādū. Ad uerecundiā uestram dico. Sic nō est inter uos sapiēs quisquā, qui possit iudicare inter fratrē suum? Sed frater cum fratre iudicio contendit, & hoc apud infideles. Iam quidem omnino delictū est in uobis, q̄ iudicia habetis inter uos. Quare non potius iniuriam accipitis? Quare non magis fraudem patimini? Sed uos iniurium facitis & fraudatis, & hoc fratribus. An nescitis quia iniqui regnum Dei non possidebunt? Nolite errare. Neque fornicarii, neque idolis seruientes, neq; adulteri, neque molles, neque masculorum concubitores, neque fures, neque auari, neque ebriosi, neq; maledici, neq;

rapa-

rapaces regnum Dei possidebunt? Et hæc quidem fuistis, sed abluti estis, sed sanctificati estis, sed iustificati estis in nomine Domini nostri IESV Christi, & in spiritu Dei nostri. Omnia mihi licent, sed non omnia expediunt. Omnia mihi licent, sed ego sub nullius redigar potestate. Esca uentri, & uenter escis: Deus autem & hunc & has destruet. Corpus autem non fornicationi, sed Domino, & Dominus corpori. Deus uero & Dominum suscitauit, & nos suscitabit per uirtutem suam. Nescitis quoniam corpora uestra membra sunt Christi? Tollens ergo membra Christi, faciam membra meretricis? Absit. An nescitis quoniam qui adhæret meretrici, unum corpus efficitur? Erunt enim (inquit) duo in carne una. Qui autem adhæret Domino, unus spiritus est. Fugite fornicationem. Omne enim peccatum quodcunque fecerit homo, extra corpus est: qui autem fornicatur, in corpus suum peccat. An nescitis quoniam membra uestra templum sunt spiritus sancti, qui in uobis est, quem habetis a Deo, & non estis uestri? Empti enim estis precio magno. Glorificate & portate Deum in corpore uestro.

CA-

the extorcioners shal possesse the kyngedome of God. And these thynges truely haue ye bene, but ye are washen, but ye are sanctifyed, but ye are iustifyed in the name of oure LORDE Jesus Christe, and in the spyrete of oure God. All thynges are leafull vnto me, * but all thynges are not expedient. All thynges are leafull vnto me, but I wyll be broughte vnder nomans power. The meate vnto the belly, and the belly for meates: but God shall destroye bothe thys and those. But the bodye not vnto fornicacion, but vnto the LORDE? and the LORDE vnto the bodye. But * God hath both rayſed the LORDE by hys power, and shall ryse vs also. † Knowe ye not that youre bodyes are members of Christe? Shall I than take ynge awaye the members of Christ make them the members of an harlotte? That be farre. Ether knowe ye not that he that cleueth vnto an harlotte, becommeth one bodye? For they * (sayeth he) shalbe two in one flesbe. But he that cleueth vnto the LORDE, is one spyrete. Flye ye for fornicacion. For all synne what soeuer a man doth, is wythout the bodye: but he that commytteth whoredome, synneth in hys bodye. * Or knowe ye not that youre membres are the temple of the holy goost, that is in you, whome ye haue of God, and ye are not youre owne? * For ye are boughte wyth a greate pryce. Glorifye and beare God in youre bodye. †

L
Gen.11.17.b
1.Cor.10.c
Rom.1.b
Gen.1.b.
1.Cor.3.b
1.Cor.6.c
1.Cor.7.c
1.Pet.1.c

The.vii.Chapter. ✣

A BVt of thoſe thynges, wher of ye wrote vnto me: It is good vnto a man not to touche a woman. But becauſe of fornicacion lette euery one haue hys wyfe, & lette euery one haue hyr husbande. And let the man rendre vnto the wyfe that due is, lykewyſe alſo the wyfe vnto the man. The woman hath not power of hyr body, but the man: and lykewyſe alſo hath not the man power of hys body but the woman. * Wythdrawe not yourſelues from eche other, wythout happely it be by conſente for a tyme, that ye maye geue you to prayer: and returne agayne to the ſame, leſte Satan tempte you for your incontinency. ✣ But thys I ſaye accordynge to fauoure, not after a cõmaundement. * For I wolde haue you all to be as myſelfe: but euery one hath his owne gift of God, ỹ one truly thus, ỹ other ſo. But I ſaye vnto the not maryed & wedowes, it is good vnto thẽ yf they ſhall ſo abyde, as I alſo. * Yf ſo be they do not abſteyne themſelues, let them mary: for it is better to mary, than to burne. But vnto them that are ioyned in maryage commaunde not: I, but the LORDE, * the womã not to go awaye from the man. Yf ſhe go awaye, to abyde vnmaryed, or to be reconcyled vnto hyr husbande. And lette not the man leaue hys wyfe. As for vnto the reſte ſaye I, not the LORDE: Yf ony brother haue an vnfaythfull wyfe, and the ſame agreeth to dwell wyth hym, let hym not leaue the ſame.

Tob 6. D and. 8. a Ioel. 2. f

Actu. 26. e

1. Tim. 5. b.

Math. 5. D and. 19. a

CAPVT VII.

DE quibus autem ſcripſiſtis mihi: Bonum eſt homini mulierem non tangere. Propter fornicationem autem unuſquiſque ſuam uxorem habeat, & unaquæque ſuum uirum habeat. Vxori uir debitum reddat, ſimiliter autem & uxor uiro. Mulier ſui corporis poteſtatem nõ habet, ſed uir. Similiter autem & uir ſui corporis poteſtatem non habet, ſed mulier. Nolite fraudare inuicem, niſi forte ex conſenſu ad tempus, ut uacetis orationi: & iterum reuertimini in idipſum, ne tentet uos ſatanas propter incontinentiam ueſtram. Hoc autem dico ſecundum indulgentiam, nõ ſecundum imperium. Volo autem omnes uos eſſe ſicut me ipſum: ſed unuſquiſque proprium donum habet ex Deo, alius quidem ſic, alius uero ſic. Dico autem non nuptis & uiduis: bonum eſt illis, ſi ſic permanſerint, ſicut & ego. Quod ſi non continent ſe, nubant: melius eſt enim nubere, quam uri. Iis autem qui matrimonio iuncti ſunt, precipio non ego, ſed Dominus, uxorem a uiro nõ diſcedere. Quod ſi diſceſſerit, manere innuptam, aut uiro ſuo reconciliari. Et uir uxorem non dimittat. Nam cæteris ego dico, non Dñs: Si quis frater uxorem habet infidelẽ, & hæc conſentit habitare cum illo, nõ dimittat illã.

And

Et ſi

Et si qua mulier habet uirum infidelem, & hic consentit habitare cum illa, non dimittat uirum: sanctificatus est enim uir infidelis per mulierem fidelem, & sanctificata est mulier infidelis per uirum fidelem, alioqui filii uestri immundi essent, nunc autem sancti sunt. Quod si infidelis discedit, discedat: non enim seruituti subiectus est frater aut soror in huiusmodi. In pace autem uocauit nos Deus: Vnde enim scis mulier, si uirum saluum facies? Aut unde scis uir, si mulierem saluam facies? nisi unicuique sicut diuisit Dominus. Vnumquemque sicut uocauit Deus, ita ambulet, & sic in omnibus ecclesiis doceo. Circumcisus aliquis uocatus est? non adducat præputium. In præputio aliquis uocatus est? non circuncidatur. Circumcisio nihil est, & præputium nihil est, sed obseruatio mandatorũ Dei. Vnusquisque in qua uocatione uocatus est, in ea permaneat. Seruus uocatus es? non sit tibi curæ, sed & si potes fieri liber, magis utere. Qui enim in Domino uocatus est seruus, libertus est Domini. Similiter qui liber uocatus est, seruus est Christi. Precio empti estis, nolite fieri serui hominum. Vnusquisque etgo in quo uocatus est fratres, in hoc maneat apud Deũ.

And yf ony woma haue an vnfaythfull man, and the same consenteth to dwell wyth her, let her not leaue the man: for the vnfaythfull man is sanctifyed thorowe the faythfull woman, and the vnfaythfull woman is sanctifyed thorowe the faythfull man, or els were youre chyldren vnclene, but nowe they are holy. Yf the vnfaythfull goeth awaye, let hym go awaye: for a brother or syster is not bounde in such cases. But God hath called vs in peace. * For whence knoweste thou o woman, whether thou shalt saue the man? Or whence knoweste thou o man, whether thou shalte saue the woman? saue as the LORDE hath distributed vnto euery man. As * God hath called euery man, so let hym walke, and so I teache in all congregacions. Is ony mã called a circumcised? let hym not bringe the foreskynne vpon hym. Is ony man called in the foreskynne? let hym not be circumcised. The circumcision is nothynge, and the foreskynne is nothynge, but the keepynge of the commaundementes of God. + Let euery man in what callynge he is called, continue in the same. * Arte thou called a seruaunt? care not: but and yf thou mayest be free, vse it rather. For who so is called a seruaunte in the LORDE, he is a free man of the LORDE. Lykewyse he that is called beyng free, is the seruãt of Christe. * Ye are boughte wyth a deare pryce, become not the seruauntes of men. Euery one therfore brethren where in he is called, let hym abyde in the same wyth God. +

1. Pet. 3. a

Ephe. 4. a

1. Cor. 7. a

1. Cor. 6. c
1. Pet. 1. c

But of the virgines I haue no commaundemente of the LORDE, neuertheleſſe I geue counſell, as hauynge obtayned mercye of the LORDE, that I be faythfull. I ſuppoſe it to be good for the preſente neceſſite, for it is good for a man ſo to be. Arte thou bounde to a wyfe? ſeke not lowſynge. Arte thou lowſe from a wyfe? ſeke not a wyfe. But yf thou take a wyfe, thou haſte not ſynned. And yf a virgyne mary, ſhe hath not ſynned: Neuertheleſſe ſuche ſhall haue trouble of the
D fleſhe. But I fauoure you. Thys
Pſal. 89. a. I ſaye therfore brethren, * the tyme
2. Petr. 3. a is ſhorte. It remayneth, that they alſo that haue wyues, be as not hauynge: and they that wepe, as not weppynge: and they that reioyce, as not reioycynge: and they that bye, as not poſſeſſynge: and they that vſe thys worlde, as thoughe they
Eſay. 40. a vſed it not: for *the faſhyon of thys
1. Joh. 2. c worlde paſſeth awaye. ‡ But
‡ Mat. 6. c I wolde haue you to be wythoute
Luce. 12. c carefulneſſe. * He that is wythoute
2. Tim. 3. a. a wyfe, is carefull for the thynges that be the LORDES, howe he maye pleaſe God. But he that is wyth a wyfe, is carefull of the thynges that be of the worlde, howe he maye pleaſe hys wyfe, and is diuided. And a woman that is vnmaryed and a virgine, careth for ꝑ thynges that are the LORDES, that ſhe be holye bothe bodye and ſpyrete. But ſhe that is maryed, careth for the thynges that be of the worlde, howe
E ſhe maye pleaſe hyr huſbande. Moreouer thys I ſaye to youre profyte,

not

De uirginibus autem præceptum Domini non habeo, conſilium autem do, tanquam miſericordiam conſequutus a Domino, ut ſim fidelis. Exiſtimo enim hoc bonum eſſe, propter inſtantem neceſſitatem, quoniam bonum eſt homini ſic eſſe. Alligatus es uxori? noli quærere ſolutionem. Solutus es ab uxore? noli quærere uxorem. Si autem acceperis uxorem, non peccaſti. Et ſi nupſerit uirgo, non peccauit: tribulationem tamen carnis habebunt huiuſmodi. Ego autem uobis parco. Hoc itaque dico fratres: tempus breue eſt. Reliquum eſt, ut & qui habent uxores, tanquam non habentes ſint: & qui flent, tanquam non flentes: & qui gaudent, tanquam non gaudentes: & qui emunt, tanquam non poſſidentes: & qui utuntur hoc mundo, tanquam non utantur: præterit enim figura huius mundi. Volo autem uos ſine ſollicitudine eſſe. Qui ſine uxore eſt, ſollicitus eſt quæ Domini ſunt, quomodo placeat Deo. Qui autem cum uxore eſt, ſollicitus eſt quæ ſunt mundi, quomodo placeat uxori, & diuiſus eſt. Et mulier innupta & uirgo, cogitat quę Domini ſunt, ut ſit ſancta, & corpore, & ſpiritu. Quæ autem nupta eſt cogitat quæ ſunt mundi, quomodo placeat uiro. Porro hoc ad utilitatem ueſtram dico,

non

non ut laqueum uobis iniiciam: sed ad id quod honestum est, & quod facultatem præbeat sine impedimento Dominum obsecrandi. Si quis autem turpem se uideri existimat, super uirgine sua, quod sit superadulta, & ita oportet fieri: quod uult faciat, nō peccat, si nubat. Nam qui statuit in corde suo firmus, non habens necessitatem, potestatem autem habens suæ uoluntatis, & hoc iudicauit in corde suo, seruare uirginem suam, bene facit. Igitur & qui matrimonio iungit uirginē suam, bene facit: & qui non iungit, melius facit. Mulier alligata est legi, quanto tempore uir eius uiuit: quod si dormierit uir eius, libera est, cui autem uult nubat, tantum in Domino. Beatior autem erit, si sic permānserit, secundum meum consiliū. Puto autem quod & ego spiritū Dei habeam.

not that I shuld caste a snare on you, but because of it that is honeste, and that maye geue a lyberte to praye the LORDE wythout impedimente. But yf ony man thynke hym to be estymed blameable for his virgin, because that she is ouergrowen, and it muste so be done: let hym do what he wyll, he synneth not, yf he mary her. For he that beynge sure in hys harte hath so purposed, haupnge no nede, but haupnge power of hys wyll, and haue determyned that in hys harte [namely] to kepe hys virgin, he doth well. Therfore both he that coupleth hys virgyne in maryage, doth well: and he that ioyneth her not, doth better. * The woman is bounde to the lawe as long as hyr husband liueth, Yf so be that hyr husbande do slepe, she is fre, let her marye whome she wyll, onely in the LORDE. But she shalbe more happye after my counsell, yf she shal continue so. I suppose that I haue the spirete of God also. Rom.7.a

CAPVT VIII.

The.viii. Chapter.

DE iis autem quę idolis immolantur, scimus q̄ omnes scientiam habemus. Sciētia inflat, charitas uero ædificat. Si quis autem se existimat scire aliquid, nondum cognouit quemadmodum oporteat eum scire. Si quis autem diligit Deum, hic cognitus est ab eo. De escis autē quæ idolis immolantur, scimus quia nihil est idolum in mundo, & q̄ nullus est Deus, nisi unus. Nam & si sunt qui iudicātur dii, siue in cœlo, siue in terra (siquidē sunt dii

BVt of those thynges that are * offred vp vnto Idols, ‡ we knowe þ we all haue knowlege. Knowlege puffeth vp, but loue edifyeth. But he þ thynketh hym to know ought, he hath not yet knowē howe it behoueth hym to knowe. But he that loueth God, the same is knowen of hym. And as for þ meates that be offered vp vnto Idols, we know that * the Idoll is no thynge in þ worlde, * and that ther is no God saue one. For though ther be that are estymed Gods, ether in heauen, * or in earth, (for ther are many Gods, Actu. 15.b ‡ 1.Co.14.b 1.Cor.10.c Deut.4.c and.6.b Esa.44.b Psal.13.a

gods, and many lordes,) yet haue we
Ephe. 4. a but *one God the father, ‡ of whom
‡ Rom. 11. d are all thynges, and we in hym: and
one LORDE Jesus Christ, by whome
are all thynges, and we thorowe
B hym. But ther is not knowlege in
1. Cor. 10. b euery one. For some for *the consci-
ence of an Idoll hetherto eate it as a
thynge offered vnto an Idoll, and
theyr cõscience where as it is weake,
is defyled. But meate doth not fur-
ther vs vnto God. For nother shall
we haue abundaunce, yf we eate: no-
ther shall we wante, yf we eate not.
But beware leste happelye thys
youre lyberte become a stomblynge
blocke vnto the weake. For yf some
man shall se hym that hath know-
lege, syt eatyng of ỹ Idols [meate,]
shall not hys conscience whan it is
weake, be stablysshed to eate Idols
offerynges? and the weake bro-
ther for whome Christe dyed shall
perysshe by thy conscience. But ye
so synnynge agaynste the brethren,
and smytynge theyr weake consci-
ces, ye synne agaynst Christ. Wher-
Rom. 14. c fore, *yf meate offende my brother,
I wyll neuer eate flesshe, leste I of-
fende my brother.

The. ix. Chapter.

A M *not I free? Am not I
Actu. 9. a an Apostle? ‡ haue not I
‡ 1. Cor. 11. b sene Jesus Christe oure
LORDE? Are not ye my
worke man shippe in the LORDE? And
though I am not an Apostle vnto o-
ther, yet am I vnto you: for ye are the
seale of myne Apostleshyp in ỹ LOR
DE. My defence by them that are
at me, is thys: haue not we power
to

dii multi, & domini multi,) nobis
tamen unus Deus pater, ex quo
omnia, & nos in illum: & unus
Dominus IESVS Christus, per
quem omnia, & nos per ipsum.
Sed non in omnibus est sciẽtia.
Quidã aũt cũ conscientia usque
nunc idoli, quasi idolothytum
manducant, & conscientia ipso-
rũ cũ sit infirma, polluitur. Esca
aũt nos non cõmendat Deo. Ne
que enim si manducauerimus,
abundabimus: neq; si non man-
ducauerimus, deficiemus. Vide-
te aũt ne forte hæc licentia uĩa
offẽdiculũ fiat infirmis. Si enim
quis uiderit eũ qui habet scien-
tiã in idolo recũbẽtẽ, nonne cõ-
scientia eius cũ sit infirma, ædifi-
cabitur ad mãducãdũ idolothy-
ta? et peribit infirmus in tua cõ-
sciẽtia frater, propter quẽ Chri-
stus mortuus est. Sic aũt peccan
tes in fratres, & percutiẽtes con
scientiã eorũ infirmã, in Christũ
peccatis. Quapropter si esca scã
dalizat fratrẽ meum, non mãdu-
cabo carnem in æternum, ne
fratrem meum scandalizem.

CAPVT IX.

NOn sum liber? Nõ sum
Apostolus? Nonne
Christum IESVM Do
minũ nostrũ uidi? Non
ne opus meũ uos estis in Domi-
no? Et si alijs non sum Apostolus, sed tamen uobis sum: nam si
gnaculum Apostolatus mei uos
estis in Dño. Mea defẽsio apud
eos qui me interrogant hæc est:
Nũquid nõ habemus potestatẽ

man

manducandi & bibendi? Nunquid non habemus potestatem mulierem sororem circunducendi, sicut & ceteri Apostoli & fratres Domini, & Cephas? Aut ego solus & Barnabas, non habemus potestatem hoc operandi? Quis militat suis stipendiis unquam? Quis plantat uineam, & de fructu eius non edit? Quis pascit gregem, & de lacte gregis non manducat? Nunquid secundum hominem hæc dico? An & lex hæc non dicit? Scriptum est enim in lege Mosi: Non alligabis os boui trituranti. Nunquid de bobus cura est Deo? An propter nos utique hoc dicit? Nam propter nos scripta sunt, quoniam debet in spe qui arat, arare: & qui triturat, in spe fructus percipiendi. Si nos uobis spiritualia seminauimus, magnum est si carnalia uestra metamus? Si alii potestatis uestræ participes sunt, quare non potius nos? Sed non usi sumus hac potestate, sed omnia sustinemus, ne quod offendiculũ demus euangelio Christi. Nescitis quoniam qui in sacrario operantur, quæ de sacrario sunt, edunt: & qui altario deseruiunt, cum altario participant? Ita & Dominus ordinauit iis qui euangelium annunciant, de euangelio uiuere. Ego autem nullo horum usus sum. Non autem scripsi hæc, ut ita fiant in me. Bonum est enim mihi magis mori, quã ut gloriam meam quis

to eate and drynke? Haue we not power to leade aboute a woma ✱ syster, as also the other Apostles & brethren of the LORDE, and Cephas? Or haue I onely and Barnabas not power to do that? Who doth euer warrefare vpon hys owne wages? Who doth plante a vyne, and eateth not of hys frute? Who fedeth a flock and eateth not of the mylke of the flocke? Saye I these thynges after man? Sayeth not the lawe these thynges also? For it is wrytten in Moses lawe: ✱ Thou shalt not mosell the mouth vnto the oxe, treadynge out the corne. Doth God care for the oxen? Doth he not verely saye it for oure sakes? For they are wrytten for oure sakes, because þ he that careth, muste eare vpon hope: & he that treadeth out the corne, vpon hope to optayne frute. ✱ Yf we haue sowē vnto you spirituall thynges, is it a greate thynge, yf we do reape youre carnall thynges? Yf other are partakers of youre power, why not rather we? ✱ But we haue not vsed thys power, but we suffre all thynges, leste we geue ony hynderaunce vnto the Gospell of Christ. Know ye not that they that serue in the temple, eate of the thynges that are of the temple? and they that serue the altare, are partakers of the altare? ✱ Euen so hath þ LORDE ordyned vnto them þ serue the Gospell, to lyue of the Gospell. ✱ But I haue vsed none of these thynges. Neuertheles se I haue not wrytten these thynges that they be so done in me: for it is rather better for me to dye, than that ony man shulde

1. Cor. 9. a
Mat. 8. b
Luc. 4. b
Deu. 25. a
1. Tim. 5. c
Rom. 15. b
Gala. 6. a
2. Cor. 11. a
Mat. 10. a
Act. 20. c
1. Tessa. 2. b
2. Tessa. 3. a

made my vnrecoyerynge voyde. ffor though I shall preache, it is no prayse to me: for nede lyeth vpō me. ffor wo vnto me, yf I shall not preache. ffor yf I do it wyllynge, I haue rewarde: but yf [I do it] agaynst my wyll, the disposynge is committed vnto me. What is than my rewarde? [namely,] That I preachynge the Gospell, do vtter the Gospell freely, that I do not mysuse my power in the Gospell. * ffor whan I was fre from all thynges, I haue made me the seruaunte of all, that I myght wynne the more. * And I am become vnto the Iewes as a Iewe, that I myght wynne the Iewes: Vnto them that are vnder the lawe, as though I were vnder the lawe, (whan yet I was not vnder the law,) that I myght wynne them that were vnder the lawe:

* Vnto the that were wythout law, as thoughe I were wythout lawe, (whā yet I was not wythout ꝑ lawe of God, but was in Christes lawe,) that I myght wynne them that were wythout lawe. I am become weake vnto the weake, that I myght wynne the weake. * I am become of al fashions vnto euery one, ꝑ I myght saue all mē. But I do all thynges because of the Gospell, that I maye be partaker of it. + Knowe ye not ꝑ they that runne in a course, they truelye do all runne, but one receaueth ꝑ rewarde? Runne ye so, that ye maye optayne. But euerye one that proueth maystry, abstaynyth from all thynges: and they truelye, that they maye receaue a corruptible crowne, but we * an vncorrupted. I therfore do runne.

Act 11. 22. c

Acts 16. a. 18. b 21. c and. 24. b

D

Gala. 2. a 7

1 Cor. 10. b

2 Tim. 4. b
1 Pet. 5. a

quis euacuet. Nam & si euangelizauero, non est mihi gloria: necessitas enim mihi incumbit. Væ enim mihi si non euangelizauero. Si enim uolens hoc ago, mercedem habeo: si autem inuitus, dispensatio mihi credita est. Quæ est ergo merces mea? Vt euangelium prædicans, sine sumptu ponam euangelium, ut non abutar potestate mea in euangelio. Nam cum liber essem ex omnibus, omnium me seruum feci, ut plures lucrifacerem. Et factus sum Iudæis tanquam Iudæus, ut Iudæos lucraret: iis qui sub lege sunt, quasi sub lege essem (cum ipse non essem sub lege,) ut eos qui sub lege erant, lucrifacerem: iis qui sine lege erant, tanquam sine lege essem, (cum sine lege Dei non essem, sed in lege essem Christi) ut lucrifacerem eos qui sine lege erant. Factus sum infirmis, infirmus, ut infirmos lucrifacerem. Omnibus omnia factus sum, ut omnes facerem saluos. Omnia autem facio propter euangelium, ut particeps eius efficiar. Nescitis quod ii qui in stadio currunt, omnes quidem currunt, sed unus accipit brauium? Sic currite, ut comprehendatis. Omnis autem qui in agone contendit, ab omnibus se abstinet: & illi quidem ut corruptibilem coronam accipiant, nos autem incorruptam. Ego igitur sic cur-

sic curro, nõ quasi in incertũ: sic pugno, nõ quasi aerẽ uerberans: sed castigo corpus meũ, & in seruitutẽ redigo, ne cũ aliis prædicauerim, ipse reprobus efficiar.

CAPVT X.

NOlo enim uos ignorare fratres, quoniã patres nostri omnes sub nube fuerũt, & omnes mare transierunt, & õnes in Mose baptizati sũt in nube & in mari, & omnes eandem escam spiritualem manducauerunt, & omnes eundem potum spiritualem biberunt, (bibebant autẽ de spirituali consequente eos petra, petra autem erat Christus.) Sed non in pluribus eorum benepla citum est Deo, nã prostrati sunt in deserto. Hæc autem in figura facta sunt nostri, ut non simus concupiscentes malorum, sicut & illi concupierunt. Neque idololatræ efficiamini, sicut quidã ex ipsis, quemadmodum scriptum est: Sedit populus manducare & bibere, & surrexerunt ludere. Neq; fornicemur, sicut quidam ex ipsis fornicati sunt, & ceciderũt una die uiginti tria milia. Neque tentemus Christum, sicut quidam eorum tentauerunt, & a serpentibus perierunt. Neq; murmuraueritis, sicut quidã eorũ murmurauerũt, & perierũt ab exterminatore. Hęc autẽ oia in figura cõtingebãt illis, scripta sunt autẽ ad correptionẽ nostrã, in quos fines seculorũ deuenerũt. Itaq; qui se existimat stare

runne so, not as at an vncertayne thynge: I fyght so, not as beatynge the ayre: but I chastyse my body, and brynge it in subiection, leste whan I haue preached vnto other, I myselfe become a castawaye. ¶

The. x. Chapter. ✣

BRethren, I wolde not you to be ignorant, * that our fathers were all vnder a cloude, * and they all passed thorow the see, and they all were baptysed by Moses in the cloude & in the see, and they all * dyd eate one spirituall meate, & they all * dyd drynke of one spirituall drynke: (but they dranke of the spirituall * rocke followyng them, & the rocke was Christ.) ¶ But in many of them had God no pleasure, * for they were ouerthrowē in the deserte. But these thynges happened in a figure vnto vs, that ¶ we shulde not be lustynge of euell thynges, as they also lusted. Nother become ye worshyppers of Idols, as some of them, as it is wrytten: * The people dyd sytte downe to eate and to drynke; and rose vp to playe. Nother let vs cõmytte whoredom, * as some of them cõmytted whoredome, & there fell on one daye thre & twentye thousande. Nother let vs tempte Christe, * as some of them tempted, and perysshed of the serpentes. Nother do ye murmure, * as some of them dyd murmure, and perysshed of the destroyer. But all these happened vnto thē in a figure, but they are wrytten for our warnynge, vpon whome the endes of the worlde are come. Therfore let him þ supposeth hym to stande.

A
Exod. 13. b
Exod. 14. c
Exod. 16. c
Exod. 17. b
Num. 20. a
Ebreth. 16. c
Num. 14. e
Exod. 32. b
Num. 25. c
Psa. 105. a
Num. 21. a
Num. 11. a
B

ſtande, beware leſt he fall. Let no tẽptacion take holde vpon you, ſaue it that followeth the nature of man.
1. Cor. 10. a
1. Theſſ. 3. c
‡ 1. pet. 1. b
* But God is faythful, ‡ whych ſhal not ſuffre you to be tempted aboue it that ye be able, but ſhall euen wyth ỹ temptacion make a waye to come forth, that ye maye ſuffre it. † Wherfore my moſt beloued vnto me, flye from the worſhyppynge of Idols. I ſpeake as vnto wyſe men, iudge ye youre ſelues what I ſaye. The cuppe of thankeſgeuynge the whyche we bleſſe, is it not the communicacion of the bloude of Chriſte? And ỹ bread that we breake, is it not ỹ partakynge of the body of the LORDE? For we many are one breade and one bodye: all we truely take parte of one breade
¶ and of one cuppe. Beholde Iſraell after the fleſhe: Are not they that eate the ſacrifices partakers of the altare?
4. Cor. 8.
What than? * Do I ſaye that the thing offred vp vnto Idols be ought? or that the Idoll be ought? But what the heythen offre, they offre it vnto deuels, and not vnto God. † But I wyl not haue you to becom partakers of deuels. Ye cã not drynke the cuppe of the LORDE, and the cuppe of the deuels: ye can not be partakers of the table of the LORDE, & of the table of deuels. Or wyl we prouoke ỹ LORD? Are we ſtronger thã he? * All thynges are leafull vnto me,
Leuit. 17. d
1. Cor. 6. c
but all thynges are not expedient: all thynges are leafull vnto me, but all
2. Cor. 13. a
thynges edifye not. * Let noman ſeke that his is, but ỹ is another mãs. Eat all thynge that is ſolde in the ſhambles, aſkynge nothynge becauſe of the con-

ſtare, uideat ne cadat. Tẽtatio uos nõ apprehendat, niſi humana. Fidelis autem Deus eſt, qui non patietur uos tentari ſupra id quod poteſtis, ſed faciet etiam cum tentatione prouentum, ut poſſitis ſuſtinere. Propter quod chariſſimi mihi, fugite ab idolorum cultura. Vt prudentibus loquor, uoſipſi iudicate quid dico. Calix benedictionis cui benedicimus, nonne cõmunicatio ſanguinis Chriſti eſt? Et panis quem frangimus, nonne participatio corporis Dñi eſt? Quoniam unus panis & unum corpus multi ſumus: omnes quidem de uno pane, & de uno calice participamus. Videte Iſrael ſecundum carnem: Nonne qui edũt hoſtias participes ſunt altaris? Quid ergo? Dico quod idolis immolatum ſit aliquid? aut quod idolum ſit aliquid? Sed quod quæ immolant Gentes, dæmoniis immolant & non Deo, Nolo autem uos ſocios fieri dæmoniorum. Non poteſtis calicem Domini bibere, & calicem dæmoniorum: non poteſtis mensæ Domini participes eſſe, & mensæ dæmoniorum. An æmulamur Dominum? Nunquid fortiores illo ſumus? Omnia mihi licent, ſed non omnia expediunt: omnia mihi licent, ſed non omnia ædificant. Nemo quod ſuum eſt quærat, ſed quod alterius. Omne quod in macello uænit manducate, nihil interrogantes propter conſciẽ-

tiam

tiam. Domini est terra, & plenitudo eius. Si quis uocat uos infidelium ad cœnam, & uultis ire, omne quod uobis apponitur, manducate, nihil interrogantes propter conscientiã. Si quis autem dixerit: Hoc immolatum est idolis, nolite manducare propter illum qui indicauit, & propter conscientiam: conscientiam autem dico, non tuam, sed alterius. Vt quid enim libertas mea iudicatur ab aliena conscientia? Si ego cum gratia participo, quid blasphemor pro eo quod gratias ago? Siue ergo manducatis, siue bibitis, uel aliud quid facitis, omnia in gloriam Dei facite. Sine offensione estote Iudæis, & Gentibus, & ecclesiæ Dei, sicut & ego per omnia omnibus placeo, non quærens quod mihi utile est, sed quod multis, ut salui fiant.

CAPVT XI.

IMitatores mei estote, sicut & ego Christi. Laudo aũt uos fratres, quod per omnia mei memores estis, & sicut tradidi uobis præcepta mea tenetis. Volo autẽ uos scire quod omnis uiri caput Christus est, caput autem mulieris, uir: caput uero Christi, Deus. Omnis uir orans aut prophetans uelato capite, deturpat caput suum. Omnis autem mulier orans, aut prophetans nõ uelato capite, deturpat caput suum: unum enim est, ac

conscience. * The LORDES is the earth & hys fulnesse. Yf ony of ỹ infydels bydde you to supper, & ye wyll go, all that is set afore you, eate of it, axynge nothynge, because of the conscience. But yf ony man shall saye: That is offered vp vnto Idols, eate ye it not, for cause of him ỹ hath shewedit, & because of cõscience: but I speake of * the cõscience, not thyne, but of the other. Ffor what is my lyberte iudged of another mans conscience? * Yf I take parte wyth thankes, why am I euell spoke of for that wherfore I geue thankes? Therfore, * whether ye eate, whether ye drynke, or do ought els, do all thynges to the glory of God. Be wythout offendicle vnto the Iewes and Gentyles, & the congregacion of God: * Euen as I also please all men in all thynges, not sekyng it that is profytable vnto me, but that [is profytable] vnto many, that they maye be saued.

Psal. 23. D

1. Cor. 8. b

1. Tim. 4. g

Collos. 3. b

1. Cor. 9. b

The. xi. Chapter.

BE * ye my followers, as I also am of Christe. And I prayse you brethren, that in all thynges ye remembre me, and kepe my commaundementes, as I haue delyuered them vnto you. But I wyll haue you to knowe that euery mans heade is Christe, and * the heade of the womã is the man: but the heade of Christe is God. Euery man prayeng or prophecyenge, the heade beynge couered, doth shame hys heade. But euery woman prayenge or prophecyeng, the heade not beynge couered, shameth hyr heade: for it is all one as though

A

1. Cor. 4. g

Ephe. 5. a

though she were shauen. For yf the woman is not couered, let hyr heere
Deut. 22.a be cut of. * But yf it is vncomly for
1.Cor.14.b a woman to haue the heere cut of, or
to be shauen, let her couer hyr heade.
The man truely ought not to couer
1.Pet.4.c hys heade, *for he is the ymage and
glory of God, but the woman is the
Gen.2.b glory of the man. * For the man is
not of the woman, but the woman of
the man. For the man was not crea-
ted for the woman, but the woman
B for the man. And therfore ought the
woman to haue a couerynge vppon
hyr heade, and because of the angels.
Neuerthelesse, nother is the mã wyth
out the woman, nor the womã wyth
out the man in the LORDE. For
as the woman is of the man, euen so
also the man by the woman: but all
thynges of God. Iudge ye youre sel-
ues. Becommeth it a womã to prayе
God not beynge couered? Doth not
verye nature teache you, that a man
truely yf he let hys heere growe, it is
a shame vnto hym: but yf a woman
let hyr heere growe, it is a prayse vn-
to her? for the heeres be geuẽ her for a
1.Tim.2.c couerynge. * But yf ony semeth to be
contencious, we haue not suche co-
stume, nother the congregacion of
God. But thys I commaunde not
praysynge, that ye come together not
for better, but for worse. For fyrste I
heare that as ye come together into
the congregacion that ther are diui-
Mat.18.a sions, and I beleue it partely. * For
1.Joh.2.c ther must also be sectes, that they
that are proued, maye become mani-
C fest amonge you. When ye therfore
come together, it is not nowe to eate
the

si decaluetur. Nam si non uelatur mulier, tondeatur. Si uero turpe est mulieri tonderi aut decaluari, uelet caput suum. Vir quidem non debet uelare caput suum, quoniam imago & gloria Dei est: mulier autem gloria uiri est. Non enim uir ex muliere est, sed mulier ex uiro. Etenim non est creatus uir propter mulierem, sed mulier propter uirum. Ideo debet mulier uelamen habere supra caput suum, & propter angelos. Verumtamen, neque uir sine muliere, neque mulier sine uiro in Domino. Nam sicut mulier de uiro, ita & uir per mulierem. Omnia autẽ ex Deo. Vosipsi iudicate. Decet mulierem non uelatam orare Deum? Nec ipsa natura docet uos, quod uir quidem si comam nutriat, ignominia est illi: mulier uero si comam nutriat, gloria est illi? quoniam capilli pro uelamine ei dati sunt. Si quis autem uidetur contentiosus esse, nos talem consuetudinem non habemus, neque ecclesia Dei. Hoc autem præcipio non laudans, quod non in melius, sed in deterius conuenitis. Primum quidem conuenientibus uobis in ecclesiam, audio scissuras esse inter uos, & ex parte credo. Nã oportet & hæreses esse, ut & qui probati sunt, manifesti fiant in uobis. Conuenientibus ergo uobis in unum, iam non est

Domi-

dominicam cœnam mãducare. Vnusquisq; enim suã cœnã præsumit ad manducandũ, et alius quidem esurit, alius autem ebrius est. Nunquid domos non habetis ad manducandum & bibendum? Aut ecclesiam Dei contẽnitis, & confunditis eos qui non habent? Quid dicam uobis? Laudo uos? In hoc non laudo. Ego enim accepi a Domino quod & tradidi uobis, quoniã Dominus IESVS in qua nocte tradebatur accepit panem, & gratias agens, fregit, & dixit: Accipite, & mãducate, hoc est corpus meum quod pro uobis tradetur: hoc facite in meam commemorationem. Similiter & calicem postquam cœnauit, dicens: Hic calix nouum testamentum est in meo sanguine, hoc facite, quotiescunq; bibetis in meam commemorationem. Quotiescunq; enim mauducabitis panẽ hunc, & calicem bibetis, mortem Domini annunciabitis donec ueniat. Itaq; quicunq; manducauerit panem, & biberit calicẽ Domini indigne, reus erit corporis & sanguinis Domini. Probet autẽ seipsum homo, & sic de pane illo edat, & de calice illo bibat. Qui enim mãducat & bibit indigne, iudicium sibi manducat & bibit, non diiudicans corpus Domini. Ideo inter uos multi infirmi & imbecilles, & dormiunt multi. Quod si nosmetipsos diiudicaremus, non utique diiudicaremur. Dum iudicamur aũt,

a do.

the LORDES supper. For euery one taketh his owne supper afore hym to eate, and the one truely hath honger, but the other is dronke. Haue ye not houses to eate and drynke in? Or despyse ye the congregatiõ of God, and shame thẽ that haue not? What shall I say vnto you? Shall I prayse you? In thys do I not prayse you. + For I haue receaued of the LORDE that, whych I haue also delyuered vnto you, ✱ that the LORDE Jesus in what nyght he was betrayed, he toke the bread, & geuyng thankes, he brake it, & sayd: Take ye, and eate, thys is my body, ✱ that shalbe delyuered for you: do thys in the remembraunce of me. Lykewyse also the cuppe after that he had supped, sayeng: Thys cuppe is the new testamẽt in my bloude, thys do as ofte as ye shall drynke it in my remembraunce. For as oft as ye shall eate thys breade, & drynke of the cuppe, ✱ ye shal shew the death of the LORD, ‡ vntyll he come. Therfore who so euer shall eate the breade and drynke the cuppe of the LORDE vnworthely, he shalbe gylty of the body and bloude of the LORDE. ✱ But let a man examine hymselfe, and let hym so eate of that breade, and drynke of that cuppe. For he that eateth and drynketh it vnworthely, eateth and drynketh iudgemente vnto hymselfe, makynge no difference of the bodye of the LORDE. + Therfore arether many weake and febie amonge you, and manye do slepe. ✱ Yf we dyd examine ourselues, verely we shulde not be iudged. But whan we are iudged,

Matth. 26. c
Marc. 14. c
Luce. 22. b.
Exod. 24. a.
1. Cor. 5. b.
Eccli. 18. c.

we

we are chastened of the LORDE,
1.Joha.2.c that we be not * damned wyth thys worlde. Therfore my brethren, whā ye come together to eate, tary one for another. Yf ony man doth honger, let hym eate at home, that ye come not together vnto iudgement. But as for other thynges shall I set in order whan I shall come.

The. xii. Chapter.

A BUt I wyl not haue you to be ignorāunte brethren of the spirituall thynges.
+ Ye know that whan ye were Gentyles, ye [were] goynge to domme Idols, after as ye were led.
Mar.9.b Therfore do I shewe you, * that no man speakynge by the spryte of God, doth defye Jesus. And noman can saye the LORDE Jesus, saue by the
1.Cor.12.a holy goost. * Ther are verely diuersities of gyftes, but one spryte. And ther are diuersities of offyces, but one LORDE. And ther are diuersities of operacions,
Joh.5.b * but one God, that worketh all thynges in all. * Vnto euery mā is declarynge of ỹ spryte geuen to profyte: vnto the one truely is geuen by the spryte the vtteraunce of wysedome: and vnto another, after the same spryte [is geuen] the vtteraunce of knowlege: vnto another, sayth in ỹ same spryte: vnto another, the grace of healynges in the same spryte: vnto another, the workynge of miracles: vnto another, prophecy: vnto another, * discernynge of spryte: vnto another, the diuersities of tunges: vnto another, interpretacion of speches. But all these doth the one and same spryte worke, diuidyng vnto

a domino corripimur, ut non cum hoc mundo damnemur. Itaque fratres mei cum conuenitis ad manducandum, inuicem expectate. Si quis esurit, domi manducet, ut non in iudicium conueniatis, Cætera autem cum uenero disponam.

CAPVT XII.

DE spiritualibus autem nolo uos ignorare fratres. Scitis autē quoniam cum Gentes essetis, ad simulachra muta prout ducebamini euntes. Ideo notum uobis facio, quod nemo in spiritu Dei loquens, dicit anathema IESV. Et nemo potest dicere Dominus IESVS, nisi in spiritu sancto. Diuisiones uero gratiarum sunt, idem autem spiritus. Et diuisiones ministrationum sunt, idem autem Dominus. Et diuisiones operationum sunt, idem uero Deus, qui operatur omnia in omnibus. Vnicuique autem datur manifestatio spiritus, ad utilitatem: Alii quidem, per spiritum datur sermo sapientiæ: alii autem, sermo scientiæ, secundum eundem spiritum: alteri, fides in eodem spiritu: alii, gratia sanitatū in uno spiritu: alii, operatio uirtutum: alii, prophetia: alii, discretio spirituum: alii, genera linguarum: alii, interpretatio sermonum. Hæc autem omnia operatur unus atque idem spiritus, diuidens singulis

gulis prout uult. Sicut enī corpus unū est, & mēbra habet multa, ōnia aūt mēbra corporis cū sint multa, unū tamē corpus sunt: ita & Christus. Etenim in uno spiritu ōnes nos in unū corpus baptizati sumus, siue Iudæi, siue Gētiles, siue serui, siue liberi: & omnes in uno spiritu potati sumus. Nā & corpus nō est unū mēbrū, sed multa. Si dixerit pes: Quoniā nō sum manus, nō sum de corpore, nū ideo nō est de corpore? Et si dixerit auris: Quoniā non sū oculus, nō sum de corpore, nū ideo non est de corpore? Si totū corpus oculus, ubi auditus? Si totū auditus, ubi odoratus? Nūc aūtē posuit Deus mēbra, unūquodque eorū in corpore sicut uoluit. Quod si essent oia unū membrū, ubi corpus? Nūc aūt multa q̄dē mēbra, unū aūt corpus. Non potest dicere oculus manui: Opera tua nō indigeo. Aut iterū caput pedibus: Nō estis mihi necessarii. Sed multo magis quæ uidentur mēbra corporis infirmiora esse, necessariora sūt: & quæ putamus ignobiliora mēbra esse corporis, his honorē abūdātiorē circūdamus: & quæ inhonesta sunt nostra, abundantiorē honestatē habent: Honesta aūt uostra nullius egent. Sed Deus tēperauit corpus, et cui deerat, abūdātiorem tribuēdo honorem, ut nō sit schisma in corpore, sed in idipsū pro inuicem sollicita sint membra. Et si quid patitur unum mēbrū, cōpatiuntur ōnia membra:

to euery one as he wyll. ✠ For as the body is one, and hath many membres, but all the membres of the body though they are many, yet are one body: euen so Christe also. For by one spirete are we all baptysed into one body, whether we be Iewes or Gētyls, whether we be bōdmē, or fre: & haue all dronke of one spirete. For the body also is not one mēbre, but many. Yf the foote shall saye: I am not ꝑ hand, I am not of ꝑ body, is it therfore not of the body? And yf the eare shall saye: I am not the eye, I am not of the body, is it therfore not of the body? Yf all the bodye [were] an eye, where [were] the hearyng? Yf it [were] all hearynge, where [were] smellynge? But nowe hath God set ꝑ mēbres in the body, euerye one of thē as it hath pleased hym. Yf all the mēbres were one, where were the body? Now truely are ther manye membres, but one body. The eye can not saye vnto the hande: I haue no nede of thy helpe. Or agayne the heade vnto the fete: Ye are not nedefull vnto me. But much rather the mēbres of the body ꝑ seme to be more feble, are more necesary: and the membres of the body that we thynke to be more vyle, vpon thē put we more worshyppe, & those partes of oures that are dishoneste, haue more honesty: For oure honeste partes haue nede of nothynge. But God hath tempered ꝑ body, geuynge more worshyppe vnto it that dyd wante, that ther be no diuision in the body, but that ꝑ membres be carefull for eche other. And yf one membre suffer ought, all the mēbres suffer wyth it:

Rom. 12. a
Ephe. 4. b
Esay. 55. a
Ioha. 7. b

siue

ether

ether yf one membre reioyceth, all the membres reioyce wyth it. But ye are the bodye of Christe, and membres of the membre. And some truely hath God ordyned in the congregacion: fyrst *Apostles, secondarily prophetes, thyrdly ‡teachers, than powers, thence forthe the graces of healynge, helpynges, gouernaunces, kyndes of speches, interpretacions of sayenges. Are they all Apostles? Are they all prophetes? are they all teachers? are they all powers? haue they all the grace of healynges? Do they all speake wyth tunges? do they all interprete? But couet ye the beste gyftes. And yet I shewe you a more excellent waye.

*Math. 10. a
‡Luce. 9. a
Ephe. 4. a.
Tit. 1. a*

The. xiii. Chapter. ✣

IF I shal speake wyth tunges of mē and angels, but shall not haue loue, I am become as sowndynge brasse or a tynclynge bell. *And yf I shall haue prophecye, and shall knowe all mysteryes, and all knowlege, and yf I shal haue all fayth, insomuch *that I shall remoue hylles, but shall haue no charite, I am nothynge. And yf I shall distribute all my goodes for meates vnto the pooze, and yf I shall geue my body, so that I shall burne, but shall haue no charite, it profyteth me nothynge. Loue is paciente, she is courteous, loue doth not enuy, she doth not wyckedly, she is not puffe vp, she is not couetous of honoure, *she seketh not the thynges that be hyr owne, she is not prouoked to anger, she thynketh not euell, she reioyceth not ouer wyckednesse, but reioyceth

*Math. 7. b.
*Luce. 17. a.
*Philip. 2. b

siue gloriatur unū mēbrū, cōgaudent ōnia mēbra. Vos autē estis corpus Christi, & mēbra de mēbro. Et quosdā quidē posuit deus in ecclesia: primū Apostolos, secūdo prophetas, tertio doctores, deinde uirtutes, exinde gratias curationum, opitulationes, gubernationes, genera linguarum, interpretationes sermonum. Nunquid oēs Apostoli? nūquid oēs prophetæ? nūquid oēs doctores? nūquid ōnes uirtutes? nūquid oēs gratiā habēt curationū? nūquid oēs linguis loquūtur? nūquid oēs interpretantur? Aemulamini aūt charismata meliora. Et adhuc excellentiorem uiā uobis demonstro.

CAPVT XIII.

SI linguis hominum loquar & angelorū, charitatē aūt nō habeam, factus sum uelut æs sonās, aut cymbalū tinniēs. Et si habuero prophetiam, & nouerim mysteria omnia, & omnē scientiā: & si habuero omnē fidē, ita ut mōtes trāsferā, charitatē autē non habuero, nihil sum. Et si distribuero in cibos pauperū omnes facultates meas, & si tradidero corpus meū, ita ut ardeam, charitatem autem non habuero, nihil mihi prodest. Charitas patiens est, benigna est, charitas nō æmulatur, non agit perperā, nō inflatur, nō est ambitiosa, non quærit quæ sua sunt, non irritatur, non cogitat malū, non gaudet super iniquitate, cōgaudet

gaudet autem veritati, omnia suffert, omnia credit, omnia spe rat, omnia sustinet. Charitas nũquam excidit, siue prophetiæ euacuabuntur, siue linguæ cessabunt, siue scientia destruetur. Ex parte enim cognoscimus, & ex parte prophetamus. Cum autẽ venerit quod perfectum est, euacuabitur quod ex parte est. Cum essem parvulus, loquiebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, euacuaui quæ erant parvuli. Videmus nũc per speculum in enigmate, tunc autem facie ad faciem. Nunc cognosco ex parte, tunc autem cognoscam sicut & cognitus sum. Nunc autẽ manent fides, spes, charitas, hęc tria: maior autem horum est charitas.

CAPVT XIIII.

SEctamini charitatem, emulamini spiritualia, magis autẽ ut prophetetis. Qui enim loquitur lingua, non hominibus loquitur, sed Deo, nemo enim audit: spiritu autem loquitur mysteria. Nã qui prophetat, hoibus loqtur ad ędificationẽ, & exhortationẽ & cõsolationẽ. Qui loquitur lingua, semetipsũ ędificat: qui autẽ prophetat, ecclesiam Dei ędificat. Volo autẽ omnes vos loqui linguis, magis aũt prophetare. Nam maior est qui prophetat, quã qui loquitur linguis, nisi interpretetur, ut ecclesia ędificationẽ accipiat. Nũc autẽ fratres

suffereth, beleueth all thynges, hopeth all thynges, she endureth all thynges. Loue neuer falleth away, whether prophecyes shalbe voyded, whether the tunges shall ceasse, whether knowlege shalbe destroyed. For of parte we knowe, & of part we prophecy. But whã it that is perfect shal come, than shall it that is of parte be voyded. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I thought as a chylde. But when I was become a man, I dyd voyde the thynges that belonged to a chylde. We se now in a glasse [euen] in a darke speakyng, but than face to face: I know now of a part, but than shall I knowe, as I also am knowen. Nowe abyde sayth, hope, loue, these three: but the greatest of these is loue.

The xiiii. Chapter.

FOllowe vpon loue, coueite spirituall thynges, but rather that ye maye prophecye. For he that speaketh with the tunge, speaketh not vnto men, but vnto God, for no man heareth it: but in the spirite he speaketh mysteries. For he that prophecyeth, speaketh vnto men vnto edifying, exhortacion, & consolacion. He that speaketh with the tunge, edifyeth hym selfe: but he that prophecyeth, edifyeth the congregation of God. But I wyll haue you all to speake with tunges, but rather to prophecye. For he that prophecyeth is greater than he that speaketh with tunges, without he do interprete, that the congregacion maye receaue edifyenge. But nowe brethren,

yf I ſhall come vnto you ſpeakynge
wyth tunges, what ſhal I profite you,
wythout I ſhal ſpeke vnto you eyther
by reuelacion, or by knowlege, or by
prophecy, or by doctrine? Moreouer,
the thynges geuynge ſounde that be
wythout lyfe, whether it be a pype, or
a harpe, wythout they geue a diſtinc-
cion of the ſoundes, howe ſhall it be
knowen that is pyped or harped? And
verely yf the trompe geue an vncer-
tayne ſounde, who ſhall make hym-
ſelfe ready to the battayle? Euē ſo ye
alſo, except ye geue a manifeſt ſounde
wyth the tunge, how ſhal it be knowē
that is ſpoken? for ye ſhalbe ſpeak-
ynge in the ayre. So many kyndes
namely of tunges are ther in thys
worlde, and nothyng ther is wythout
a voyce. Yf I therfore ſhall not
know the power of the voyce, I ſhal-
be vnto hym to whom I ſpeake Bar-
barous, and he that ſpeaketh Barba-
rous vnto me. Euē ſo ye alſo, becauſe
ye be couetous of the ſpretes, ſeke that
ye maye be pleteous for the edifyenge
of the congregacion. And therfore he
that ſpeaketh wyth the tunge, let hym
praye that he maye alſo interprete.
For yf I do praye wyth the tunge,
my ſprete prayeth, but my mynde is
wythout frute. How is it therfore? I
ſhall praye wyth ỹ ſprete, & I ſhal pray
wyth the mynde: I ſhall ſynge wyth
ỹ ſprete, & I ſhall ſyng wyth ỹ mynde.
Moreouer yf thou ſhalte bleſſe wyth
the ſprete, how ſhall he that ſupplyeth
the rowme of the lape ſay Amen vpō
thy bleſſynge? ſeynge he knoweth
not what thou doeſt ſaye. For thou
in dede thankeſte well, but ſo other

ſi uenero ad uos linguis loquēs,
quid uobis prodero, niſi uobis
loquar aut in reuelatione, aut
in ſcientia, aut in prophetia,
aut in doctrina? Tamen quæ
ſine anima ſunt uocem dantia,
ſiue tibia, ſiue cithara, niſi
diſtinctionem ſonitum dede-
rint, quomodo ſcietur id quod
canitur, aut citharizatur? Et e-
nim ſi incertam uocem det tu-
ba, quis parabit ſe ad bellum?
Ita & uos per linguam niſi ma-
niſeſtum ſermonem dederitis,
quomodo ſcietur id quod dici-
tur? Eritis enim in aera loquen-
tes. Tam multa utputa gene-
ra linguarum ſunt in hoc mun-
do, & nihil ſine uoce eſt. Si
ergo neſciero uirtutem uocis,
ero ei cui loquor barbarus, &
qui loquitur, mihi barbarus.
Sic & uos, quoniam æmula-
tores eſtis ſpirituum, ad ædi-
ficationem eccleſiæ quærite, ut
abundetis. Et ideo qui loqui-
tur lingua, oret, ut & inter-
pretetur. Nam ſi orem lin-
gua, ſpiritus meus orat, mens
autem mea ſine fructu eſt?
Quid ergo eſt? Orabo ſpiritu,
orabo & mente. Pſallam ſpi-
ritu, pſallam & mente. Cæ-
terum ſi benedixeris ſpiritu,
qui ſupplet locum idiotæ, quo-
modo dicet amen ſuper tuam
benedictionem? quoniam quid
dicas neſcit. Nam tu quidem
bene gratias agis, ſed alter
non

non ædificatur. Gratias ago Deo, quod omnium uestrum linguã loquor. Sic in ecclesia uolo quinque uerba sensu meo loqui, ut & alios instruam, quam decem milia uerborum in lingua. Fratres, nolite pueri effici sensibus, sed malitia paruuli estote, sensibus autem perfecti estote. In lege enim scriptum est: Quoniam in aliis linguis, & labiis aliis loquar populo huic, & ne sic exaudient me, dicit Dominus. Itaque linguæ in signum sunt, non fidelibus, sed infidelibus. Prophetiæ autem non infidelibus, sed fidelibus. Si ergo conueniat uniuersa ecclesia in unum, & omnes linguis loquantur, intrent autem idiotæ aut infideles, nonne dicent quod insanitis? Si autem omnes prophetent, intret autem quis infidelis uel idiota, conuincitur ab omnibus, diiudicatur ab omnibus: occulta enim cordis eius manifesta fiunt, & ita cadens in faciem adorabit Deum, pronuncians quod uere Deus in uobis sit. Quid ergo est fratres? Cũ conuenitis, unusquisque uestrum psalmum habet, doctrinam habet, apocalypsim habet, linguam habet, interpretationem habet, omnia ad ædificationẽ fiãt. Siue lingua quis loquitur, secundum duos, aut ut multum tres, & per partes, & unus interpretetur. Si aũt nõ fuerit interpres, taceat in ecclesia, sibi autem loquatur & Deo.

is not vnfyned. I thanke God that I speake wyth tunges more than you all. But in the congregacion I had leuer speake fyue wordes wyth my mynde that by my voyce I myght teache other also, than ten thousande wordes in an vnknowen tunge. Brethren, be not chyldren in vnderstondynge: howbeit in malyce be ye chyldren, but in vnderstondynge be perfect men. In the lawe it is wrytten: I wyll speake vnto this people by men of other tunges, and by other lyppes wyll I speake vnto this people, & yet for all that wyll they not here me, saieth the Lorde. Wherfore tunges are a token, not vnto them that beleue, but vnto them that beleue not. But prophecye serueth not them that beleue not, but them that beleue. If the whole congregacion therfore come together, and they speake all wyth tunges, and there shulde entre vnlearned or vnbeleuynge, shall they not saye that ye are mad? But yf they all do prophecye, & there entre one vnbeleuer or vnlearned, he is ouercome of all, he is iudged of all: for the hyd thynges of his hert become manifeste, and so fallynge downe vpon his face he shall worshippe God, confessynge that God of a truth is amonge you. How is it than brethren? When ye come together, euery one of you hath a psalme, hath a doctrine, hath a reuelacion, hath a tunge, hath an interpretacion: let all thynges be done to the edifyenge. If any man do speake wyth a tunge, [let it be done] by twayne, or at the moost thre, and by partes, and let one interprete. But yf he be no interpreter, let hym kepe silence in the congregacion, but let hym speake to hymselfe and God.

Pro

Cc. ii. As

As for the prophetes, let two or three
1. Iohn. 4. a speake, & *let the other iudge. If so be
that it is shewed by reuelacion vnto
some other sytting, let the first holde
his peace. For ye maye all prophesye
by one, that all may learne, & all maye
be exhorted. & the spirites of the prophe-
tes are subiecte vnto the prophetes.
For God is no God of dissencion,
Rome. 15. d *but of peace, as I teach also in all
1. Cor. 11. a. cõgregacions of the sayntes. Let the
1. Tim. 2. b. wemẽ kepe silence in the cõgregacio;
for it is not permytted vnto them to
Gene. 3. c speake, but to be subiecte, as the lawe
also sayeth. But if they wyll learne
ought, let them axe at their husbandes at home: for it is vncomly vnto
a woman to speake in the congregacion. Is the worde of God come forth
frõ you? Or is it come vpon you only? If ony man semeth to be a pro-
phete, or spirituall, let hym knowe
what thynges I do wryte vnto you,
that they be the cõmaundementes of
the LORDE. But if ony mã knoweth it not, he shall not be knowen.
Therfore brethrẽ couet to prophecye,
& forbyd not to speake wyth tunges.
Colla. 2. a. But *let all thynges be done honestly, and after an order amonge you.

The. xv. Chapter. ✣

A
Gala. 1. b I *do you wete brethrẽ the gospell, which I haue preached vnto you, which ye haue receaued, in which also ye stand, by which also ye be saued, after what maner I haue preached it vnto you, if ye do kepe it: excepte ye haue beleued in vayne.
For first I deliuered vnto you it that
Gloz. 53. a. I also receaued, that *Christ dyed for

Prophetæ autem duo aut tres dicant, & cæteri diiudicent.
Quod si alii reuelatum fuerit sedenti, prior taceat. Potestis enim omnes per singulos prophetare, ut omnes discant, & omnes exhortentur: & spiritus prophetarum prophetis subiecti sunt.
Non enim est dissensionis Deus, sed pacis, sicut & in omnibus ecclesiis sanctorum doceo. Mulieres in ecclesiis taceant: non enim permittitur eis loqui, sed subditas esse, sicut & lex dicit.
Si quid autem uolunt discere, domi uiros suos interrogent: Turpe enim est mulieri loqui in ecclesia. An a uobis uerbum Dei processit? aut in uos solos peruenit? Si quis uidetur propheta esse, aut spiritualis, cognoscat quæ scribo uobis, quod Domini sunt mandata. Si quis autem ignorat, ignorabitur.
Itaque fratres æmulamini prophetare, & loqui linguis nolite prohibere. Omnia autem honeste & secundum ordinem fiant in uobis.

CAPVT XV.

NOtum autem uobis facio fratres euangelium quod prædicaui uobis, quod & accepistis, in quo & statis, per quod & saluamini, qua ratione prædicauerim uobis, si tenetis, nisi frustra credidistis. Tradidi enim uobis in primis quod & accepi, quod Christus mortuus est pro peccatis

peccatis nostris secundum scripturas, & quia sepultus est, & quia resurrexit tertia die secundum scripturas, & quia uisus est Cephę, & post hæc undecim. Deinde uisus est plusquam quingentis fratribus simul, ex quibus multi manẽt usq; adhuc, quidã autẽ dormierunt. Deinde uisus est Iacobo, deinde Apostolis omnibus. Nouissime autem omnium tanquã abortiuo uisus est & mihi. Ego eñ sũ minimus Apostolorũ, qui non sum dignus uocari Apostolus, quoniam persecutus sum ecclesiam Dei. Gratia autẽ Dei sum id quod sum, & gratia eius in me uacua non fuit, sed abundantius illis omnibus laboraui: non ego, sed gratia dei mecũ. Siue eñ ego, siue illi, sic prædicauimus, & sic credidistis. Si autẽ Christus prædicatur quod resurrexit a mortuis, quomodo quidam dicunt in uobis, quoniã resurrectio mortuorũ non est? Si aũt resurrectio mortuorũ nõ est, neq; Christus resurrexit. Si autẽ Christus non resurrexit, inanis est prędicatio nostra, inanis est fides uestra, inuenimur aũt & falsi testes Dei, quoniã testimonium diximus aduersus Deũ, quod suscitauerit Christum, quem nõ suscitauit, si mortui non resurgunt. Nam si mortui non resurgunt, neq; Christus resurrexit. Quod si Christus non resurrexit, uana est fides uestra, adhuc eñ estis in peccatis uestris. Ergo & q dormierũt in Christo, perierũt.

oure synnes accordyng to the scriptures, & that he was buryed, & * that he rose agayne ỳ thyrde daye accordyng to the scriptures, & * that he was sene vnto Cephas, & after that vnto ỳ eleuen. After that was he sene of more than fyue hundreth brethrẽ together, of the whych some do remayne yet hetherto, but som are aslepe. After that was he sene of James, after that of all the Apostles. But last of all was he sene of me also, as one borne oute of tyme. * For I am the leest of the Apostles, whyche am not worthy to be called an Apostle, * for I haue persecuted ỳ congregacion of God. But by the grace of God I am that I am, & hys grace was not voyde in me, but I haue laboured more plentyfully than they all: not I, but the grace of God with me. For whether it was I, whether it were they, thus we haue preached, and thus ye haue beleued. + And yf Christ is preached that he is rysen from the dead, howe do some amonge you saye, that ther is no resurrectiõ frõ the dead. But yf ther is no resurrectiõ from the deade, than is not Christ rysẽ nother. And yf Christ is not rysen, oure preachynge is for nought, youre fayth also is voyde, & we be found false wytnesses of God, because we haue borne wytnesse agaynst God, ỳ he hath raysed Christ, whom he hath not raysed, yf the dead ryse not. For yf the dead ryse not, nother dyd Christe ryse agayne. But yf Christe dyd not rayse agayne, youre fayth is in vayne, for ye are yet in youre synnes. Therfore they also ỳ ar fallẽ aslepe in Christ, ar perysshed.

Si in

Yf we are hoppynge in Chriſt onely in thys lyfe, we are the mooſte wretched of all men. But nowe is Chriſte ryſen from the deade, the
Colloſ.1.b. *fyrſt frutes of the ſleppynge: for by man truely is death, and by man the reſurrection of the deade. And as they dye all in Adam, euen ſo ſhall they all be made alyue in Chriſte, but euery one in hys order: The fyrſte frutes Chriſte, than they that are Chriſtes, whyche haue beleued on hys commynge, after that ſhalbe the ende, whan he ſhall haue geuen the kyngedome vnto God and the father, whan he ſhall haue voyded all rule, ſuperiorite, and power.
Pſal.109.b Hebr.1.b and.2.b. *For it behoueth hym to raygne vntyll he put all hys enemyes vnder hys fete. But laſt of all ſhall the enemye death be deſtroyed. For he hath put all thynges vnder hys fete. But
Matth.11.e. Luce.10.c Johan.3.e. and.13.a. Philip.2.a whā he ſayeth: *All thynges are put vnder hys fete, wythout doute ſaue hym, whych hath put all thynges vnder hym. But whā all thinges ſhalbe put vnder hym, than ſhall the ſonne hymſelfe alſo be ſubiecte vnto hym, which hath made all thynges ſubiecte vnto hym, that God maye be all in
D all. Orels what ſhal they do ꝑ be baptyſed for the deade, yf ꝑ dead ryſe not at all? And for what intente are they baptyſed for them? Why ſtande we alſo in peopardye euery houre? I dye daylye for cauſe of youre reioycynge brethren, the whych I haue in Chriſt Jeſu our LORD. Yf I haue foughten wyth beaſtes after the maner of man
1.Cor.16.d *at Epheſus, what profyteth it me, yf the deade do not ryſe agayne?

Si in hac uita tantum in Chriſto ſperantes ſumus, miſerabiliores ſumus omnibus hominibus. Nunc autem Chriſtus reſurrexit a mortuis, primitiæ dormientium: quoniam quidem per hominem mors, & per hominem reſurrectio mortuorum. Et ſicut in Adam omnes moriuntur, ita & in Chriſto omnes uiuificabuntur, unuſquiſque autem in ſuo ordine: Primitiæ Chriſtus, deinde ii qui ſunt Chriſti, qui in aduentum eius crediderunt, deinde finis cum tradiderit regnū Deo & patri, cum euacuauerit omnem principatum, & poteſtatem, & uirtutem. Oportet autem illum regnare donec ponat inimicos eius ſub pedibus eius. Nouiſſime autē inimica deſtruetur mors. Omnia enim ſubiecit ſub pedibus eius. Cum autem dicat: Omnia ſubiecta ſunt ei, ſine dubio præter eum qui ſubiecit ei omnia. Cum autem ſubiecta fuerint illi omnia, tunc & ipſe filius ſubiectus eritei qui ſibi ſubiecit omnia, ut ſit Deus omnia in omnibus. Alioqui quid facient qui baptizantur pro mortuis, ſi omnino mortui non reſurgunt? Vt quid & baptizantur pro illis? Vt quid & nos periclitamur omni hora? Quotidie morior propter ueſtram gloriam fratres, quam habeo in Chriſto IESV Domino noſtro. Si ſecundum hominem ad beſtias pugnaui Epheſi, quid mihi prodeſt, ſi mortui non reſurgunt?

Let Man-

Manducemus & bibamus, cras enim moriemur. Nolite seduci. Corrumpunt mores bonos colloquia mala. Euigilate iuste, & nolite peccare: ignorantiam enim Dei quidam habent. Ad reuerentiam uobis loquor. Sed dicit aliquis: Quomodo resurgunt mortui? Quali autē corpore ueniunt? Inipiens tu, quod seminas nō uiuificatur, nisi prius moriatur. Et quid seminas? non corpus quod futurum est seminas, sed nudum granum, utputa tritici, aut alicuius ceterorū. Deus autē dat illi corpus sicut uult, & unicuiq; seminū propriū corpus. Nō ōnis caro eadē caro, sed alia hominū, alia pecorum, alia uolucrū, alia pisciū. Et corpora cœlestia, & corpora terrestria: sed alia quidem cœlestium gloria, alia terrestrium. Alia claritas solis, alia claritas lunæ, & alia claritas stellarū. Stella enim a stella differt in claritate: sic & resurrectio mortuorum. Seminatur in corruptione, surget in incorruptione. Seminatur in ignobilitate, surget in gloria Seminatur in infirmitate, surget in uirtute. Seminatur corpus animale, surget corpus spūale. Si est corpus animale, est & corpus spirituale. Sicut scriptū est: Factus est primus homo Adam in animam uiuentem, nouissimus Adam in spiritum uiuificantem. Sed non prius quod spirituale est, sed quod animale, deinde quod spirituale. Primus homo de ter

*Let vs eate and drynke, for tomorowe shall we dye. We not deceaued. Euell cōmunications corrupte good maners. Awake ryghtfully & synne not: for some are ignorant of God. I speake it for a shame vnto you. But some body wyll saye: howe do ꝑ deade ryse agayne? And wyth what body shall they come? Thou foole. *that which thou sowest is not quyckened, wythout it fyrst do dye. And what sowest thou? Thou sowest not ꝑ body that shalbe, but a bare corne, namely of wheate or ony of ꝑ other. But God geueth it a bodye as he wyll, and vnto euery one of the sedes hys owne body. ✝All flesh is not one maner of flesh, but some of men, some of beastes, some of byrdes, some of fyshes. And ther are heauenly bodyes, and earthy bodyes: but ther is another glory truly of the heauenly, and another of the earthy. *Ther is one clearnesse of the Sonne, another of the Moone, and another clearenesse of the starres. For one starre differeth frō another in clearnesse: euē so also the resurrectiō from the deade. It is sowen in corruption, it shall ryse in uncorruption. It is sowen in vyleneſſe, it shall ryse in glorye. It is sowen in weaknesse, it shall ryse in power. It is sowen a naturall body, it shall ryse a spirituall. Yf ther is a natural body, ther is a spiritual also, as it is wryttē: *The fyrst Adā was made into a lyuynge soule, the laste Adam intō a quyckenynge spryte. But it that is spirituall is not fyrst, but it that is naturall, and than it that is spirituall. ✝The fyrste man

Esay. 22. b
Bapt. 1. a
Ephesi. 5. c
Ioh. 12. c
Mach. 13. a
Gen. 2. b

Gg. iiii. of

of the earth, is earthy: ꝑ seconde man of the heauen, heauenly. As ꝑ earthy is, suche are the earthy also: and as ꝑ heauenly is, suche are the heauenly also. Therfore, as we haue boren the ymage of ꝑ earthy, so let vs also beare the ymage of the heauenly. But thys I saye brethren, because flesshe & bloud can not possesse the kyngdom of god: nother shall corrupcion possesse vncorrupcion. Beholde I tell you a my-
1. Tessa. 4. c. sterye: ✱ We shall all ryse agayne in-
Phil. 3. c. dede, but we shall not all ✱ be chaunged in a momente, in the twynclyng of an eye, at the last trompe. For the trõpe shall blowe, and the dead shall
Roma. 8. a. ryse ✱ vncorrupte, and we shalbe chaun-
Colo. 3. a ged. For this corruptible must put on
Phili. 3. c vncorrupcion, and thys mortal must
1. Joh. 3. a. put on immortalite. But whan thys mortall shall haue put on immortalite, than shall the sayenge that is
Sap. 25. b. wrytten befall: ✱ Death is swalowed vp in the victory. Where is thy vi-
Osee. 13. c ctory death? ✱ Death where is thy
Heb. 2. a. stynge? And the stynge of death is synne, but the power of synne is the lawe. But thankes be vnto God,
2. Johñ. 5. a ✱ whyche hath geuen vs the victorye thorow our LORDE Jesus Christe. Therfore my beloued brethrẽ, be stedfaste and vnmouable, beynge alwaye ryche in euery worke of the LORD, knowynge that youre labour is not in vayne in the LORDE.

The. xvi. Chapter.

As for ꝑ ✱ gatherynges
Roma. 15. d ꝑ are made for the sayntes,
1. Cor. 8. a as I haue ordyned in ꝑ cõ-
and 9. a. gregatiõs of Galatia, euẽ so do ye also. Vpon one Sabbat let euery

de terra terrenus: secundus homo de cœlo, cœlestis. Qualis terrenus, tales & terreni: & qualis cœlestis, tales & cœlestes. Igitur sicut portauimus imaginẽ terreni, portemus & imaginem cœlestis. Hoc autem dico fratres: quia caro & sanguis regnũ Dei possidere nõ possunt, neque corruptio incorruptelã possidebit. Ecce mysterium uobis dico: Omnes quidem resurgemus, sed non omnes immutabimur in momento, in ictu oculi, in nouissima tuba. Canet enim tuba, & mortui resurgent incorrupti, & nos immutabimur. Oportet enim corruptibile hoc induere corruptionem, & mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo qui scriptus est: Absorpta est mors in uictoria. Vbi est mors uictoria tua? Vbi est mors stimulus tuus? Stimulus autem mortis, peccatum est: uirtus uero peccati, lex. Deo autẽ gratias, qui dedit nobis uictoriam per Dominum nostrum IESVM Christum. Itaque fratres mei dilecti, stabiles estote & immobiles, abundantes in opere Domini semper, scientes quod labor uester nõ est inanis in Domino.

CAPVT XVI.

De collectis autem quę fiunt in sanctos, sicut ordinaui i ecclesiis Galatiæ, ita & uos facite. Per unam sabbati unusquisque apud

apud se seponat, recõdens quod ei bene placuerit: ut nõ cum uenero, tunc collectæ fiant. Cum autẽ præsens fuero, quos probaueritis per epistolas, hos mittã perferre gratiã uestrã in Hierusalem. Quod si dignum fuerit ut ego eam, mecum ibunt. Veniam autem ad uos, cum Macedoniã pertrãsiero: nam Macedoniam pertransibo. Apud uos autẽ forsitan manebo, uel etiam hyemabo, ut uos me deducatis quocunque iero. Nolo enim uos modo in trãsitu uidere: spero enim me aliquantulũ tẽporis manere apud uos, si Dñs permiserit. Permanebo aũt Ephesi usq; ad pentecosten. Ostiũ enim mihi apertum est magnũ & euidens, & aduersarii multi. Si autem uenerit Timotheus, uidete ut sine timore sit apud uos: opus enim Dñi operatur, sicut & ego. Ne quis ergo illũ spernat: deducite autẽ illum in pace, ut ueniat ad me: Expecto enim illũ cũ fratribus. De Apollo autem fratre, uobis notũ facio, quoniã multũ rogaui eũ, ut ueniret ad uos, cũ fratribus. Et utiq; non fuit uoluntas eius ut nũc ueniret: ueniet aũt cũ ei uacuũ fuerit. Vigilate, state in fide, uiriliter agite, & cõfortamini. Oia uestra in charitate fiant. Obsecro uos fratres, nostis domũ Stephanæ, & Fortunati, & Achaici, qm̃ sũt primitiæ Achaiæ, & in ministeriũ sanctorum ordinauerunt seipsos, ut & uos subditi sitis eusmodi, & oi cooperãti & la-

euery one laye aſyde by hymſelfe, layenge in ſtoze what doth pleaſe hym well, þ whã I ſhall come, þ gatheryng be not than done. But whan I ſhalbe preſent, whõ ye ſhall alowe by letters, thoſe ſhall I ſende to cary your grace vnto Ieruſalẽ. Yf ſo be it ſhalbe mete that I go, they ſhall go wt me. * But I wyll come vnto you, whan I ſhall haue gone thoꝛowe Macedonia. ffoꝛ I ſhall go thoꝛowe Macedonia. But I ſhall perchaunce abyde wyth you, oꝛ wynter alſo, that ye may bꝛyng me wheꝛe ſoeuer I ſhall go. I wyll not ſe you nowe in my paſſynge by, foꝛ I truſt to tary with you a certayne ſeaſon, yf God ſhal ſuffre it, but * I wyl tary at Epheſus vntyl Whytſontyde: ffoꝛ a greate & euident doꝛe is opened vnto me, * and many aduerſaryes. ‡ But yf Timotheus ſhall com, loke that he be wout feare wt you: ffoꝛ he woꝛketh þ woꝛke of þ LORD as I alſo. Let noman therfoꝛe deſpyſe hym, but cõuey hym in peace, that he may come vnto me: ffoꝛ I loke foꝛ hym wt the bꝛethꝛẽ. And of þ other bꝛother Appollo I certify you, þ I beſought hym much, þ he wold come vnto you wt the bꝛethꝛẽ, & verely it was not his wyl þ he ſhuld come nowe: but he ſhall come, whan it ſhalbe opoꝛtunite foꝛ hym. Watch ye, ſtãde in þ fayth, quyte you lyke men, & be cõfoꝛted. Let all youre thynges be done in loue. But bꝛethꝛẽ I beſeche you, ye know þ houſe of * Stephana, & ffoꝛtunatus & Achaicus, þ they ar þ fyꝛſtfruytes of Achaia, & haue oꝛdined thẽſelues vnto þ miniſtraciõ of the ſaynctes, þ ye alſo be ſubiecte vnto ſuche, & vnto euery one woꝛkynge and

Actu. 19.d
1. Cor. 1.c.
Actu. 20.b
1. Cor. 15.d.
‡ Actu. 19.c
1. Cor. 1.b

and labourynge wyth them. And I reioyce of the preſence of Stephana and Fortunatus, and Achaicus, for it that was wantynge vnto you, that haue they ſupplyed: for they haue refreſhed my ſpyrete and yours. Knowe them therfore that are ſuche. All the congregacions of Aſia ſalute you. Aquila and Priſca ſalute you much in the LORDE, wyth hys houſeholde congregacion, wyth the whyche alſo I am lodged. All the brethren ſalute you. *Salute one another wyth a holy kyſſe. The ſalutacion of me Paule *wyth myne owne honde. If ony doth not loue our LORDE Jeſus Chriſte, the ſame be †Anathema maranatha. The grace of oure LORDE Jeſus Chriſt be wyth you. My loue be wyth you all in Chriſte Jeſu. Amen.

Rom. 16. b.

Gala. 6. b

†That is Curſed be he vnto death.

& laboranti. Gaude o autem in præſentia Stephanę & Fortunati & Achaici, quoniam id quod uobis deerat, ipſi ſuppleuerunt. Refecerunt enim & meum ſpiritum & ueſtrum. Cognoſcite ergo qui eiuſmodi ſunt. Salutant uos omnes eccleſiæ Aſiæ. Salutant uos in Domino multum. Aquila & Priſca cum domeſtica ſua eccleſia, apud quos & hoſpitor. Salutant uos omnes fratres. Salutate inuicem in oſculo ſancto. Salutatio mea manu Pauli. Si quis non amat Dominum noſtrũ IESVM Chriſtum, ſit anathema maranatha. Gratia Domini noſtri IESV Chriſti uobiſcum. Charitas mea cum omnibus uobis in Chriſto IESV. Amen.

¶ Finis primæ epiſtolæ Pauli Apoſtoli ad Corinthios.

¶ The ende of the fyrſt Epiſtle of Paule the Apoſtle to the Corinthians.

The ſeconde Epiſtle of the Apoſtle Paule to the Corinthians.

The fyrſt Chapter.

A PAule an Apoſtle of Jeſus Chriſte by the wyll of God, and brother Timotheus, vnto the congregacion of God, whyche is at Corinthus, wyth all the ſayntes that are

EPISTOla Pauli Apoſtoli ad Corinthios ſecunda.

CAPVT PRIMVM.

PAulus Apoſtolus IESV Chriſti per uoluntatem Dei, & Timotheus frater, eccleſię Dei quæ eſt Corinthi cum omnibus ſanctis, qui ſunt

sunt in universa Achaia, gratia uobis & pax a deo patre nostro & domino IESV Christo. Benedictus deus & pater domini nostri IESV Christi, pater misericordiarum, & deus totius cõsolationis, qui consolatur nos in omni tribulatione nostra, ut possimus & ipsi consolari eos qui in omni pressura sunt, per exhortationem qua exhortamur & ipsi a deo. Quoniam sicut abundant passiones Christi in nobis, ita & per Christum abundat & consolatio nostra. Siue autem tribulamur, pro uestra exhortatione & salute: siue consolamur, pro uestra consolatione: siue exhortamur, pro uestra exhortatione & salute, quæ operatur tolerãtiam earũdem passionũ, quas & nos patimur, ut spes nostra firma sit pro uobis, sciẽtes quod sicut socii passionum estis, sic eritis & consolationis. Non enim uolumus ignorare uos fratres, de tribulatione nostra que facta est in Asia, quoniam supra modum grauati sumus supra uirtutem, ita ut tæderet nos etiam uiuere. Sed ipsi in nobisipsis responsum mortis habuimus, ut nõ simus fidentes in nobis, sed in deo, qui suscitat mortuos, qui de tantis periculis nos eripuit & eruit, in quẽ speramus, quoniã & adhuc eripiet, adiuuãtibus & uobis in oratione pro nobis, ut ex multarum personis facierũ eius quę in nobis est donatiõis p multos gratiæ agãtur pro nobis. Nã

gloria

are in all Achaia. * Grace be wyth you and peace from God our father and the LORDE Jesus Christe. Eais.1.a Ephe.1.a

* Blessed be God, and the father of oure LORDE Jesus Christe, the father of mercyes, and the God of all consolacion, whyche comforted vs in all oure trouble, that we be able also to comfort them that are in euery anguyshe, by the exhortacion, where wyth we are also exhorted of God. 1.Petr.1.a

* For as the sufferynges of Christe are plenteous in vs, euen so also is oure consolacion plenteous thorowe Christe. But whether we are troubled, [it is] for your exhortaciõ and saluacion: whether we are comforted, [it is] for your consolacion: whether we are exhorted, [it is] for youre admonicion and health, the whyche doth worke the sufferaunce of ỹ same grefes, the whyche we also do suffre, that oure hope be sure for you, knowynge that as ye be partakers of the sufferynges, so shall ye also be of the comforte. Cella.1.c

For we wyll not haue you to be ignorannte brethren of oure trouble, * whyche happened in Asia, that oute of measure we were greued aboue oure power, insomuch that it lothed vs also to lyue. But we had an answere of death in ourselues, ỹ we be not trustynge in ourselues, * but in God, whyche rayseth the deade, which hath delyuered vs out of so many parels, & delyuereth, in whome we trust that he shall yet also delyuer vs, Actu.19.c

* yf you do helpe also in [your] prayer for vs, * that by many persons thankes maye be geuen hym for vs, for the gyfte that is in vs. For oure 1.Reg.2.b

prayse

Philip.1.a 2.Cor.4.c

prayse is thys, [namely] ¶ wytnesse of our conscience: that we haue had oure conuersacion in thys worlde in synglenesse of harte, and syncerenesse of God, and not in carnal wysdome, but in the grace of God, moste plentyfullye to pouwarde. ¶For we wryte none other thynges vnto you saue them that ye haue red & knowe. But I trust that ye shall know [vs] vntyll the ende, as ye haue knowen
L vs partely, that we are youre reioycynge, in the daye of oure LORDE
Philip. 1. b 1. Thes. 2. c. Jesus Christe, *as ye are ours also.
‡ 1. Cor. 16. a ‡ And in thys confidence wolde I haue come vnto you afore, that ye myghte haue the seconde grace, and by you to go into Macedonia, and to come agayne to you from Macedonia, & be brought of you into Iewry. Whan I therfore was thus myn-ded, dyd I vse ony lyghtnesse? Or the thynges that I do mynd, do I mynde them after the flesshe? *that wyth me be yee and naye. But God is fayth-full, that our worde whych was with you is not yee and naye in hym, but is yee in hym. ¶For Jesus Christe the sonne of God, whyche hath ben preached amonge you by vs, [namely] by me, and Syluanus, and Timotheus, was not yee and naye in hym, but in hym it was yee. ¶For as many promyses of God as are, in hym they are yee. And therfore saye we Amen vnto God by hym, vnto oure prayse.
Roma. 8. b. * But he that stablyshed vs wyth you in Christe, [it is] God, whyche hath also anoynted vs, and whyche
Ephe. 4. c. hath *sealed vs, and hath geuen the earneste of the spyrete in oure hartes.

gloria nostra hæc est, testimonium conscientiæ nostræ, quod in simplicitate cordis, & synceritate Dei, & non in sapientia carnali, sed in gratia Dei conuersati sumus in hoc mundo, abundantius autem ad uos. Non enim alia scribimus uobis, quam quæ legistis & cognouistis. Spero autem quod usque in finem cognoscetis, sicut & cognouistis nos ex parte, quod gloria uestra sumus, sicut & uos nostra, in die Domini nostri IESV Christi. Et hac confidentia uolui prius uenire ad uos, ut secundam gratiam haberetis: & per uos transire in Macedoniam, & iterum a Macedonia uenire ad uos, & a uobis deduci in Iudeam. Cum ergo hoc uoluissem, nunquid leuitate usus sum? Aut quæ cogito, secundum carnem cogito? ut sit apud me est, & non. Fidelis autem Deus quia sermo noster qui fuit apud uos, non est in illo, est, & non, sed est in illo est. Dei enim filius IESVS Christus qui in uobis per nos prædicatus est, per me, & Syluanum, & Timotheum, non fuit in illo est, & non, sed est in illo fuit. Quotquot enim promissiones Dei, sunt in illo est. Ideo & per ipsũ dicimus amen Deo, ad gloriam nostram. Qui autẽ confirmat nos uobiscum in Christũ, & qui unxit nos, Deus, qui & signauit nos, & dedit pignus spiritus in cordibus nostris.

As Ego

Ego autem testem Deum inuoco in animam meam, quod parcens uobis, non ueni ultra Corinthum: non quia dominamur fidei uestræ, sed adiutores sumus gaudii uestri. Nam fide statis.

CAPVT II.

Statui autem hoc ipsum apud me, ne iterum in tristitia uenirem ad uos. Si enim ego contristo uos, & quis est qui me lætificet, nisi qui contristatur ex me? Et hoc ipsum scripsi uobis, ut nō cū uenero tristitiā super tristitiā habeā, de quibus oportuerat me gaudere, confidens in omnibus uobis, quia meum gaudium, omnium uestrū est. Nam ex multa tribulatione & angustia cordis scripsi uobis per multas lachrymas, nō ut contristemini, sed ut sciatis quā charitatem habeam, abundantius in uobis. Si quis autem contristauit me, non me contristauit, sed ex parte, ut non onerem omnes uos. Sufficit illi qui eiusmodi est, obiurgatio hæc quæ fit a pluribus, ita ut e contrario magis donetis & consolemini, ne forte abundantiori tristitia absorbeatur qui eiusmodi est. Propter quod obsecro uos, ut confirmetis in illum charitatem. Ideo enim & scripsi uobis, ut cognoscam experimentum uestrum, an in omnibus obedientes sitis. Cui autem aliquid donastis, & ego. Nam & ego quod donaui, si quid donaui, propter uos

in.

+ as for me, * I take God to recorde Rom. 9. a.
agaynste my soule, that fauouringe
you I came nomore to Corinthus:
not because we are * lordes ouer youre 2. Per. 1. a.
fayth, but are helpers of youre ioye.
For ye stande in fayth.

The. ii. Chapter.

But I haue determyned A
thys by myselfe, leste I shuld
come agayne vnto you in
sorowfulnesse. For yf I
make you sory, and who is it that cā
make me glad, saue he that is made
sorowful by me? And thys same haue
I wryten vnto you, that whā I shall
come, I haue not sorowe vpon sorow
of them, of whom I ought to reioyce,
trustynge of you all, that my ioye is
the ioye of you all. For I wrote vnto
you of great trouble and anguyshe of
harte, wyth many teares, not that ye
be sory, but that ye maye know what
loue I haue, most plentifully to you.
But yf ony man hath made me so- B
rowfull, he hath not made me sorowfull, but partly, that I do not charge
you all. * The rebuke that is done 1. Cor. 5. b.
by many, suffyseth hym that is suche
one, so that contrariwyse ye do rather forgeue and be comforted leste
he that is suche one be swalowed vp
wyth ouer greate heuynesse. Wherfore, I praye you that ye stablysh loue
in hym. For therfore haue I wryten
vnto you, that I may know the proofe
of you, whether ye be obedient in all
thynges. For whome ye haue forgeuen ought, to hym do I forgeue
also. For I also that I haue forgeuen, yf I haue forgeuen ought,
for your sakes [haue I forgeuen it]

in.

neſſe, euen as of ꝓ ſpꝛete of ꝓ LORD.

The. iiii. Chapter.

Therfoꝛe hauyng thys miniſtracion, accoꝛdynge as we haue optayned mercy, we do not fayntе, but we do putte awaye the ſecretes of diſhoneſtye, not walkynge in ſutteltye, noꝛ counterfaytynge the woꝛde of God, but are commendynge oure ſelues to euerye conſcience of men in vttерynge the truth beꝛoꝛe God. + But ꝑf our Goſpell alſo be hyd, it is hyd vnto them that peryſhe, amõg whom the God of thys woꝛlde * hath blynded the myndes of ꝓ vnfaythful, that the lyghtenynge of the Goſpell of the glaꝛy of Chꝛiſt, * which is the ymage of God, do not ſhyne vnto them. ffoꝛ we pꝛeach not oure ſelues, but Jeſus Chriſte oure LORDE: but ys to be poure ſeruauntes thoꝛowe Jeſus Chꝛiſt. ffoꝛ God * that dyd cõmaũde lyght to ſhyne oute of darkeneſſe, the ſame * hath ſhyned in oure hartes to the ſhynynge of the clearneſſe of the knowlege of God, in ꝓ face of Chꝛiſt Jeſu. But we haue thys treaſure in * earthen veſſels, that the excellencye be of the power of God, and not of vs. We ſuffre trouble in all [places,] but we are not put to diſtreſſe: we are empoueryſhed, but we are not deſtitute: we ſuffre perſecucion, but we are not forſaken: we are bꝛought lowe, but we are not bꝛought to confuſion: we are chꝛuſt downe, but we peryſhe not: * beaꝛyng alway aboute the dyenge of Jeſu Chꝛiſt in oure bodye, that ꝓ lyfe of Jeſus be alſo made manifeſt in our bodyes. + * ffoꝛ we that

Eſai. 6. b
Johñ. 12. e
Coloſ. 1. b
Gen. 1. a
2. Pet. 1. d.
2. Cor. 5. a
Gala. 6. b
Rom. 8. c

ritatẽ, tanquã a Domini ſpiritu.

CAPVT IIII.

IDeo habentes hanc miniſtrationem, iuxta quod miſericordiam conſecuti ſumus, non deficimus, ſed abdicamus occulta dedecoris, non ambulantes in aſtutia, neque adulterantes uerbum Dei, ſed in manifeſtatione ueritatis commendantes noſmetipſos ad omnem conſcientiam hominum, coꝛã Deo. Quod ſi etiam opertum eſt euãgelium noſtrũ, in iis qui pereũt eſt opertum, in quibus Deus huius ſeculi excæcauit mentes infidelium, ut nõ fulgeat illis illuminatio euangelii glorie Chriſti, qui eſt imago Dei. Non eñ noſmetipſos prædicamus, ſed IESVM Chriſtũ dñm noſtrũ, nos aũt ſeruos ueſtros per IESVM. Qñ Deus qui dixit de tenebris lucẽ ſplendeſcere, ipſe illuxit in cordibus noſtris ad illuminationẽ ſcietię claritatis Dei, in facie Chriſti IESV. Habemus autẽ theſaurũ iſtũ in uaſis fictilibus, ut ſublimitas ſit uirtutis Dei, & nõ ex nobis. In omnibus tribulationẽ patimur, ſed non anguſtia muriaporiamur, ſed nõ deſtituimur: perſecutionẽ patimur, ſed nõ derelinquimur: humiliamur, ſed nõ cõfundimur: deiicimur, ſed non perimus: ſemper mortificationẽ IESV Chriſti in corpore noſtro circunferentes, ut & uita IESV manifeſtetur in corporibus nr̃is. Semper eñ nos qui

qui uiuimus in mortē tradimur propter Iesum, ut & uita Iesu manifestetur in carne nostra mortali. Ergo mors in nobis operatur, uita aūt in uobis. Habentes aūt eundē spiritū fidei, sicut scriptum est: Credidi, propter quod locutus sum: & nos credimus, propter quod & loquimur, scientes qm̄ qui suscitauit Iesū, & nos cū Iesu suscitabit, & cōstituet uobiscum. Omnia enim propter uos, ut gr̄a abundās per multos in gratiarū actiōe, abūdet in gloriā Dei. Propter quod nō deficimus, sed licet is qui foris est noster homo corrūpatur, tamē is qui intus est renouatur de die in diē. Id enim q̄ pręsēti est mom̄entaneū & leue tribulatiōis nr̄ę, supra modū in sublimitate ęternū glorię pōdus operatur in nobis, nō cōtemplātibus nobis quæ uidētur, sed quę nō uidētur. Quę em̄ uidētur, tēporalia sūt: quę aūt nō uidētur, æterna sunt.

CAPVT V.

SCimus em̄ qm̄ si terrestris domus nr̄a huius habitatiōis dissoluatur, q̄ ædificationē ex Deo habemus, domū non manufactam, sed æternam in cœlis. Nā & in hoc ingemiscimus, habitationē nostrā quæ de cœlo est superinduicupientes: si tamen uestiti, & nō nudi inueniamur. Nā & qui sumus in hoc tabernaculo, ingemiscimus grauati, eo q̄ nolumus expoliari, sed superuestiri, ut absorbeatur q̄ mortale est a uita. Qui aūtē efficit nos

that lyue, are alwaye delyuered into death because of Jesus, ꝓ the lyfe also of Jesus maye be shewed in our mortall flesh. Death therfore worketh in vs, but lyfe in you. ✣ But hauyng ꝓ same spyrite of fayth, as it is wrytte: ✣ I haue beleued, wherfore I haue spoken: we also beleue, wherfore we speake also, knowynge ꝓ he that hath rayfed Jesus, shall rayfe vs also wt Jesus, & shall fet vs wt you. For all thynges are done for your fakes, that ꝓ abundaūt grace, maye be plenteous in geuynge of thākes by many, vnto the glory of God. For ꝓ whych cause we do not faynte, but though oure outward mā do corrūpe, yet he that is inwarde is renewed from daye to daye. ✣ For our trouble that now is, which is temporall & lyght, worketh in vs a weyght of glorye in ꝓ heyght, oute of measure, vnto vs not beholdynge the thynges that are sene, but that ar not sene. For ꝓ thynges that are sene, are tēporal, but they that are not sene, are eternall.

The.v. Chapter.

FOr we knowe, that yf our ✣ earthy house of this dwellynge be lowsed, that we haue a buylding of God, a house not made wyth handes, but an euerlastyng in the heauēs. ✣ For therfore do we sygh, desyring to be clothed with our habitacō that is frō heauē, ✣ yf at the leest we be founde clothed and not naked. For we also that are in ✣ thys tabernacle, do sygh beynge laden, because we do not desyre to be spoyled, but clothed vpon, that it that is mortall be swalowed vp of the lyfe. But he that doth ordyne

Roma.8.b. 2.Cor.1.c vs herto, it is God: *which hath gene vs ꝑ earnest of ꝑ spirite. Therfore ar we alway bolde, & knowyng, that as long as we be in this body, we are absent frō the LORD. (For we wander thorow fayth & not in syght) But we are of good harte, & haue a good wyll rather to beabsent frō the body, & to be present wt ꝑ LORD, & therfore do we endeuoure ether beynge absent or present to please hym. *For we all must appeare before ꝑ iudgemēt seate of Christe, ꝑ euery man receaue hys own deseruynges of ꝑ body as he hath done, ether good or euell. ✣ We therfore knowyng ꝑ fear of ꝑ LORD, we speake fayre vnto mē, but vnto God we are manifest. And I trust ꝑ we be manifest in your cōsciences also. We

Math.25.c Roma.14.d

2.Cor.3.a. *do not agayn prayse ourselues, but we gene you an occasion to reioyce for vs, ꝑ ye may haue [to answer] to thē ꝑ reioyce i ꝑ face, & not in ꝑ hart. For yf we are paste mynde, it is vnto God: yf we are measurable, we are it to you. For ꝑ loue of Christe doth so cōstrayne vs, thynkyng this: ꝑ yf one

1.Tes.5.b be dead for all, thā are all dead. *And Christ dyed for al, that they also ꝑ do lyue, do not now lyue vnto thēselues but vnto hym ꝑ dyed for thē, & is ryse agayne. ✣ Therfore do we also hence forth know noman after ꝑ flesh. And though we haue knowē Christ after the flesh, but nowe at thys tyme do not we know him. Yf ether be therfore ony creature in Christ, he is a newe

Mat.43.c. 2.Cor.11.a creature: for ꝑ olde are past, *beholde all thynges are become new. But all thynges are of God, which hath recō ciled vs vnto hymself thorow Christ, & hath geuē vnto vs ꝑ office of recon

nos in hoc ipsum, Deus: qui dedit nobis pignus spiritus. Audētes igitur semper & scientes, qm̄ dū sumus in hoc corpore, peregrinamur a dño. (Per fidem eñ ambulamus, & nō per speciem.) Audemus aūt, & bonā uoluntatē habemus magis peregrinari a corpore, & presentes esse ad dominū: Et ideo contēdimus siue absētes, siue presentes placere illi. Omnes enim nos manifestari oportet ante tribunal Christi, ut referat unusquisq; propria corporis prout gessit, siue bonū, siue malū. Sciētes ergo timorem dñi, hominibus suademus, Deo autē manifesti sumus. Spero aūt & in cōsciētiis uestris manifestos nos esse. Nō iterū cōmendamus nos uobis, sed occasionē damus uobis gloriandi pro nobis, ut habeatis ad eos qui in facie gloriantur, & nō in corde. Siue enim mēte excedimus, deo: siue sobrii sumus, uobis. Charitas eñ Christi urget nos, æstimātes hoc: quoniā si unus pro ōnibus mortuus est, ergo omnes mortui sunt. Et pro omnibus mortuus est Christus, ut & qui uiuunt, iam nō sibi uiuāt, sed ei qui pro ipsis mortuus est, & resurrexit. Itaq; nos ex hoc neminem nouimus secundū carnē. Etsi cognouimus secundum carnem Christum, sed nunc iam non nouimus. Si qua ergo in Christo, noua creatura, uetera transierūt, ecce facta sunt oia noua. Omnia autem ex deo, qui nos recōciliauit sibi per Christū, & dedit nobis ministeriū recon-

ciliationis. Qm̃ quidē deus erat in Christo mūdū recōciliās sibi, nō reputās illis delicta ipsorū, & posuit in nobis uerbū recōciliatiōis. Pro Christo ergo legatiōe fūgimur, tanquā deo exhortāte per nos. Obsecramus pro Christo, reconciliamini Deo. Eum qui non nouerat peccatū, pro nobis peccatum fecit, ut nos efficeremur iustitia Dei in ipso.

CAPVT VI.

ADiuuātes aūt exhortamur, ne in uacuū gratiam dei recipiatis. Ait em̃: Tēpore accepto exaudiui te, & in die salutis adiui te. Ecce, nūc tēpus acceptabile, ecce, nunc dies salutis. Nemini dātes ullā offēsionē, ut nō uituperetur ministeriū nostrū, sed in ōnibus exhibeamus nosmetipsos sicut dei ministros in multa patiētia, in tribulatiōibus, in necessitatibus in angustiis, in plagis, in carceribus, in seditiōibus, in laboribus, in uigiliis, in ieiuniis, in castitate, in sciētia, in lōganimitate, in suauitate, i spū sctō, in charitate nō ficta, in uerbo ueritatis, in uirtute dei: p arma iustitie a dexteris & a sinistris, p gloriā & ignobilitatē, per infamiā & bonā famā: ut seductores, & ueraces, sicut q ignoti, & cognniti: quasi moriētes, & ecce uiuimus: ut castigati, & nō mortificati: quasi tristes, sēper aūt gaudētes: sicut egētes, multos aūt locupletātes: tanquā nihil habentes, & omnia possidētes. Os nostrum patet ad uos

cilynge. *For God was in Christe, ‡settyng ꝑ worlde atone wt hymselfe, not imputyng to thē theyr synnes, & hath put in vs ꝑ word of recōcilyng. We go therfore an embassage for Christe, as though God dyd exhorte by vs. We praye you for Christes sake, be recōciled vnto God. *Hym ꝑ had knowen no synne dyd he make *synne for vs, that we shuld become the ryghteousnesse of God in hym. Col. 1.b ‡Rom. 3.c Colo. 1.d. 2. Johā. 4.b Esay. 53.b Rom. 8.a. Hebr. 9.d

The. vi. Chapter. ✣

BVt we helpyng exhort you A ꝑ ye do not receaue ꝑ grace of God in vayne. For he sayeth: *In a tyme acceptable haue I herd ꝑ, & in a day of saluaciō haue I holpē the. Behold, now is it an acceptable tyme, behold, now is it a daye of health. We geuyng vnto nomā ony occasiō of stōblyng, that oure office be not blamed, but in all thynges let vs behaue our selues *as ministers of god, in much paciēce, in tribulaciōs, in necessities, in angupsshes, in strypes, in prisonmētes, in vproures, in laboures, in watchinges, in fastinges, in chastite, in knowlege, in long sufferaūce, in kyndnes, in ꝑ holy gooste, in loue vnfayned, in ꝑ word of truth, i ꝑ power of god: by ꝑ armoure of righteousnesse at ꝑ ryght syde & at ꝑ left syde, by glory & vylenesse, by euell report & good report, as deceaūers & yet true: as they ꝑ be vnknowē, & yet knowē: *as dyenge & behold we lyue: as beynge chastened, & not kylled, as sory, & yet alwaye reioycynge, as hauyng nede, & yet makyng many rych: as hauyng nothyng, & possessyng all thynges. ✣ Our mouth is open vnto Esay. 49.b 1. Cor. 4.a. 2. Cor. 3.a. B Esay. 16.c

you o ye Corinthians, our hart is enlarged. Ye are not in straytnesse for our sakes, but ye are in straytnesse of your inward mocion. But I saye vnto you as vnto chyldren hauyng lyke reward: & set your selues at large also

¶ * Draw not a yocke wyth ỹ infidels.
Deut.7.a ffor what partakyng hath ryghteousnesse wyth wyckednesse? Or what fellowshyp hath ỹ lyght with darknesse?
Math.8.d. * What agremẽt hath Christe wyth Belial? Or what part hath the beleuynge wt the vnbeleuyng? What consentyng hath ỹ tẽple of God wt ỹ
1.Cor.3.b and.6.c. dols? * ffor ye are ỹ tẽple of ỹ lyuyng God, as sayeth God: for ‡ I wyl dwel
‡Leu.26.b Ezech.37.d in thẽ, & wyl walke amõg thẽ, & I shal be they: God, & they shalbe a people
Esaye.53.b vnto me. * Wherfore go ye out frõ ỹ myddes of thẽ, & be separated, sayth ỹ LORD, & touch no vncleane thyng, & I shal receaue you, & I shalbe a father vnto you, & ye shalbe sonnes vnto me & doughters, sayeth the LORDE almyghty. The. vii. Chapter.

¶ LEt vs therfore ye most beloued hauyng these promises clense vs frõ all fylthynesse of ỹ flesh & spyrete, fulfyllyng ỹ halowyng in ỹ feare of god
Understãde ye vs: We haue hurt nomã, we haue corrupte nomã, we haue begyled nomã. I say it not to your cõdẽnacion. ffor we haue sayde afore ỹ ye are in oure hartes to dye & to lyue together. I haue greate boldnesse to youwarde, I haue muche reioycynge on youre behalfe. I am fylled wyth comforte, I am ouerflowynge wyth
Actu.16.b ioye in all oure trouble. * ffor whan we were come into Macedonia also, oure flesshe had no reste, but we suf-

uos o Corinthii, cor nostrũ dilatatũ est. Nõ angustiamini in nobis, angustiamini aũt in uisceribus uris. Eãdẽ aũt habẽtes remuneratiõnẽ tanq̃ filiis dico: dilatamini & uos. Nolite iugũ ducere cũ infidelibus. Quę em̃ participatio iusticiæ cũ iniquitate? Aut quę societas luci ad tenebras? Quę aũt cõuẽtio Christo ad Belial? Aut quę pars fideli cũ infideli? Quis aũt consensus tẽplo Dei cum idolis? Vos estis tẽplũ Dei uiui, sicut dicit Deus: Qm̃ inhabitabo in illis, & inambulabo inter eos, & ero illorum Deus, & ipsi erunt mihi populus. Propter quod exite de medio eorum, & separamini, dicit Dñs: & immundum ne tetigeritis, & go recipiam uos, & ero uobis in patrem, & uos eritis mihi in filios & filias, dicit Dñs omnipotens.

CAPVT VII.

HAs ergo habẽtes promissiones charissimi, mũdemus nos ab omni inquinamẽto carnis & spũs perficiẽtes sanctificationẽ in timore dei. Capite nos: Neminẽ læsimus, neminẽ corrupimus, neminẽ circũuenimus. Nõ ad condẽnationẽ uestram dico. Prędiximus em̃, q̃ in cordibus nr̃is estis ad commoriẽdũ & ad cõuiuẽdũ. Multa mihi fiducia est apud uos, multa mihi gloriatio pro uobis, repletus sũ cõsolatione, supabũdo gaudio in õi tribulatiõe nr̃a. Nã & cũ uenissemus i macedoniã, nullã reqẽ habuit caro nr̃a, sed oẽm tribulationẽ pa-

ſumus:foris pugne, intus timo
res. Sed qui conſolatur humi-
les, conſolatus eſt nos Deus in
aduentu Titi. Non ſolum autem
in aduentu eius, ſed etiam in
conſolatione, qua conſolatus
eſt in uobis, referens nobis ue-
ſtrum deſyderium, ueſtrum fle-
tum, ueſtram emulationem pro
me, ita ut magis gauderē. Quo
niam etſi contriſtaui uos in epi-
ſtola, non me pœnitet, etſi pœ
niteret. Videns quod epiſtola,
illa(etſi ad horam)uos contriſta
uit, nunc gaudeo: non quia con
triſtati eſtis, ſed quia contriſta-
ti eſtis ad pœnitentiam. Contri
ſtati enim eſtis ſecundum Deū,
ut in nullo detrimentum patia-
mini ex nobis. Quæ enī ſecūdū
Deū triſtitia eſt, pœnitentiā in ſa
lutē ſtabilē operatur: ſcſi aūt tri
ſtitia mortē operatur. Ecce enī
hoc ipſum ſecundū Deū cōtriſta
ri uos, quantā in uobis operatur
ſollicitudinē? ſed defenſionem,
ſed indignationē, ſed timorē, ſed
deſyderiū, ſed emulationē, ſed
uindictam. In omnibus exhibui-
ſtis uos incōtaminatos eſſe ne-
gocio. Igitur etſi ſcripſi uobis,
non propter eum qui fecit iniu-
riā, nec propter eum qui paſſus
eſt, ſed ad manifeſtandum ſolli-
citudinē nr̄am quā habemus pro
uobis corā deo: ideo quoq; con-
ſolati ſumus. In cōſolatione aūt
noſtra abūdantius magis gauiſi
ſumus ſuper gaudio Titi, quia re
fectus eſt ſpūs eius ab omnibus uo
bis. Et ſi quid apud illū de nobis
gloriatus ſum, nō ſum confuſus,

fred all tribulacion: outwardly were
fyghtynges, inwardly feares. But
* God that comforteth the lowly, com- 2. Cor. 1. a
forted vs in the commyng of Titus.
And not onely in hys commyng, but B
also by the conſolacion, wherewyth
he was comforted of you, ſhewyng vs
youre deſyre, your wepyng, your zele
for me, ſo that I reioyced the more.
For though I haue made you ſory in
the epiſtle, it repēteth me not, though
it dyd repente me. But I am nowe
glad, ſeynge that the ſame letter hath
made you ſory, (although it be for a
ſeaſon:) not becauſe ye are made ſo-
ry, but becauſe ye are made ſory to re
pentaunce. For ye are made ſory af-
ter God, that in nothynge ye ſhulde
ſuffre harme by vs. * For the ſorowe 1. Pet. 2. c
that is after God, worketh ſtedfaſte
repētaunce to ſaluacion: but * world- Eccl. 30. c
ly ſorowe worketh death. For beholde
the ſame youre ſorowynge after God
what carefulnes worketh it in you?
[nothynge] but a defence, but diſ-
pleaſure, but feare, but a deſyre, but a
feruente mynde, but a punyſhmente:
In all thynges haue ye declared your
ſelues vnblameable in thys buſy-
neſſe. Therfore thoughe I wrote to C
you, [I dyd it] not becauſe of hym
that dyd the hurt, nor becauſe of hym
that ſuffred it, but to declare the care-
fulneſſe, the whyche we haue for you
before God: therfore alſo are we cōfor-
ted. And in oure conſolacion we were
comforted more fullyer ouer the ioye
of Titus, becauſe that hys ſprete
was refreſhed of you all. And yf
I haue made onye boaſte of you
by hym, I ame not aſhamed of it,

but as we haue ſpoke all thynges for a truth vnto you, euen ſo our reioycyng ꝓ we had towarde Titus is become truth. And hys inward affectiõ is more plentyfully towarde you, remẽbryng the obedience of you all, how that ye receaued hym wyth feare and tremblynge. I am glad that in all thynges I am bolde to youwarde.

The.viii. Chapter.

A

AND I do certifye you brethren the grace of God, the whych is geuen in the congregacions of Macedonia and that ꝓ abundaunce of they⁊ ioye was in much tryall of tribulacion: & they⁊ moost extreme pouerte dyd ouerflowe vnto the ryches of they⁊ ſyngleneſſe. For (I beare them recorde) they were wyllynge accordynge to they⁊ power, and aboue they⁊ power requyrynge vs wyth great inſtaunce for the grace and communion of the handreachynge that is done vnto the ſayntes. And not as we ſuppoſed, but they yelded themſelues fyrſt vnto the LORDE, after that vnto vs by the wyll of God: inſomuche ꝓ we prayed Titus, that as he dyd begynne thys grace amonge you, he wolde ſo lyke wyſe make an ende. But as ye be plẽteous in all thynges, in fayth, hope, & worde, and knowlege, and all carefulneſſe, moreouer in your loue alſo to vs warde, that ye wyll be ryfe in thys grace alſo. I ſaye it not as commaundynge, but by the carefulneſſe of other aſſayenge your good nature alſo. For ye knowe the liberalite of our LORDE Jeſus Chriſte, that for youre ſakes he became poore, whan he

Actu.11.c
Roma.15.d
1.Cor.16.a.
2.Cor.9.a.
Roma.10.b

ſed ſicut oĩa uobis in ueritate locuti ſumus, ita & gloriatio nra quę fuit ad Titũ ueritas facta eſt, & uiſcera eius abũdantius in uobis ſunt, reminiſcentis omnium ueſtrum obedientiã, quomodo cum timore & tremore excepiſtis illum. Gaudeo quod in omnibus confido in uobis.

CAPVT VIII.

NOtam autem facimus uobis frẽs gratiã Dei, quæ data eſt in eccleſiis Macedoniæ, & q in multo experimento tribulationis abũdantia gaudii ipſorum fuit, & altiſſima paupertas eorũ abũdauit in diuitias ſimplicitatis eorum. Quia ſecundum uires teſtimonium illis reddo) & ſupra uirtutem uoluntarii fuerunt cũ multa exhortatione obſecrantes nos gratiã & cõmunicationem miniſterii quod fit in ſanctos. Et nõ ſicut ſperauimus, ſed ſemetipſos dederunt primũ domino, deinde nobis per uoluntatem dei: ita ut rogaremus Titum, ut quemadmodum cœpit, ita & perficiat in uobis etiã gratiam iſtam. Sed ſicut in õnibus abundatis fide, ſpe, & ſermone, & ſcientia, & omni ſollicitudine, inſuper charitate ueſtra in nos, ut & in hac gratia abundetis. Non quaſi imperans dico, ſed per aliorũ ſollicitudinẽ, etiã ueſtræ charitatis ingeniũ bonũ cõprobans. Scitis enim gratiã domini noſtri IESV Chriſti, qm propter uos egenus factus eſt, cum eſſet

esset diues, ut illius inopia uos diuites essetis. Et cõsiliũ in hoc do. Hoc enim uobis utile est, qui nõ solũ facere, sed & uelle cœpistis ab anno priore, nũc uero & facto perficite, ut quẽadmodum prõptus est animus uolũtatis, ita sit & perficiẽdi, ex eo quod habetis. Si enim uolũtas prõpta est, secundũ id quod habet, accepta est, non secundum id quod non habet. Non enim ut aliis sit remissio, uobis autem tribulatio, sed ex æqualitate. In præsenti tempore uestra abundantia illorum inopiam supleat, ut & illorum abundantia uestræ inopiæ sit supplementum, ut fiat æqualitas. Sicut scriptũ est: Qui multum, non abundauit: & qui modicum, non minorauit. Gratias aũt ago Deo, qui dedit eandem sollicitudinẽ pro uobis in corde Titi, quoniam exhortationem quidem suscepit, sed cum sollicitior esset, sua uoluntate profectus est ad uos. Misimus enim cum illo fratrem nostrum, cuius laus est in euangelio per oẽs ecclesias, non solum autem, sed & ordinatus est ab ecclesiis comes peregrinationis nostræ, in hanc gratiam, quæ ministratur a nobis ad Domini gloriam & destinatam uoluntatem nostram, deuitantes hoc, ne quis nos uituperet in hac plenitudine, quæ ministratur a nobis in Domini gloriam. Prouidemus enim bona, non solum coram Deo, sed etiã coram hominibus. Misimus autem

he was ryche, that by hys pouerte ye myght be ryche. And I geue counsell here in, for þ is profytable vnto you, whych a yeare ago, haue not only begonne to do, but also to wyll. But now accomplysh it wyth the dede also, that lyke as the wyllyng mynde is ready, that it be so lykewyse to fulfyll it, * of that whych ye haue ‡ for yf the wyll be ready, it is accept according to it that it hath, not according to it that it hath not. [Let youre abundaunce so supply theyr nede,] not þ other be set at large, & ye do smarte, but of an equalite. For thys tyme, let your abundaunce supply theyr nede, that theyr abundaunce also be a supplyenge of your nede, that ther maye be equalite, as it is wrytte: * he that [gathered] muche, had not the more and he that [gathered] lytle, dyd not wante. I geue thankes vnto God, whyche hath geuen the same carefulnesse for you in the harte of Titus: for he toke the admonicio in dede, but whã he was the more carefull, he wet vnto you of hys owne wyll. And we haue sent wyth hym also our brother whose prayse is in the Gospell throwe oute all congregacions. And not onely that, but he is also ordyned of the congregacions a companion of our yourney to thys grace, whych is ministred by vs vnto the glorye of the LORDE and oure appoynted wyll, beynge ware of thys [namely] that noman blame vs because of thys fulnesse, whyche is ministred by vs vnto the glory of the LORDE. * for we prouyde good thynges, not onely before God, but also before men. But

we haue sent wyth them our brother also, whome we haue ofte proued in many thinges to be carefull, but now muche more carefull, for cause of the greate boldnesse towarde you: whether it be for Titus, whych is myne panion and helper amonge you, or our brethren the Apostles, the glorye of the congregacion of Christ. Shewe therfore vnto them in the syghte of the congregacions the declaryng of your loue, and our reioycynge of you.

1. Tessa. 1. c

The. ix. Chapter.

A

Rom. 15. d
1. Cor. 16. a
2. Cor. 8. a

FOr to wryte vnto you of the handreachynge that is done vnto the sayntes, it is superfluous for me. For I knowe your ready mynde, for the whych I boast by the Macedonians, [sayeng:] that Achaia was also ready sence the yeare last past: & your feruent desyre hath prouoked many. But we haue sent the brethren, that the thynge wherof we reioyce be not made voyde on thys behalfe, that (as I haue sayde) ye maye be ready: lest whan the Macedonias shall come with me, & fynd you not ready, we, (I wyll not saye ye) be ashamed in thys substaunce. I thought it therfore necessarye to desyre the brethren, that they do come vnto you before, & prepare thys promysed bylssyng that it be ready, so as though it were a blessynge, not as a couetousnesse. But this I saye: He that sowethsparingly, shal also reape sparyngly: & he that soweth in blessynges, shall also reape of the blessynges: euery man as he hath purposed in hys harte, not of euell wyll, or of compulsion: for God loueth a chearefull geuer

Pro. 11. c
Gal. 6. a

Exod. 25. a
and. 35. a

autem cũ illis & fratrem nostrũ, quem probauimus in multis sæpe sollicitum esse, nunc autem multo sollicitiorem confidentia multa in uos: siue pro Tito, qui est socius meus, & in uobis adiutor: siue fratres nostri Apostoli ecclesiarum gloriæ Christi. Ostentionem ergo quæ est charitatis uestræ & nostræ gloriæ pro uobis, in illos ostendite in faciem ecclesiarum.

CAPVT IX.

NAm de ministerio qd fiat in sanctos, exabundanti est mihi scribere uobis. Scio enim promptum animum uestrũ, pro quo de uobis glorior apud Macedones. Quoniã & Achaia parata est ab anno præterito, & uestra æmulatio prouocauit plurimos. Misimus autẽ fratres, ut ne quod gloriamur de uobis, euacuetur in hac parte, ut (quẽadmodũ dixi) parati sitis: ne cum uenerint Macedones mecũ, & inuenerint uos imparatos, erubescamus nos, (ut nõ dicamus uos) in hac substantia. Necessariũ ergo existimaui rogare fratres, ut prœueniant ad nos, & præparent repromissam benedictionẽ hãc paratã esse: sic, quasi benedictionẽ, nõ tãquã auaritiã. Hoc aũt dico: Qui parce seminat, parce & metet: & qui seminat in benedictionibus, de benedictionibus & metet: Vnusquisque prout destinauit in corde suo, non ex tristitia, aut ex necessitate. Hilarẽ enim dato-

datorem diligit Deus. Potēs est autem Deus omnē gratiā abundare facere in uobis ut in omnibus semper omnem sufficientiā habentes, abundetis in omne opus bonū. Sicut scriptū est: Dispersit dedit pauperibus, iustitia eius manet in seculū seculi. Qui autem administrat semē seminā ti, & panē ad manducandū præstabit, & multiplicabit semen uestrum, & augebit incremēta frugum iustitiæ uestræ: ut in omnibus locupletati, abūdetis in omnem simplicitatem, quæ operatur per nos gratiarum actionem Deo. Quoniam ministeriū huius officii nō solū supplet ea quæ desunt sanctis, sed etiā abūdat per multas gratiarū actiōes in Dño, per probationē ministerii huius, glorificātes deū in obediētia cōfessionis uestrę in euāgelio Christi, & simplicitate cōmunicatiōis uestræ in illos, & in omnes, & in ipsorum obsecratione pro uobis, desiderantium uos propter eminētē gratiā dei in uobis. Gratias ago Deo super inenarrabili dono eius.

CAPVT X.

IPse autē ego Paulus obsecro uos per mansuetudinem, & modestiam Christi, qui in facie quidem humilis sum inter uos, absens autem confido in uobis. Rogo aūt uos, ne presens audeam per eam confidētiam qua existimor audere in quosdam, qui arbitrantur nos tanquam secundum carnem ambulemus.

Incare-

geuer. But God is able to make euery grace to be plenty in you, that hauynge alwaye all sufficiency, ye maye be plenteous in euery good worke, as it is wrytten: * He hath sparsed abrode, he hath geuen vnto the poore, hys righteousnesse abydeth for euer. Eccli.15.a

He ꝑ geueth sede vnto the sower, shall also geue breade to eate, & shal multiplye your sede, and shall augmente ꝑ increases of the frutes of your rygh teousnesse: That in all thynges beynge made rych, ye maye be plēteous in al synglenesse, the whyche worketh geuynge of thākes vnto God by vs. For the seruice of thys office dothe not only supplye the thynges that the sayntes do wante, but is also abundaunt by geuynge of many thankes vnto the LORDE, prayseynge God by the proofe of thys seruyce, for the obedience of your knowlegynge of the Gospell of Christe, and the synglenesse of your distributynge vnto the, and all men, and in they? prayer for you, longynge for you, because of the abundaunte grace of God in you. I thanke God for hys vnoutspeakable gyfte. L Act.14.c

The.x. Chapter.

ANd I myselfe Paule beseche you thorowe the mekenesse and softenesse of Christe, whyche beynge presente amonge you am of no reputacion, but beynge absente I ame bolde toward you. But I pray you that I beynge present be not bolde wyth the same boldenesse that I am supposed to be bold agaynst som, which holde vs, as though we walked after the flesshe

For

I haue robbed other congregacions, takyng wages of thē to do seruyce vn-
Actu. 20. c to you. * And whā I was with you, & had nede, I was chargeable vnto no-
Phil. 4. c mā: For it ỳ * was wantyng vnto me dyd the brethren supplye that came fro Macedonia: And in all thynges I kept my selfe wythout charge, and I wyll kepe me. As trueiye as the truth of Christ is in me, thys reioycynge shall not be disanulled in me in the regions of Achaia. Wherfore? because I do not loue you? God knoweth. That I do, and shall do, [I do it] that I maye cut awaye the occasion of them that couet an occasion: that where in they reioyce, they be maye founde suche as we also. For suche false apostles are deceatful wor-kers transfigurynge themselues into messaungers of Christe. And no mar uayle: For Satanas doth trāsfigure hymselfe into an angell of lyght. It is therfore no maruayle yf hys minis-sters be transfigured, as ministers
2. Peter. 2. a of ryghteousnesse, * whose ende shall be accordynge to theyr workes. A-gayne I saye: let no man suppose me to be a foole, or els take me as a foo-le, that I also maye boast a lytle. That wheche I speake, I speake it not after God, but as it were in foo-lyshnesse, in thys reasonyng of boa-stynge. Because many do reioyce af-ter the flesbe, I wyll reioyce also. For † ye suffre fooles gladly, insomuche as ye be wyse yourselues. For ye suf-fre yf ony man bryng you in bon-dage, yf ony man do deuoure you, yf ony man do robbe you, yf ony man do auaunce hymselfe, yf ony man beate

Alias ecclesias expoliaui, ac-cipiens stipendium ad minis-terium uestrum. Et cum essem a-pud uos, & egerem, nulli one-rosus fui. Nā quod mihi deerat, suppleuerunt fratres qui uene-runt a Macedonia: & in omni-bus sine onere me uobis serua-ui, & seruabo. Est ueritas Christi in me, quoniam hæc gloriatio non infringetur in me in regio-nibus Achaiæ. Quare? quia non diligo uos? Deus scit. Quod au-tem facio & faciam, ut ampu-tem occasionem eorum, qui uo-lunt occasionem: ut in quo glo-riantur, tales inueniantur sicut & nos. Nam eiusmodi pseudo a-postoli sūt operarii subdoli, trās-figurantes se in Apostolos Chri-sti. Et non mirum: Ipse enim sa-tanas transfigurat se in ange-lum lucis. Non est ergo magnū, si ministri eius transfigurentur uelut ministri iustitiæ, quorum finis erit secundum opera ipso-rum. Iterum dicotne quis me pu tet insipientem esse, alioquin ue lut insipientem accipite me, ut & ego, modicum quid glorier. Quod loquor, non loquor secun dum Deum, sed quasi in insipien tia, in hac substantia gloriæ. Quoniam multi gloriantur secū dum carnē, & ego gloriabor. Li-benter enim sustinetis insipiētes, cum sitis ipsi sapientes. Sustine-tis enim, si quis uos in seruitutē redigit, si quis deuorat, si quis accipit, si quis extollitur, si quis in fa-

in faciem uos cædit. Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico) audeo & ego. Hebræi sunt, & ego. Israelitæ sunt, & ego. Semen Abrahæ sunt, & ego. Ministri Christi sunt, & ego. Vt minus sapiens dico: plus ego. In laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Iudæis quinquies quadragenas, una minus accepi, ter uirgis cæsus sum, semel lapidatus sum, ter naufragium feci, nocte & die in profundo maris fui, in itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex Gentibus, periculis in ciuitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, in labore & ærumna, in uigiliis multis, in fame & siti, in ieiuniis multis, in frigore & nuditate: Præter illa quæ extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium ecclesiarum. Quis infirmatur, & ego non infirmor? Quis scandalizatur, & ego non uror? Si gloriari oportet, quæ infirmitatis meæ sunt, gloriabor. Deus & pater Domini nostri IESV Christi, qui est benedictus in secula, scit quod nō mentior. Damasci præpositus gentis Aretæ regis custodiebat ciuitatem Damascenorum, ut me comprehenderet, & per fenestrā in sporta

bente you on the face. I saye it after rebuke, as though we had ben weake on thys behalfe. * Wherein ony dare be bolde, (I speake it in foolyshnesse,) I dare be bolde also. They are Hebrues, I also. They are Israelites, I also. They are the sede of Abraham, I also. * They are the ministers of Christ, I also. As a foole I speake it: I am more. In many trauayls, in prysonmentes more abundantly, in strypes aboue measure, in deaths oft. Of the Iewes haue I receaued * fyue tymes forty [strypes] one lesse, ‡ I haue thryse ben beaten wyth roddes, * I haue once ben stoned, ‡ I haue thryse suffred shyppwrache, I haue ben nyghte and daye in the depth of the see, in journyes oft, in perils of floodes, in perils of murtherers, in perils of my kynred, in perils of the heythen, in perils in the cytie, in perils in the wylderneſſe, in perils on the see, in perils among falſe brethrē, in laboure and trauayle, in many watchynges, in honger and thyrste, in many fastynges, in colde & nakednesse: Beſyde thoſe thynges that are outwarde, * my dayly combraunce, the care of all the congregacions. * Who is weake, & I be not weake? Who is offended, and I burne not? Yf I must reioyce, I wyll reioyce of the thynges ỳ are of my weaknesse. The God & father of our LORD Iesus Christ, whych is blessed for euer, * knoweth that I lye not. ‡ At Damascus, dyd the gouernoure of the people of kynge Aretas watche the cytie of the Damascenes, that he myght take me, & at a wyndow was

Deut 25.a. ‡Act. 16.b ★Act.14.c ‡Act.17.c Act. 20.b. 1.Cor.8.12 Gala.1.c ‡Act.9.b

I.

I let downe in a basket thorowe the wall, & so escaped I hys handes.

The .xii. Chapter.

A IF I must boast, (truely it is not nedeful) I wyl come to the visions and reuelacions of the LORDE. I knowe a mã in Christ, fourtene yeares ago (whether it was in the body, whether it was wythout the body I can not tell, God knoweth it) the same to haue ben taken vp vntyll the thyrde heauen. And I know the same man (whether he was in the bodye, whether he was wythout the bodye I can not tell, God knoweth) that he was taken vp into the paradyse, and herde secrete wordes, whyche are not leafull for man to speake. For suche a thyng wyll I reioyce, but for myselfe nothynge but in my weaknesses. For although I wolde reioyce, I shall not be foolyshe, for I shall tell truthe. But I do refrayne, lest eny man estyme me aboue it that he seyth in me, or heare ought of me. * And leste the greatnesse of the reuelacions do exalte me, ther is geuen vnto me the stynge of my flesshe, the messaunger of Satanas, that he buffet me. For ỹ whych I haue prayed the LORDE thryse that he shulde departe fro me, and he sayd vnto me: My grace sufficeth the: for strength is made perfecte by weaknesse. I wyll therfore gladly reioyce in my sycknesses, that the power of Christe maye dwell in me. For the whyche cause I am contente in my sycknesses, in rebukes, in nedes, in persecucions, in angyshes for Christes sake. For whan I ame weake,

Iob. 1. b.

B

sporta demissus sum per murũ, & sic effugi manus eius.

CAPVT XII.

SI gloriari oportet (non expedit quidem) ueniam autem ad uisiones & reuelationes Domini. Scio hominem in Christo ante annos quatuordecim (siue in corpore, siue extra corpus, nescio, Deus scit) raptum huiusmodi usque ad tertium cœlum. Et scio huiusmodi hominem (siue in corpore, siue extra corpus, nescio, Deus scit) quoniam raptus est in paradisum, & audiuit archana uerba, quæ nõ licet homini loqui. Pro huiusmodi gloriabor, pro me autem nihil, nisi in infirmitatibus meis. Nam etsi uoluero gloriari, non ero insipiens: ueritatem enim dicam. Parco autem ne quis me existimet supra id quod uidet in me, aut audit aliquid ex me. Et ne magnitudo reuelationum extollat me, datus est mihi stimulus carnis meæ angelus satanæ, ut me colaphizet. Propter quod ter Dominum rogaui, ut discederet a me, & dixit mihi. Sufficit tibi gratia mea: nam uirtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me uirtus Christi. Propter quod placeo mihi in infirmitatibus meis, in contumeliis, in necessitatibus, in persecutionibus, in angustiis pro Christo. Cum enim infirmor,

simor, tunc potens sum. Factus sum insipiens, uos me coegistis. Ego enim a uobis debui commendari: nihil enim minus feci ab iis, qui sunt supra modum Apostoli. Tametsi nihil sum, signa tamen Apostoli facta sunt super uos in omni patientia, in signis, & prodigiis, & uirtutibus. Quid est enim quod minus habuistis præ cæteris ecclesiis, nisi quod ego ipse non grauaui uos? Donate mihi hanc iniuriam. Ecce tertio hoc paratus sum uenire ad uos, & non ero grauis uobis. Non enim quæro quæ uestra sūt sed uos. Nec enim debent filii parentibus thesaurizare, sed parentes filiis. Ego autem libentissime impendam, & super impendar ipse pro animabus uestris, licet plus uos diligens minus diligar. Sed esto: ego uos non grauaui, sed cum essem astutus, dolo uos cepi. Nunquid per aliquem eorum quos misi ad uos circūueni uos? Rogaui Titum, & misi cum illo fratrem. Nunquid Titus uos circumuenit? nonne eodem spiritu ambulauimus? nonne eisdem uestigiis? Olim putatis quod excusemus nos apud uos? Coram Deo in Christo loquimur. Omnia autem charissimi propter ædificationem uestram. Timeo enim ne forte cum uenero, non quales uolo, inueniam uos: & ego inueniar a uobis, qualem non uultis, ne forte contentiones, æmu-

weake, than ame I stronge: I ame become a foole, ye haue compelled me. For I ought to be praysed of you *seynge I haue done nothyng lesse, than they that are Apostles oute of measure. Although I ame nothynge, yet are ꝑ tokēs of an apostle wrought vpon you by all pacience, by tokens and wonders & powers. For what is it that ye haue had lesse than other congregations, saue that I myselfe haue not ben chargeable vnto you? For geue me thys wronge. Beholde thys thyrd tyme am I ready to come vnto you, and I shal not be greuous vnto you. *For I seke not the thynges that be yours, but you. Nother ought ꝑ chyldren to gather treasure vnto the elders, but the elders vnto the chyldren. And I wyll very gladly bestowe me, and wyll myselfe be bestowed for your soules, thoughe I louynge you outermuche, be lytle loued [agayne,] But let it be so: I haue not charged you, but for so muche as I was crafty, I take you wyth agyle. Haue I begyled you by ony of them that I sente vnto you? I desyred Titus, and wyth hym I sente a brother: hath Titus begyled you? haue we not walked in one spirete? haue we not [gone] lyke foote steppes? Ye thynke that we do excuse vs before you? We speake before God in Christ. For all thynges moost be loued are done for your edifyenge. For I feare me lest perchaunce whan I shall come, I shall not fynde you suche as I wold: and I be founde of you such one as ye wolde not, *lest happely ther be among you stryfes,

1. Cor. 9. 2.

Actu. 20. 3.

Esa. 5. 2.

emu-

enuyes, hyghmyndes, debates, backbytynges, whysperynges, swellynges, vprours, leste whan I shall come agayne, God bryng me lowe amonge you, and I bewayle many of them, whych haue synned afore, and haue
1. Cor. 5. a. not repented ouer they* vnclennesse and whoredome, & fylthynesse, that they haue commytted.

The. xiii. Chapter.

A Deut. 19. c. Matt. 18. b. Johan. 8. b. Hebr. 10. c. BEholde, thys thyrde tyme do I come vnto you. * In the mouthe of two or thre wytnesses shall euery matter stande. For I haue sayde before, and I tell you before as present, and nowe absente vnto them that haue synned before, and vnto all the rest, that yf I shall come agayne, I shall not spare. Do ye seke the proffe of
Matth. 10. c hym, * whych speaketh in me, [namely] Christe: whyche is not weake amonge you, but is myghtye amonge you? For though he is crucifyed throwe weaknesse, yet lyueth he by the power of God. For we also are weake in hym, but we lyue w hym by the power of god in you. * Proue
B 1. Cor. 11. b. ye youre selues whether ye are in fayth, make search of your selues. Knowe not ye your selues þ Christe Jesus is in you? wythout happely ye be castawayes. But I trust that ye do knowe it, for we are not castawayes. And we praye God, that ye do no euell, not that we do seme alowable, but that ye do it that good is, but that we be castawayes. For we can do nothyng agaynst þ truth, but wyth the truth. For we reioyce þ we are weake, but ye are stronge.

æmulationes, animositates, dissentiões, detractiões, susurrationes, inflationes, seditiões sint inter uos. Ne iterũ cũ uenero, humiliet me deus apud uos, & lugeã multos ex iis, qui ante peccauerũt, & nõ egerũt pœnitentiã sup immunditia, & fornicatione, & impudicitia quam gesserunt.

CAPVT XIII.

ECce tertio hoc uenio ad uos: In ore duorũ uel trium testium stabit omne uerbũ. Prædixi enim & prædico ut presens uobis, & nũc absens, iis qui ante peccauerũt, & ceteris oibus, quoniã si uenero iterũ, nõ parcã. An experimentũ queritis eius qui in me loquitur Christus, qui in uobis nõ infirmatur, sed potens est in uobis? Nam etsi crucifixus est, ex infirmitate, sed uiuit ex uirtute dei. Nã & nos infirmi sumus in illo, sed uiuimus cũ eo ex uirtute dei in uobis. Vosmetipsos tentate, si estis in fide, ipsi uos probate. An non cognoscitis uosmetipsos, quia Christus Iesus in uobis est? nisi forte reprobi estis. Speto autem quod cognoscitis, quia nos non sumus reprobi. Oramus autem Deum, ut nihil mali faciatis, non ut nos probati appareamus, sed ut uos quod bonum est faciatis, nos autem ut reprobi simus. Non enim possumus aliquid aduersus ueritatem, sed pro ueritate. Gaudemus enim quoniam nos infirmi sumus, uos autem potentes estis,

Hoc & oramus, uestrā cōsummationem; Ideo enim hęc absens scribo, ut non pręsens durius agam, secundum potestatē quam dominus dedit mihi, in ędificationem, & non indestructionem. De cætero autem fratres gaudete, perfecti estote, exhortamini, idipsum sapite, pacē habete, & deus pacis & dilectionis erit uobiscum. Salutate inuicem in osculo sancto. Salutant uos omnes sancti gratia domini nostri IESV Christi, & charitas dei, & communicatio sancti spiritus sit cum omnibus uobis. Amen.

Thys also we wysh, [namely] your perfectnes: And therfor I wryte these thynges beynge absent, that I beynge present, do not vse myselfe hardly, accordynge to the power, whyche * the LORDE hath geuen me, to edifieng, and not to destruccion. ¶ Farthermore brethren, reioyce, be perfecte, exhorte yourselues, be of one mynde, haue peace, and the God of peace and loue shalbe wyth you. * Salute eche other wyth an holy kysse. All the sayntes salute you. The grace of oure LORDE Jesus Christe, and the loue of God, and the fellowshyp of the holy goost be wyth you all. Amen.

1. Cor. 10. b

Rom. 16. b

¶ Finis secundæ epistolæ Pauli Apostoli ad Corinthios.

¶ The ende of ỳ secōde Epistle of Paule the Apostle to the Corinthians.

EPISTOla Pauli Apostoli ad Galathas.

CAPVT PRIMVM.

The Epistle of the Apostle Paule to the Galathians.

The fyrst Chapter.

PAulus Apostolus nō ab hoibus, neque per hominē, sed per IESVM Christū, & deū patrē, qui suscitauit eum a mortuis, & qui mecū sunt omnes fratres, ecclesiis Galatię: Gratia uobis & pax a deo patre nostro, & domino nostro IESV Christo, qui dedit semetipsum pro peccatis nostris, ut eriperet nos

PAule an Apostle not of mē, nor by mā, but by Jesus Christe, and God ỳ father, whyche hath raysed hym from the deade, and all the brethren that are wyth me, vnto the congregations of Galatia: * Grace be wyth you and peace from God oure father, and oure LORDE Jesus Christe, whyche hath geuen hym selfe for oure synnes, that he shulde

A

1. Cor. 1. a
Ephe. 1. a
1. Per. 1. a

drawe vs out of thys presente euell worlde, accordyng to the wyll of god and our father, vnto whome be glory for euer and euer. Amen. I maruayll that ye be so soone turned from hym, whyche hath called you vnto ꝑ grace of Christ, vnto another Gospell: the whych is nothynge els, saue that ther
Actu. 15. a be some that trouble you, and *wyll
¶ turne the Gospell of Christe. But though we, or an angell from heauen preach[ought] vnto you, saue it that we haue preached vnto you, thesame
1. Cor. 15. a be cursed. *As we haue sayde before, so saye I agayne: Yf ony mā preache [ought] vnto you, besyde it that ye haue receaued, thesame be cursed. But do I now speake fayre vnto mē, or vnto god? Do I seke to please mē?
1 Joh. 5. d and d. 11. f Jacob. 4. a 1. Tes. 2. b *Yf I dyd yet please mē, I were not the seruaunt of Christe. + ‡ For I certifye you brethren of the Gospell, that is preached of me, that it is not after mā: for I dyd not receaue it nor learned it of man, but by the reuelacion of Jesus Christe. For ye haue herde of my conuersacion sometyme
Actu. 8. a 9. a. 22. a in the Jewyshyppe, that *I dyd persecute the congregacion of God oute of measure, and drowe them out: and I preuayled in ꝑ Jewyshyppe aboue many of my fellowes in my nacion,
Phil. 3. a *beynge a more feruent louer of the traditions of my fathers. But whā it hadde pleased hym that hadde sundered me fro my mothers wombe,
Actu. 9. b and 22. b *and hadde called me by hys grace, that he myghte declare hys sonne by me, that I shulde preache hym amonge the Gentyles, straygt wyse dyd I not graunte vnto fleshe and blonde

nos de præsenti seculo nequam, secundum uoluntatē Dei & patris nostri, cui est gloria in secula seculorū. Amē. Miror quod sic tam cito trāsferimini, ab eo qui uos uocauit in gratiam Christi, in aliud euangelium: quod non est aliud, nisi sunt aliqui qui uos conturbant, & uolunt conuertere euangelium Christi. Sed licet nos, aut angelus de cœlo euangelizet uobis præterquam quod euangelizauimus uobis, anathema sit. Sicut prædiximus, & nunc iterum dico: Si quis uobis euangelizauerit, præter id quod accepistis, anathema sit. Modo enim hominibus suadeo, an deo? An quæro hominibus placere? Si adhuc hominibus placerem, Christi seruus non essem. Notū enim uobis facio fratres euangeliū, quod euangelizatum est a me, quia non est secundum hominē: neq; enim ego ab homine accepi illud, neque didici, sed per reuelationē IESV Christi. Audistis enim conuersationem meā aliquando in Iudaismo, quoniā supra modū persequebar ecclesiā Dei, & expugnabam illā: & proficiebā in Iudaismo supra multos coætaneos meos in genere meo, abundantius æmulator existens paternarum mearum traditionum. Cum autem placuit ei qui me segregauit ex utero matris meæ, & uocauit per gratiam suā, ut reuelaret filiū suū in me, ut euangelizarem illū in Gentibus, cōtinuo nō acquieui carni &

sanguini

sanguini: neque ueni Hierosolymam ad antecessores meos Apostolos, sed abii in Arabiã, & iterum reuersus sum Damascum. Deinde post annos tres ueni Hierosolymam uidere Petrum, & mansi apud eum diebus quindecim. Alium autem Apostolorum uidi neminem, nisi Iacobum fratrem Domini. Quæ autem scribo uobis, ecce coram deo, quia nõ mentior. Deinde ueni in partes Syriæ & Ciliciæ. Eram autem ignotus facie ecclesiis Iudææ quæ erant in Christo. Tantum autem auditum habebant, quoniam qui persequebatur nos aliquando, nunc euãgelizat fidem, quam aliquando expugnabat, & in me clarificabant Deum.

CAPVT II.

DEinde post annos quatuordecim iterum ascẽdi Hierosolymam cũ Barnaba, assumpto & Tito. Ascendi autem secundum reuelationem, & contuli cum illis euangelium quod prædico in Gentibus: seorsum autem iis qui uidebantur aliquid esse, ne forte in uanũ currerẽ aut cucurrissem. Sed neq; Titus, qui mecũ erat, cum esset Gentilis compulsus est circuncidi. Sed propter subintroductos falsos fratres qui subintroierũt explorare libertatẽ nostrã, quã habemus in Christo IESV, ut uos in seruitutẽ redigerent. Quibus neq; ad horam cessimus subiectioni, ut ueritas euan-

bloude: nother dyd I come to Jerusalem, vnto my predecessours the Apostles, but I wente into Arabia, & dyd come agayne to Damascus. Afterwarde, after thre yeare, dyd I come to Jerusalem to se Peter, and I abode wyth hym fyftene dayes. I haue sene none other of the Apostles, saue James the LORDES brother. The thynges that I wryte vnto you, beholde, *God knoweth, that I lye not. After that dyd I come in the partes of Syria and Cilicia: but of the face I was vnknowen of the congregacions of Jewrye, whyche were in Christe. Neuertheles they had herde, that he that dyd sometyme persecute vs, doth nowe preache the fayth, the whyche he destroyed sometyme, and in me they praysed God. 1. Co. 11. B.

The. ii. Chapter.

AFter that fourtene yeare, I *I wente vp to Jerusalem agayne, wyth Barnabas, Titus also beynge take vp me. But I wẽt vp by reuelacõ, and I dyd cõpare with thẽ the Gospell that I do preach amõg the heythẽ: but spectally them that semed to be oughte, leste I shulde runne or had runne in vayne. *Neuertheles nother Titus, whych was wyth me, where as he was a heythen, was compelled to be circumcised. But because of certayne false brethren preuely brought in, whyche came in secretly, to spye oute oure lyberte, the whyche we haue in Christ Jesu, that they mygbt bryngе vs into bondage: vnto whome we gaue no rowme, no not for the space of an houre, that ỹ truth Actu. 15. B. Actu. 16. B. 1. Co. 9. C.

J. ii. of

of the Gospel do remayne wyth you. But as for them that dyd seme to be somwhat what they haue bene sometyme, it maketh not matter to me: Actu. 10. d Roma. 2. d Ephe. 6. a. * For God doth not accept ꝑ person of a man. For they that semed to be ought auayled me nothynge. But contrary wyse whan they hadde sene that the Gospell of the Heythenshyp was cõmytted vnto me, as vnto Peter also of circumcision, (for he that wrought by Peter in the Gospell of circumcision, wrought by me also amonge the heythen,) & whan James, and Cephas, & Jhon, whych semed to be stayes dyd perceaue the grace that Actu. 9. d. was geuen me, * they gaue the ryght handes of fellowshyp vnto me and Barnabas, that we [shulde preache] amonge the heythen, but they amõge ꝑ circũcision, onely that we shulde be Actu. 11. c 2. Cor. 9. a. myndefull of the poore: * the whyche thynge also I was carefull to do. But whan Peter came to Antioche, I wythstode hym in the face: for he was blameable. For afore that some dyd come from James, he dyd eate wyth the heythen. But whan they were come, he wythdrewe and separated hymselfe, fearynge them that were of the circũcision. And vnto hys dissemblyng dyd ꝑ reste of ꝑ Jewes cõsent, insomuche that Barnabas also was drawen of them into the same simulacion. But whan I had sene that they dyd not walke ryghtly after the truth of the Gospell, I sayd vnto Cephas before all: Yf thou whan thou art a Jewe, doest lyue heythenyshly, & not Jewyshly, how doest thou compel ꝑ heythẽ to lyue as the Jewes do?

euangelii permaneat apud uos. Ab iis autem qui uidebantur esse aliquid, quales aliquando fuerint, nihil mea interest: Deus enim personam hominis non accipit. Mihi enim qui uidebantur esse aliquid nihil contulerunt. Sed contra cum uidissent quod creditum est mihi euangeliũ præputii, sicut & Petro circuncisionis, (qui enim operatus est Petro in Apostolatum circuncisionis, operatus est & mihi inter Gentes,) & cum cognouissent gratiam quæ data est mihi, Iacobus, & Cephas, & Ioannes qui uidebantur columnæ esse, dextras dederunt mihi & Barnabæ societatis: ut nos in Gentes, ipsi autem in circũcisionem, tantum ut pauperum memores essemus: quod etiam sollicitus fui hoc ipsum facere. Cum autem uenisset Petrus Antiochiam, in faciem ei restiti, quia reprehensibilis erat. Prius enim quam uenirent quidam a Iacobo, cum Gentibus edebat. Cum autẽ uenissent, subtrahebat & segregabat se, timens eos qui ex circũcisione erant. Et simulationi eius cõsenserunt cæteri Iudæi, ita ut Barnabas duceretur ab illis in illam simulationem. Sed cum uidissem quod nõ recte ambularent ad ueritatem Euangelii, dixi Cephæ coram omnibus: Si tu cum Iudæus sis, Gentiliter uiuis, & non Iudaice, quomõ Gẽtes cogis Iudaizare?

We Nos

Nos natura Iudæi, & non ex Gẽtibus peccatores (scientes autem quod non iustificatur homo ex operibus legis nisi per fidem IESV Christi) & nos in Christo IESV credimus, ut iustificemur ex fide Christi, & non ex operibus legis: Propter q̃ ex operibus legis non iustificabitur omnis caro. Quod si quærentes iustificari in Christo, inuẽti sumus & ipsi peccatores, nunquid Christus peccati minister est? Absit, Si enim quæ destruxi, iterũ hæc ædifico, prævaricatorem me constituo. Ego enim per legem legi mortuus sum, ut Deo uiuã. Christo confixus sum cruci. Viuo autem iam non ego, uiuit uero in me Christus. Quod autẽ nunc uiuo in carne, in fide uiuo filii dei, qui dilexit me, & tradidit semet ipsum pro me. Non abiicio gratiam dei. Si enim per legem iustitia, ergo gratis Christus mortuus est.

CAPVT III.

O Insensati Galatæ, quis uos fascinauit non obedire ueritati? ante quorum oculos Christus IESVS proscriptus est, & in uobis crucifixus. Hoc solũ a uobis uolo discere: Ex operibus legis spiritũ accepistis, an ex auditu fidei? Sic stulti estis, ut cũ spiritu cœperitis, nunc carne consummamini? Tanta passi estis sine causa? Si tamen sine causa. Qui ergo tribuit uobis spiritum, & operatur uirtutes in

* We Iewes by nature, and not synners of the Heythen (‡ knowyng that a man is not iustifyed by the workes of the lawe, saue by the fayth of Iesus Christe,) we also beleue on Iesus Christe, that we maye be iustifyed by the fayth of Christe, and not by the dedes of the lawe: because that by the dedes of the lawe shall not all fleshe be iustifyed. Yf we seekyng to be made ryghteous in Christe, be founde synners also, is Christe the minister of synne? That be farre. For yf I buyld agayne the thynges that I haue destroyed, I make myselfe a trespasser. * For by the law am I dead vnto the lawe, that I may lyue to God. With Christe am I crucifyed. But nowe do not I lyue, but Christe lyueth in me. But that I lyue nowe in ꝑ flesh, I lyue in the fayth of the sonne of God, * whyche hath loued me, & hath geuen hymselfe for me: I cast not awaye the grace of God, * for yf ryghteousnesse be by the lawe, than dyed Christe for nought.

* Rom. 7. c

* Epho. 5. a

* Gala. 5. a

The. iii. Chapter.

O Ye wytlesse Galathians, * whohath bewytched you not to obey ꝑ truth? before whose eyes Christe Iesus was despysed, and among you crucifyed. Thys onely wolde I learne of you: Haue ye receaued ꝑ spyrite by the workes of the lawe, or by the hearyng of the fayth? Are ye so vnwyse ꝑ whã ye haue begon by ꝑ spyrite, ye do nowe ende by the fleshe? Haue ye suffred so greate thynges in vayne? yf it be els in vayne. He therfore that geueth you the spyrite, and worketh miracles

A * Gal. 5. a. b

Ii. iii. among

amõge you, [doth he it] by ꝑ dedes of the lawe, or by the hearynge of the fayth? As it is wrytten: * Abraham
Genes 15.b Rom.4.a Jacob.2.c dyd beleue God, and it was counted hym vnto ryghteousnesse. Knowe therfore that they that are of fayth,
B are Abrahams chyldre. But the scripture knowyng afore that God iustifyeth the heythen by fayth, she tolde
Gene.12.a and.22.c Abraham: that * In the shall all nacions be blessed. They therfore that ar of fayth, shalbe blessed wyth fayth full Abraham. ffor they that are of ꝑ
Deute.27.c workes of ꝑ law, are vnder the curse. ffor it is wrytten: * Cursed be euery one that shall not abyde in all thynges that are wrytten in the boke of ꝑ lawe, that he do them. But that no-
Habac.2.a Roma.1.b and.10.b ‡ Leui.18.a * Rom.8.a man is iustifyed before God by the lawe, it is manifeste: for * the ryghteous lyueth by fayth. And the law is not of fayth, ‡ but he that shall do them, shal lyue in them. * Christ hath redimed vs from the curse of ꝑ law,
Deu.21.d beynge become a curse for vs, (for it is wrytte: * Cursed is euery one that hangeth on tre,) that among ꝑ heythen the blessynge of Abraham shulde be in Christe Jesu, that we maye receaue the promyse of the spyrete by
L fayth. Brethren, (I speake after mã)
Heb.9.c * the testament onely of a man, beynge confirmed, doth noman dyspyse or doth adde therunto. + Unto Abraham and hys sede were the promyses graunted. He sayeth not: And in sedes, as in many sedes, but as in one: And thy sede whyche is Christe. But thys testamente I saye beynge con-
Exodi.12.f Iudith.5.b Num.7.c firmed by God, hath not the lawe, * whyche was geuen foure hundreth

in uobis, ex operibus legis, an ex auditu fidei? Sicut scriptum est: Abraham credidit Deo, & reputatum est illi ad iustitiam. Cognoscite ergo quia qui ex fide sũt, ii sunt filii Abrahæ. Prouidens autẽ scriptura quia ex fide iustificat Gentes Deus, pronunciauit Abrahæ: Quia benedicentur in te omnes Gentes. Igitur qui ex fide sunt, benedicentur cum fideli Abraham. Quicunque enim ex operibus legis sunt, sub maledicto sunt. Scriptum est enim: Maledictus omnis qui non permanserit in omnibus quæ scripta sunt in libro legis, ut faciat ea. Quod autem in lege nemo iustificatur apud Deum, manifestum est: quia iustus ex fide uiuit. Lex autem nõ est ex fide, sed qui fecerit ea, uiuet in illis. Christus nos redemit de maledicto legis, factus pro nobis maledictum (quia scriptum est: Maledictus omnis qui pendet in ligno) ut in Gentibus benedictio Abrahæ fieret in Christo IESV, ut pollicitationem spiritus accipiamus per fidem. Fratres (secundum hominem dico,) tantum hominis confirmatum testamentum nemo spernit, aut superordinat. Abrahæ dictę sunt promissiones, & semini eius. Nõ dicit: Et seminibus, quasi in multis, sed quasi in uno, & semini tuo, qui est Christus. Hoc autem dico testamentum confirmatum a Deo, quæ post quadringentos

and

&

& triginta annos facta est lex nõ irritum facit, ad euacuandam promissionem. Nam si ex lege hæreditas, iam nõ ex promissione. Abrahæ autem per repromissionem donauit Deus. Quid igitur lex? Propter transgressionem posita est, donec ueniret semen cui promiserat, ordinata per angelos in manu mediatoris. Mediator autem unius non est: Deus autem unus est. Lex ergo aduersus promissa dei? Absit. Si enim data esset lex quæ posset uiuificare, uere ex lege esset iustitia. Sed conclusit scriptura omnia sub peccato, ut promissio ex fide IESV Christi daretur credentibus. Prius autem quam ueniret fides, sub lege custodiebamur conclusi in eam fidem, quæ reuelanda erat. Itaq; lex pædagogus noster fuit in Christo, ut ex fide iustificemur. At ubi uenit fides, iam non sumus sub pædagogo. Omnes enim filii Dei estis per fidem, quæ est in Christo IESV. Quicunque enim in Christo IESV baptizati estis, Christum induistis. Non est Iudæus, neque Græcus: non est seruus, neque liber: non est masculus neq; fœmina. Omnes enim uos unum estis in Christo IESV. Si autem uos Christi, ergo semen Abrahæ estis, secundum promissionem hæredes.

and thyrty yeare after made of none effecte, to make the promyse voyde. * For yf the enheritaunce be by the lawe, than is it not now of promyse. But vnto Abraham hath God geuen it by promyse. Where to than doth the lawe serue? * It is ordyned because of transgression, vntyll the sede shulde come, vnto whome he had promysed it, * beynge ordyned by angels in the hande of * the mediator. But the mediator is not of one, but God is one. Is the lawe than agaynste the promyses of god? That be farre. For yf there had bene geuē a lawe that could haue quyckened, the ryghteousnesse shulde truely be of the lawe. * But scripture closed all thynges vnder the law, that the promyse of the faythe of Jesus Christ shuld be geuen vnto the faythfull. ‡ But afore that the fayth dyd come, we were kepte shut vnder the lawe in the same fayth, whyche was to be disclosed. Therfore was the lawe our scoolemayster vnto Christ, that we be iustifyed by fayth. But whan the fayth dyd come, we are not nowe vnder the scoolemayster. * For ye be all the chyldren of God by the fayth, whyche is in Christ Jesu. * For who so of you are baptysed in Christe Jesu, ye haue put on Christe. Ther is no Jewe, nother Greke: ther is no bondman, nother free: ther is no mā nor woman. For ye are all * one in Christe Jesu. ‡ But yf ye are Christes, than are ye the sede of Abraham, [and] accordynge to the promyse, enheritours.

Rom.4.c

Rom.5.c 7.b.a

Act.7.c

Deut.5.a

D

Rom.3.b

Joh.1.a

Rom.6.a and.13.b Col.2.b

Joh.17.c

‡ Epht.1.b Hebr.2.c

The iiii. Chapter. +

CAPVT IIII.

Dico

‡ i.iiii. But

4 Bvt I saye: As longe as the heyre is a chylde, he differeth nothynge from a seruaunte, though he be lorde of all, but he is vnder tutors and gouernours, vntyll the tyme appoynted of the father. Euen so we also, whan we were chyldre, we were seruynge vnder the tradicions of the
Gene. 49. b worlde. But whan * the fulnesse of
Dani. 9. b
‡ Mat. 5. b tyme was come, God sent hys sonne borne of a woman, ‡ put vnder the lawe, that he shulde redime them that were vnder the lawe, that we myghte receaue the adopcion of the chyldren:
Roma. 8. b * And berause ye be the chyldren of God, God sent the spirete of hys sõne in youre hartes, crienge: Abba, father. Therfore is he not nowe a seruaunte, but a sonne. Yf he be a sonne, an heyre also thorow god. 8 But thã truely not knowynge God, ye serued
1. Cor. 12. a them, * that of nature are no Godes. But nowe that ye haue knowen God, yee that ye are knowē of God,
Col. 2. c * how do ye turne agayne to ỹ weake and beggerlye tradicions, vnto the
10 wheche ye wyll serue agayne? Ye obserue thre dayes and monethes, and tymes, and yeares. I feare me, leste I haue laboured in vayne among you.
11 Be ye as I brethre I praye you, for I am also as you. Ye haue hurte me nothyng. 12 But ye knowe that a whyle ago I dyd preache vnto you ỹ Gospell thorow ỹ weakenesse of ỹ flesh, 13 your temptacõ in my flesh haue ye not despysed, nother haue ye refused it, but
Mala. 2. a whe * an angell of God dyd ye receaue me, [yee] as Christe Jesu.
15 Where is therfore youre happynesse?

Dico autem: Quamdiu tempore hæres paruulus est, nihil differt a seruo, cũ sit dominus omnium, sed sub tutoribus & actoribus est usque ad præfinitũ tempus a patre. Ita & nos, cum essemus paruuli, sub elementis mundi eramus seruientes. At ubi uenit plenitudo temporis, misit deus filium suum factum ex muliere, factum sub lege, ut eos qui sub lege erant redimeret, ut adoptionem filiorum reciperemus. Quoniam autem estis filii dei, misit deus spiritum filii sui in corda uestra clamantem: Abba, pater. Itaque iam non est seruus, sed filius. Quod si filius, & hæres per deum. Sed tunc quidem ignorantes deum, iis qui natura non sunt dii, seruiebatis. Nunc autem cum cognoueritis deum, imo cogniti sitis a deo, quomodo conuertimini iterum ad infirma & egena elementa, quibus denuo seruire uultis? Dies obseruatis, & menses, & tempora, & annos. Timeo ne forte sine causa laborauerim in uobis. Estote sicut ego, quia & ego sicut uos, fratres obiecro uos. Nihil me læsistis. Scitis autem, quia per infirmitatem carnis euangelizaui uobis iampridem, & tentationem uestram in carne mea non spreuistis, neque respuistis: sed sicut angelum dei accepistis me, sicut Christum IESVM. Vbi est ergo beatitudo uestra?

For Testi-

Testimonium enim perhibeo vobis, quia si fieri potuisset, oculos vestros eruissetis, & dedissetis mihi. Ergo inimicus vobis factus sum, verum dicens vobis? Aemulantur vos non bene, sed excludere vos volunt, ut illos æmulemini. Bonum autem æmulemini, in bono semper, & non tantũ cũ præsens sum apud vos. Filioli mei, quos iterum parturio, d. nec formetur Christus in vobis. Vellem autem esse apud vos modo, & mutare vocem meam, quoniam confundor in vobis. Dicite mihi qui sub lege vultis esse, legẽ nõ legistis? Scriptũ est enim: Quoniam Abraham duos filios habuit, unum de ancilla, & unum de libera. Sed qui de ancilla, secundum carnem natus est: qui autem de libera, per repromissionẽ: quæ sunt per allegoriam dicta. Hæc enim sunt duo testamenta: Vnũ quidem in monte Sina, in seruitutem generans, quæ est Agar. Sina enim est mons in Arabia, qui cõiunctus est ei, qui nunc est Hierusalem, & seruit cum filiis suis. Illa autem quę sursum est Hierusalem, libera est, quę est mater nostra. Scriptum est enim: Lætare sterilis, quæ non paris: erumpe & clama, quæ non parturis: quia multi filii desertæ, magis quam eius quæ habet virum. Nos autẽ fratres secundum Isaac promissionis filii sumus. Sed quemadmodum tunc is qui secundum carnem natus fuerat,

for I beare you recorde, that yf it had ben possible, ye had put out your eyen, and had geuen them vnto me. Am I therfore become an enemy vnto you, telynge you the truth? They are gelous ouer you amysse, but they wyll shut you oute, that ye be gelous ouer them. But count ye alwaye the good thynge feruently in goodnesse, and not onely whan I ame presente wyth you. My lytle chyldren of whõ * I trauayle ‡ in byrth agayne, vntyll Christe be fashioned in you. I wolde be wyth you nowe also, and chaunge my voyce, for I ame ashamed of you. Tell me ye that wyll be vnder the lawe, haue ye not red the lawe? † For it is wrytten: that Abraham had two chyldren, * the one of a handmayde, ‡ the one of her that was free. * But he þ was borne of the handmayde, was borne after þ flesh: but he that was borne of the freewoman, was after þ promise: þ whyche thynges are spoken by an allegory. For these are two testamentes: The one truely on mounte Sina, engendryng vnto bondage, the whych is Agar. For Sina is a mountayne in Arabia, whyche is ioyned vnto it, that nowe is Jerusalẽ, & is in bondage wyth hyr chyldren. * But that Jerusalem that is on hygh, is free, whyche is our mother. For it is wrytten: * Be glad thou barẽ, whyche beareste not: breake forth & cry, which bryngest not forth: for the desolate hath many mo chyldren, than she that hath a husbande. As for vs brethren, we are þ chyldren of promyse after Isaac. * But as thã he that was borne after the flesh, dyd

Iob. 16. c
‡. Cor. 9. c
L
Gene. 16. b
‡ Gen 21. a
Rom 9. a
Apoc. 21. b
Esay 54. a
Gen 17. a

perse-

perse-

perſue hym that was borne after the ſpirite: euen ſo nowe alſo. But what
Gen.21.b ſayeth ſcripture? *Caſt out the hand mayden and hyr ſonne: for the ſonne of the handemayde ſhall not be heyre wyth the ſonne of the freewoman. Therfore brethren are we not the chyldren of the handemayden, but of the freewoman, wyth the whyche fredome Chriſte hath made vs fre.

The.v. Chapter.

A
Eph.4.a STande faſte, and be not holden agayne wyth *the yoche of bondage. Behold
Act.16.a I Paule tell you, that *yf ye be circumcyſed, Chriſte ſhall profyte you nothynge. And agayne I teſtifye vnto euery man circumciſynge hymſelfe, that he is a detter to kepe ꝑ whole lawe. Ye are voyded from Chriſte, whyche are made ryghteous by the lawe, ye are fallen from grace. For in ſpirite by fayth we wayte for
Gal.6.b the hope of ryghteouſneſſe. * For in Chriſt Jeſu doth nother circumciſiō auayle ought, nor ꝑ foreſkynne, but
1.Cor.13.a fayth, whych *worketh by charite. Ye
‡Gal.3.a ranne well, ‡ who hath let you to obeye the truthe? Agree vnto noman.
This perſuaſiō is not of hym, which
1.Cor.5.a doth calle you. *A lytle leuē ſowreth
B the whole lompe of dowe. †I truſte in the LORDE of you, that ye ſhall mynde none other thyng: but he that
Jere.23. troubleth you, ſhall beare hys *iudgemente, who ſoeuer he be. But yf
Ezech.5. I brethren do yet preache the circumciſion, why do I yet ſuffre perſecucion? Than is the ſklaunder of the croſſe voyded. Wolde God alſo they were cut awaye, whyche trouble you.

For

perſequebatur eum, qui ſecundum ſpiritum: ita & nunc. Sed quid dicit ſcriptura? Eiice ancillam & filium eius: non enim hæres erit filius ancillæ cum filio liberæ. Itaque fratres, non ſumus ancillæ filii, ſed liberę, qua libertate Chriſtus nos liberauit.

CAPVT V.

STate, & nolite iterum iugo ſeruitutis contineri. Ecce ego Paulus dico uobis, quoniam ſi circuncidamini, Chriſtus uobis nihil proderit. Teſtificor autem rurſus omni homini circuncidenti ſe, quoniam debitor eſt uniuerſæ legis faciendę. Euacuati eſtis a Chriſto qui in lege iuſtificamini, a gratia excidiſtis. Nos enim ſpiritu ex fide ſpem iuſtitiæ expectamus. Nam in Chriſto IESV, neque circunciſio aliquid ualet, neque prępucium, ſed fides, quę per charitatem operatur. Currebatis bene, quis uos impediuit ueritati non obedire? Nemini conſenſeritis. Perſuaſio hæc non eſt ex eo qui uocat uos. Modicum fermentum totam maſſam corrumpit. Ego confido de uobis in domino, quod nihil aliud ſapietis: qui autem conturbat uos, portabit iudicium, quicūque eſt ille. Ego autē fratres, ſi circūciſionem adhuc prædico, quid adhuc perſecutionem patior? Ergo euacuatū eſt ſcandalum crucis. Vtinā & abſcindantur qui uos conturbāt.

Vos

Vos enim in libertatem uocati estis fratres, tantum ne libertatem in occasionem detis carnis: sed per charitatem spiritus, seruite inuicem. Omnis enim lex in uno sermone impletur: Diliges proximum tuum sicut teipsum. Quod si inuicem mordetis & comeditis, uidete ne ab inuicem consumamini. Dico autem in Christo: Spiritu ambulate, & desyderia carnis nō perficietis. Caro enim concupiscit aduersus spiritum, spiritus autē aduersus carnē. Hęc enim sibi inuicem aduersantur, ut non quęcunq; uultis, illa faciatis. Quod si spiritu ducimini, non estis sub lege. Manifesta sunt autem opera carnis, quę sunt: fornicatio, immundicia, impudicitia, luxuria, idolorum seruitus, ueneficia, inimicitię, contentiones, æmulationes, irę, rixę, dissensiones, sectæ, inuidię, homicidia, ebrietates, comessationes, & his similia, quæ prędico uobis sicut prędixi: quoniam qui talia agūt, regnū Dei non consequentur. Fructus autem spiritus est: charitas, gaudium, pax, patientia, benignitas, bonitas, lōganimitas, mansuetudo, fides, modestia, cōtinētia, castitas Aduersus huiusmodi nō est lex. Qui aūt sunt Christi, carnem suā crucifixerūt cū uitiis & cōcupiscentiis. Si spū uiuimus, spiritu & ambulemus. Non efficiamur inanis gloriæ cupidi, inuicē prouocantes, inuicem inuidentes.

CAPVT VI.

For ye brethren are called vnto a lyberte, onely geue not youre lyberte Rom.14.a. 1.Cor.8.a. into an occasion of ye flesh: but serue eche other by the loue of the spirite. For all the lawe is fulfylled in one worde: * Thou shalt loue thy neghbour as thy selfe. Yf ye byte & eate one another, take hede that ye be not consumed of eche other. ✣ ✣ I saye in Christ: Walke in spirite, & ye shall not fulfyll * the lustes of the flesshe. For ye flesh lusteth agaynste ye spirite, & the spirite agaynst the flesshe. These are contrary to eche other, ye the thynges that ye wyll, ye do not thesame. Yf so be ye are led by the spirite, ye are not vnder the lawe. * The dedes of the flesshe are manifeste, whyche are: fornication, vnclennesse, vnchastite, lechery, worshyppe of Idols, wytchcrafte, * debates, stryfes, hatredes, wrathes, chydynges, dissencions, sectes, enuienges manslaughters, dronkennesses, banketynges, and suche lyke, the whyche I tell you afore, as I haue sayd before: * that they that do such, shall not obtayne the kyngdome of heauen. ‡ But the frute of the spirite is: loue, ioye, peace, pacience, gentlynesse, goodnesse, longe sufferyng, softnesse, fayth, meknesse, temperaunce, chastite. * Agaynste suche is not the lawe. ‡ But they that are Christes, haue crucifyed theyr flesshe wyth the vices and cōcupiscences. ✣ ✣ Yf we lyue in the spirite, let vs also walke in the spirite. Let vs not become desyrous of vayne glorye, prouokynge one another, enuienge eche other.

Gal.5.a. Rom.13.b. 1.Pet.2.b. 2.Tim.3.c. 2.Cor.12.c. 1.Cor.6.b. Ephes.5.a. Apo.22.c. ‡ Ephe.5.b. 1.Tim.1.b. ‡ Ro.13.b. 1.Pet.2.b.

CAPVT VI. The.vi.Chapter.

Fra- Bre-

A Brethren, yf a man shalbe ouertaken in ony faute, ye that are spiritual, instruct such one with a soft spyrete, consyderynge thyselfe that thou be not tempted also. Joh.13.b * Beare ye the burthens one of another, and so shall ye fulfyll the lawe of Christe. Rom.15.a For yf ony man thynketh hymselfe ought, whan he is nothynge, he deceaueth hymselfe. But let euery man proue hys owne worke, & so shall he reioyce only in hymselfe, and not in another, Rom.14.b * for euery man shall beare hys owne ‡ Rom.15.b burthen. ‡ But let hym that is in 1.Cor.9.b structe wyth the worde ministre of all hys goodes vnto hym that doth instructe hym. Erre not, God is not Luce.16.b mocked. * For the thynges that a mã shall sowe, the same shall he reape also. For he that soweth in hys flesshe, of hys flesh shall he also reape corruption: but he that soweth in the spyrete, of the spyrete shall he reape euerlastynge lyfe. 2.Tes.3.b * And doyng good, let vs not faynte: for at hys tyme shal we reape not ceassynge. While we haue tyme therfore lette vs do good 1.Tim.5.a vnto all men, * but moost of all vnto the housholdes of fayth. Beholde wyth what letters I haue wrytten 1.Cor.16.c vnto you * wyth myne owne hande. For they that wyll please in ye flesshe, they constrayne you to be circumcised: only, that they suffre not the persecution of the crosse of Christe. For nother they that be circumcised do kepe the lawe: but they wyll haue you to be circumcised, that they maye reioyce in your flesshe. But farre be it fro me to reioyce, saue in the crosse of oure LORDE,

FRatres, etsi præoccupatus fuerit homo in aliquo delicto, uos qui spirituales estis, huiusmodi instruite in spiritu lenitatis, consyderans teipsum, ne & tu tenteris. Alter alterius onera portate, & sic adimplebitis legem Christi. Nam si quis existimat se aliquid esse cum nihil sit, ipse se seducit. Opus autem suum probet unusquisque, & sic in semetipso tantum gloriam habebit, & non in altero. Vnusquisque enim onus suum portabit. Communicet autem is qui catechizatur uerbo, ei qui se catechizat in omnibus bonis. Nolite errare, Deus non irridetur. Quę enim seminauerit homo, hæc & metet. Quoniã qui seminat in carne sua, de carne & metet corruptionem: qui autem seminat in spiritu, de spiritu metet uitam æternam. Bonum autem faciẽtes, non deficiamus: tempore enim suo metemus nõ deficientes. Ergo dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei. Videte qualibus literis scripsi uobis mea manu. Quicunque enim uolunt placere in carne, hi cogunt uos circuncidi: tantum, ut crucis Christi persequutionem non patiantur. Neque enim qui circuncidũtur legem custodiunt, sed uolunt uos circuncidi, ut in carne uestra glorientur. Mihi autem absit gloriari, nisi in cruce

domi-

Dñi nostri IESV Christi, per quē mihi mundus crucifixus est, & ego mūdo. In Christo enim IESV, neq; circuncisio aliquid ualet, neq; prepucium: sed noua creatura. Et quicunq; hāc regulā secuti fuerint, pax super illos & misericordia, & super Israel Dei. De cætero nemo mihi molestus sit: ego enim stigmata Dñi IESV in corpore meo porto. Gratia Domini nostri IESV Christi, cum spiritu uestro fratres.

AMEN.

Finis epistolæ Pauli Apostoli ad Galatas.

LORDE Jesus Christ, by the which the worlde is crucifyed vnto me, and I vnto the worlde. * For in Christ Jesu doth nother þ circumcision auayle ought, nor the vncircumcision: but þ newe creature. * And who soeuer do followe thys rule, peace be vnto them and mercye, and vpon the Israell of God. From henceforth let noman trouble me, * for I beare the markes of the LORDE Jesus in my body. The grace of oure LORDE Jesus Christ be wyth youre spyrete brethren.

Gala.5.a

psa.144.a

1.Cor.4.b

AMEN.

¶ The ende of þ Epistle of Paule the Apostle to the Galathians.

EPISTOla Pauli Apostoli ad Ephesios,

CAPVT PRIMVM.

PAulus Apostolus IESV Christi per uoluntatē dei, omnibus sanctis qui sunt Ephesi, & fidelibus omnibus in Christo IESV. Gratia uobis & pax a Deo patre nostro & Domino IESV Christo. Benedictus Deus & pater domini nostri IESV Christi, qui benedixit nos in omni benedictione spirituali in cœlestibus in Christo, sicut elegit nos in ipso ante mundi constitutionē: ut essemus sancti & immaculati in conspectu eius in charitate: qui prædestinauit nos in adoptionē filio-

The Epistle of Paule the Apostle to the Ephesians.

The fyrst Chapter.

PAule an Apostle of Jesus Christ by the wyll of god, Unto all þ sayntes which are at Ephesus, and to all faythfull in Christ Jesu: * Grace be vnto you and peace fro God our father & þ LORD Jesus Christ. * Blessed be God & the father of our LORDE Jesus Christ, which hath blessed vs in euery spirituall blessyng in heauenly thynges in Christ, * as he hath chosen vs in hym before þ makyng of the worlde, þ we shuld be holy & vnspotted in hys syghte in loue: Whyche hath predestinate vs into the adopcio

A

1.Cor.1.a Gala.1.a

1.Pet.1.

Joh3 15.b 2.Tim.1.b

of

of chyldren through Jesus Christe in hymselfe, accordynge to the purpose of hys wyll, vnto the prayse of the glory of hys grace: Jn ꝓ whyche he hath
Math. 1. b and. 17. a made vs accepted in hys ✶ beloued
‡Colo. 1. b Hebr. 1. a sonne, ‡ in whome we haue redemption throughe hys bloude for the remission of synnes, accordynge to the ryches of hys grace, whyche hath ben
Colos. 1. c exceadynge plenteous in vs in all wysedome and prudence: ✶ That he
B myght declare vnto vs the mysterye of hys wyll accordynge to hys good pleasure: Whych he purposed in hym
Gala. 4. a selfe, in the dispensacion of ✶ the fulnesse of tymes to set vp all thynges in Christe: thynges that be in heauen and that be in earth, euen in hymself: in whom also we lykewyse are called
Roma. 8. d by lot, ✶ predestinate accordynge to the purpose of hym, whyche worketh all thynges after the counsell of hys owne wyll, that we maye be vnto the prayse of hys glorye: Euen we whyche afore haue hoped in Christ, Jn whome you also beleued, whan ye had herde the worde of truth, ꝓ Gospell of your saluacion, Jn whom also
Rom. 2 b 2. Cor. 1. c and. 5. a ye beleuynge ✶ are sealed wyth the holy spryte of promyse, whyche is the
Ephe. 4. c. earneste of oure inheritaunce for the redempcion of purchacynge vnto the
C prayse of hys glory. ✶ Wherfore I also
Phili. 1. b. Coll. 1. a 2. Tes. 1. b hearynge your fayth whyche is in Christ Jesu, & the loue vnto all sayntes, ceasse not geuynge thankes for you, makynge mencion of you in my
Joh. 6. e prayers that the God of glory (✶ the father of oure LORDE Jesu Christ) maye geue vnto you the spryte of wysedome & reuelacion for the know-

filiorum per IESVM Christum in ipsum, secundum propositum uoluntatis suæ, in laudem gloriæ gratiæ suæ, in qua gratificauit nos in dilecto filio suo: in quo habemus redemptionem per sanguinem eius in remissionem peccatorum, secundum diuitias gratiæ eius, quæ superabundauit in nobis in omni sapientia & prudentia, ut notum faceret nobis sacramentum uoluntatis suæ, secundum beneplacitum eius, quod proposuit in eo in dispensatione plenitudinis tẽporũ, instaurare omnia in Christo, quę in cœlis, & quæ in terra sunt in ipso: in quo etiam & nos sorte uocati sumus, prædestinati secũdum propositum eius, qui operatur omnia secundum consilium uoluntatis suæ, ut simus in laudem gloriæ eius: nos qui ante sperauimus in Christo, in quo & uos, cũ audissetis uerbum ueritatis, euãgeliũ salutis uestrę, in quo & credentes signati estis spiritu promissionis sancto, qui est pignus hæreditatis nostrę, in redemptionem acquisitionis, in laudem gloriæ ipsius. Propterea & ego audiens fidem uestram, quæ est in Christo IESV, & dilectionem in omnes sanctos, non cesso gratias agens pro uobis, memoriam uestri faciens in orationibus meis, ut deus (domini nostri IESV Christi pater) gloriæ, det uobis spiritum sapiẽtiæ & reuelationis in agnitionem

lege

nẽ eius, illuminatos oculos cordis uestri, ut sciatis quæ sit spes uocationis eius, & quæ diuitiæ gloriæ hereditatis eius in sanctis, & quæ sit supereminens magnitudo uirtutis eius in nos, qui credidimus secundum operationem potẽtię uirtutis eius quam operatus est in Christo IESV, suscitans illum a mortuis, & constituens ad dexteram suam in cœlestibus, supra omnem principatum, & potestatem, & uirtutem, & dominationem, & õne nomen quod nominatur, non solum in hoc seculo, sed etiam in futuro. Et omnia subiecit sub pedibus eius, & ipsum dedit caput super omnem ecclesiam, quę est corpus ipsius, & plenitudo eius, qui oia in omnibus adimplet.

CAPVT II.

ET uos conuiuificauit cum essetis mortui delictis & peccatis uestris, in quibus aliquãdo ambulastis, secundum seculum mundi huius, secũdum principem potestatis aeris huius, spiritus qui nunc operatur in filios diffidẽtię: in quibus & nos ões aliquãdo cõuersati sumus, in desyderiis carnis nostræ, facientes uoluntatem carnis & cogitationũ, & eramus natura filii iræ, sicut & cæteri. Deus autem qui dues est in misericordia, propter nimiam charitatem suam, qua dilexit nos, & cum essemus mortui peccatis, cõuiuificauit nos in Christo, cuius gra estis saluae

lyge of hym, the eyes of youre harte beynge lyghtened, that ye may know whyche is the hope of hys callynge, and what be the ryches of the glorye of hys inheritaunce in the sayntes, & whyche is the exceadynge greatnesse of hys power toward vs: which haue beleued accordynge to the workynge of the myght of hys power, whych he hath wrought in Christe Jesu, rayssyng hym vp from the dead, and *settynge hym at hys ryghthande in heauenly thynges, aboue all *rule, and power, and myght, and dominion, & euery name that is named, not onely in thys worlde but also in the worlde to come. * And all thynges hath he subdued vnder hys fete, & made hym * heade ouer all the congregacion, whyche is hys body, and the fulnesse of hym, that fylleth all in all.

*psal.109.a

Dani.10.b

*psal.8.b

Ephe.4. and.5.c Col.1.b

The.ii. Chapter.

AND *you hath he quyckened, whan ye were deade, thorowe youre treſpasses and synnes, in the whyche ye walked somtyme accordyng to the course of thys worlde, after ỳ prince of power of thys ayre, the spyrete that now worketh into the chyldren of vnbelefe: * In ỳ whych also we all haue led our conuersacion somtyme in the lustes of oure flesshe, doynge the wyll of the flesh and of the thoughtes, and by nature were we the chyldren of wrath, euen aswell as other. But God whych is rych in mercy, for hys exceadynge loues sake, wherwyth he hath loued vs whan we were deade also thorow synnes, hath quyckened vs in Christ, *by whose grace ye are

*Ad Collos.1.b and.2.b

*Colla.3.a

*Ga.2.b Actu.15.b

saued.

ſaued, and hath rayſed vs vp wyth hym, and made vs to ſyt with hym in heauenly thynges in Chriſte Jeſu: That in tymes to come he myght ſhewe the abundaunte ryches of hys grace in goodneſſe vpō vs in Chriſte Jeſu. For by grace are ye ſaued thorowe fayth, and that not of yourſelues: for it is the gyft of God, not of workes, leſt ony man ſhulde reioyce.

10 For we are hys workemanſhyp, created in Chriſte Jeſu * in good workes, Tit. 2. b whyche God hath prepared, that we ſhulde walke in them. Wherfore be ye mynde full, that ſomtyme ye were Gentyles in ỹ fleſh, you whyche were called vncircumciſion from it that Philip. 3. a is called * circumciſion made wyth Colo. 2. b hande in the fleſhe: You whyche in that tyme wente aſtraye wythoute Chriſte, ſeparated from the conuerſacion of Iſraell, and ſtraungers of Rom 15. b the Teſtamentes, not hauyng * hope of the promyſe, and wythout God in thys worlde. But in Chriſte Jeſu ye that ſometyme wente aſtraye afarre of, are nowe made nye in the

13 bloud of Chriſt. For he is our * peace Esay 9. b Colo. 1. b whyche hath made both one, and broken downe the mydwal of the ſtoppe, euen the enimities in hys fleſhe, puttynge awaye the lawe of the commaundementes by decrees: That in hymſelfe he myght make two in one newe man, makynge peace, that in one bodye he myght reconcile both vnto God thorowe the croſſe, kyllynge the enemities in hymſelfe.

17 And he commynge * hath preached Esaye 57. c peace vnto you whyche were afarre Luce. 2. b of, and peace vnto them that were nye.

ſaluati, & conreſuſcitauit, & cōſedere fecit in cœleſtibus, in Chriſto IESV, ut oſtenderet in ſeculis ſuperuenientibus abundantes diuitias gratiæ ſuæ, in bonitate ſuper nos in Chriſto IESV. Gratia enim eſtis ſaluati per fidem, & hoc non ex uobis. Dei enim donum eſt, non ex operibus, ut ne quis glorietur: Ipſius enim ſumus factura, creati in Chriſto IESV in operibus bonis, quæ præparauit Deus, ut in illis ambulemus. Propter quod memores eſtote, quod aliquando uos qui Gentes eratis in carne, qui dicebamini præputium ab ea quæ dicitur circunciſio in carne manufacta, qui eratis in illo tempore ſine Chriſto, alienati a cōuerſatione Iſrael, & hoſpites teſtamentorum, promiſſionis ſpē non habentes, & ſine Deo in hoc mundo: Nunc autē in Chriſto IESV uos qui aliquando eratis longe, facti eſtis prope in ſanguine Chriſti. Ipſe enim eſt pax noſtra, qui fecit utraque unum, & medium parietem maceriæ ſoluens, inimicitias in carne ſua, legem mandatorum decretis euacuans, ut duos condat in ſemetipſo, in uno nouo homine, faciens pacem, ut reconciliet ambos in uno corpore deo per crucem, interficiens inimicitias in ſemetipſo. Et ueniens euāgelizauit pacem uobis, qui longe fuiſtis, & pacē iis qui pro-

ptope. Quoniam per ipsum habemus accessum ambo in uno spiritu ad patrem. Ergo iam non estis hospites & aduenæ, sed estis ciues sanctorum & domestici dei, superædificati super fundamentum Apostolorum & Prophetarum, ipso summo angulari lapide Christo IESV, in quo omnis ædificatio constructa, crescit in templum sanctum in Domino, in quo & uos coædificamini in habitaculum Dei in spiritu sancto.

CAPVT III.

HVius rei gratia ego Paulus uinctus Christi IESV pro uobis Gentibus: Si tamen audistis dispensationem gratiæ Dei, quæ data est mihi in uobis. Quoniam secundum reuelationem notum mihi factum est sacramentum, sicut supra scripsi in breui, prout potestis legentes intelligere prudẽtiam meam in mysterio Christi: quod aliis generationibus non est agnitum filiis hominum, sicut nunc reuelatum est sanctis Apostolis eius & Prophetis in spiritu, esse Gentes cohæredes, & concorporales, & comparticipes, promissionis in Christo IESV per euangelium, cuius factus sum ego minister secundum donum gratiæ dei, quæ data est mihi secundum operationem uirtutis eius. Mihi enim omnium sanctorum minimo data est gratia hęc, in Gentibus euãgelizare inue-

nye. For by hym haue we both an intraice in one spyrete vnto the father.

+ ✱ Therfore are ye not now gestes and straungers, but ye are cytesens of the sayntes and of the householde of God, buylded vpon ✱ the foundacion of the Apostles and Prophetes, [namely] ✱ Jesus Christ that hye corner stone, in whome euery buyldyng beynge made, groweth into an holy temple in the LORDE, in whome ye also are buylded together into an habitacion of God in the holy goost. +

Johan.15.b

1.Cor.3.b

1.Per.2.a

The.iii.Chapter.

FOr thys thynges sake I Paule am ✱ a presoner of Jesu Christe for you heythen: Yf so be yet that ye haue herde the office of the grace of God, ✱ whyche is geuen vnto me amonge you. For accordynge to † reuelacion was the mysterye declared vnto me, as I wrote afore in fewe wordes: ‡ whe as you readynge maye vnderstande my prudence in the mystery of Christe: Whyche in other generations hath not ben knowen vnto the chyldren of men, as it is nowe opened vnto hys holy Apostles and Prophetes in ‡ holy goost, howe that the heythen are ‡ he yres, and of the same bodye, and ‡ he partakers of ‡ promyse in Christ Jesu thorow the Gospell, wherof I am made a minister accordynge to the gyfte of the grace of God, whyche is geuen vnto me, after the workynge of hys power. For vnto me ✱ the leest of all sayntes is thys grace geuen, to preache amonge the heythen

Actu.22.b

Actu.15.a and.22.b † Gala.1.b

1.Cor.15.a

the vnsearcheable ryches of Christe, and to make all men se, what be ꝑ dispoſynge of * the mysterye hyd (sence the worlde beganne) in God, whyche created all thynges: that vnto the rulers and powers in heauenly thynges myght be knowen by the congregacion, the manyfolde wysedome of God, accordynge to the eternall purpose, whych he hath shewed in Christ Jesu oure LORDE: In whome we haue truste and intraunce in boldenesse thorowe the fayth of hym.

Col. 1. d

Phil. 1. b. 1. Thes. 3. a ‡ Col. 2. c

† * Wherfore I desyre that ye faynt not in my troubles ‡ for you, whyche is youre glorye. For thys thynges sake do I bowe my knees vnto the father of oure LORDE Jesus Christ, of whome all fatherhode hath ꝑ name in the heauens and in the earthe, that accordynge to the ryches of hys glorye he maye geue vnto you power to be strengthed by hys spirete in the inwarde man, that Christe maye dwell thorowe fayth in youre hartes: beynge rooted and grounded in loue, that ye maye comprehende wyth all sayntes, what is the bredth, and length, and heyght, and depth: To knowe also the exceadynge loue of the knowlege of Christe, that ye maye be fylled into all fulnesse of God. To hym whyche is able to do all thynges more abundauntly than we desyre or vnderstande, accordynge to the power that worketh in vs, to hym be glorye in the congregacion and in Christe Jesu into all generacions of the worlde of worldes. †

AMEN.

The iiii. Chapter. †

inuestigabiles diuitias Christi, & illuminare omnes quæ sit dispensatio sacramenti absconditi (in seculis) in Deo, qui omnia creauit, ut innotescat principatibus & potestatibus in cœlestibus per ecclesiam, multiformis sapientia Dei, secundum præfinitionem seculorum, quam fecit in Christo IESV Domino nostro. In quo habemus fiduciam & accessum in confidentia per fidem eius. Propter quod peto, ne deficiatis in tribulationibus meis pro uobis, quę est gloria uestra. Huius rei gratia flecto genua mea ad patrem Domini nostri IESV Christi, ex quo omnis paternitas in cœlis & in terra nominatur, ut det uobis secundum diuitias gloriæ suæ uirtutem corroborari per spiritum eius in interiori homine, Christum habitare per fidem in cordibus uestris, in charitate radicati & fundati, ut possitis comprehendere cum omnibus sanctis, quę sit latitudo, & longitudo, & sublimitas, & profundum: scire etiam supereminentem scientię charitatem Christi, ut impleamini in omnem plenitudinem Dei. Ei autem qui potens est omnia facere superabundanter quam petimus aut intelligimus, secundum uirtutem quę operatur in nobis, ipsi gloria in ecclesia & in Christo IESV, in omnes generationes seculi seculorum. Amen.

CAPVT IIII

OBsecro itaque uos ego uinctus in Domino, ut digne ambuletis uocatione qua uocati estis cum omni humilitate & mansuetudine, cum patiētia, supportantes inuicem in charitate, solliciti seruare unitatē spiritus, in uinculo pacis. Vnum corpus, & unus spiritus, sicut uocati estis in una spe uocationis uestræ. Vnus Dominus, una fides, unum baptisma. Vnus Deus, & pater omnium, qui super omnes, & per oia, & in omnibus nobis. Vnicuiq; autem nostrum data est gratia secundū mensuram donatiōis Christi. Propter quod dicit: Ascendens in altum, captiuam duxit captiuitatem, dedit dona hominibus. Quod autem ascēdit, quid est, nisi quia & descendit primum in inferiores partes terrę? Qui descendit, ipse est & qui ascendit super omnes cœlos, ut impleret omnia. Et ipse dedit quosdā quidem Apostolos, quosdam autē Prophetas, alios uero Euangelistas, alios autem Pastores & Doctores ad consummationem sanctorum in opus ministerii, in ædificationem corporis Christi, donec occurramus omnes in unitatem fidei, & agnitionis filii Dei, in uirum perfectum, in mensuram ætatis plenitudinis Christi: ut iam non simus paruuli, fluctuantes, & circumferamur omni uento doctrinę in nequitia hominū, in astutia, ad circunuentionē erroris

A

THerfore a presoner in ye LORD, beseke you, *that ye walke worthelye of the callynge where wyth ye are called, wyth all humblenesse and meknesse, wyth pacience, forbearyng one another in loue, beynge carefull to kepe the vnite of the spyrete in the bonde of peace. One bodye, and one spyrete, as ye be called in one hope of youre callynge. One LORDE, one fayth, one baptyme. One God and father of all, whyche is aboue all, and thorowe all, and in vs all. ✠ * But vnto euery one of vs is geuen grace ‡ accordyng to the measure of the gyfte of Christe. Wherfore he sayeth: *he goynge vp on hye, ledde awaye captiuite captiue: he gaue gyftes vnto men. That he wente vp, what is it, but that he also came downe fyrste into the lower partes of the earth? * he that came downe, the same is he that wente vp also aboue all the heauens, that he myght fulfyll all thynges. *And the same hath geuen some truely [to be] Apostles, some Prophetes, som Euāgelistes, some Shepeherdes and Teachers for the perfourmaunce of the sayntes into the worke of the ministracion for the edifyeng of the bodye of Christ, tyll we all come into ye vnite of fayth, & knowlege of the sonne of God, into a perfecte man, into the measure of the age of the fulnesse of Christ: ✠ *That we shuld not now be chyldren, ‡ wauerynge, and be caryed aboute wyth euerye wynde of doctrine in the wyckednes of men in suttylte, to the deceatfulnes of er-

Gene.17.a
1.Cor.7.b
Phil.1.b
Col.1.b
1.Tes.4.a
Rom.12.a
1.Cor.12.a
‡Iob.1.a
Psal.67.c
Esay.45.a
Ioh.3.b
1.Cor.12.c
1.Cor.14.c
‡Col.2.a

Wroure. But we perfourmyng ꝑ truth in loue, let vs in all thynges growe in hym, * which is ꝑ heade, euē Christ, of whom all the body beyng coupled and knyt together thorowe out euery ioynt of * subministracio, accordyng to the operacion into the measure of euery membre, maketh an increace of the body to the edifyenge of it selfe in loue. ✣ Thys I saye therfore and testifye in the LORD, that ye walke not nowe * as the heythen also do walke in the vanite of theyr owne mynde, haupnge an vnderstandynge blynded through darkneſſe, beynge farre from the waye of God thorowe the ignorauncе that is in them, because of the blyndeneſſe of theyr harte: who fallynge into dispayre, haue geuen ouer themselues to vnclenneſſe, in the worhynge of all fylthyneſſe vnto gredyneſſe. But ye haue not so learned Christe, yf so be yet that ye haue herde hym, and be instructe in hym, as the truth is in Jesu. * Put ye of after the former conuersacion the olde man, whyche is corrupte accordynge to the luſtes of errоure: ✣ But be ye renewed in the spyrete of youre mynde, and put on a newe man, whyche is shapen after God in ryghteouſneſſe and holyneſſe of truth. * Wherfore puttyng awaye lyenge, speake ye the truthe euery man with hys neghboure, because we ar membres one of another. * Be ye angrye, and synne not. Let not the Sonne go downe vpon your wrath. Geue not ye place to the deuell. Lyet that dyd steale, let hym nowe not steal but rather * let hym labour

Ephe. 1. c and 5. c

Roma. 12. a 1. Cor. 12. b.

Roma. 1. c 1. Pet. 4. a.

Roma. 6. a. Colo. 3. a

Zach. 8. c 1. Pet. 2. a

Psal. 4. a

2. Thes. 3. a

roris. Veritatem autē facientes in charitate, crescamus in illo per omnia qui est caput, Christus: ex quo totum corpus compactum, & connexum per omnem iuncturam subministrationis, secundum operationē in mensuram unuscuiusque membri, augmentum corporis facit in ædificationem sui in charitate. Hoc igitur dico & testificor in Domino, ut iam non ambuletis, sicut & Gentes ambulant in uanitate sensus sui, tenebris obscuratum habentes intellectum, alienati a uita dei per ignorantiam, quæ est in illis propter cæcitatem cordis ipsorum: qui desperātes, semetipsos tradiderunt impudicitiæ, in operationem immundiciæ omnis in auaritiam. Vos autem nō ita didicistis Christū, si tamen illum audistis, & in ipso edocti estis, sicut est ueritas in IESV. Deponite uos secundum pristinam cōuersationē ueterem hominem, qui corrumpitur secundum desyderia erroris. Renouamini autem spiritu mentis uestræ, & induite nouum hominem, qui secūdū Deū creatus est in iustitia & sanctitate ueritatis. Propter quod deponentes mendacium, loquimini ueritatem unusquisque cum proximo suo, quoniam sumus inuicem mēbra. Irascimini, & nolite peccare. Sol non occidat super iracū diam uestrā. Nolite locum dare diabolo. Qui furabatur, iam nō furetur: magis autem laboret,

operando manibus ſuis quod bonum eſt, ut habeat unde tribuat neceſſitatem patienti.
Omnis ſermo malus ex ore ueſtro non procedat: ſed ſi quis bonus eſt ad ædificationem fidei, ut det gratiam audientibus. Et nolite contriſtare ſpiritum ſanctum dei, in quo ſignati eſtis in diem redemptionis.
Omnis amaritudo, & ira, & indignatio, & clamor, & blaſphemia tollatur a uobis cum omni malitia. Eſtote autem inuicem benigni, miſericordes, donantes inuicē, ſicut & deus in Chriſto donauit uobis.

CAPVT V.

ESTote ergo imitatores dei, ſicut filii chariſſimi, & ambulate in dilectione, ſicut & Chriſtus dilexit nos, & tradidit ſemetipſum pro nobis oblationem & hoſtiam deo in odorem ſuauitatis. Fornicatio autem & omnis immunditia, aut auaritia nec nominetur in uobis, ſicut decet ſanctos: aut turpitudo, aut ſtultiloquium, aut ſcurrilitas, quæ adrem non pertinent, ſed magis gratiarum actio. Hoc enim ſcitote intelligentes, quod omnis fornicator, aut immundus, aut auarus, quod eſt idolorum ſeruitus, non habet hæreditatem in regno Chriſti & dei. Nemo uos ſeducat inanibus uerbis: propter hæc enim uenit ira dei in filios diffi-

wozhynge wyth hys handes that whyche is good, that he maye haue whereof to geue vnto hym that ſuffreth nede. ✠ ✶Let not euery euill cōmunicacion procede oute of youre mouth, but yf ony be good to the edifyenge of fayethe, that it maye geue grace vnto the hearers. And greue not ye the holy ſpyrete of God, where wyth ye are ✶ſealed agaynſt the daye of redemption. Let all bytterneſſe, & wrath, and indignacion, and cōplaynynge, and blaſphemye be remoued awaye from you wyth all malyce. ✶But be curteous one to another, mercifull, ‡forgeuynge one another, lyke as God alſo hath forgeuen you in Chriſte.

Math.12.b Ephe.5.a 2.Corin.1.c Col.3.b ‡Mat.6.b

The.v.Chapter. ✠

BE ye therfore ✶ the followers of God, as moſt deare chyldren, & walke in loue, lyke as Chriſt alſo hath loued vs, and ✣geue ouer hymſelfe for vs an oblacion & ſacrifyce vnto God into an odoure of ſwetneſſe. As for fornicacion and all vncienneſſe or couetouſneſſe, ✶ let it not be named amonge you, as it becōmeth ſaynctes: or ✶fylthyneſſe, or foolyſhe talkyng, or ieſtynge whych thynges pertayne not to the matter, but rather geuyng of thankes. ✶For vnderſtandyng be ye ſure of thys, ♀ euery fornicatour, or vncliene perſon, or couetous perſon whyche is a ſeruyce of Idols hath not inheritaſſce in ♀ kyngdom of Chriſt, and of God. ✶Let noman deceaue you wyth vayne wordes. For because of theſe thynges commeth the wrath of God vppon the chyldren

A Mat.5.c Joh.13.b Gala.1.a and.2.c Ephe.5.c Exod.23.b Eccli.23.c 1.Cor.6.b Col.3.a Colo.2.c

of vnbelefe. Be not ye therfore partakers of them. ffor ye were sometyme
5. Tessa. 5. a darkenesse, * but nowe lyghte in the
B LORDE, Walke ye as the chyldren
Isaia. 5. c of lyght, (*for the frute of lyght is in all goodnesse, and ryghteousnesse, & truth.) † prouynge what is wel pleasyng vnto God: And haue not ye fellowshyppe wyth the vnfrutefull workes of darknesse, but rather reproue them. ffor it is shame also to speake what thynges are done of them in secrete. *But all thynges are manifest that are rebuked of the lyght. ffor euery thynge that is manifest, is lyght.
Joh. 3. c. Wherfore he sayeth: * Up thou that
Esay. 60. a Rom. 13. b slepest and aryse from the deade, and
Colo. 4. a Christ shall geue the lyght. †* Take hede therfore brethren howe ye walke circumspectly, not as the vnwyse, but as ṕ wyse, redemyng the tyme, for the dayes are euell. Wherfore be not ye vnwyse, but vnderstandyng what is
Rom. 12. a 1. Tess. 4. a ‡ Eccl. 31. c * the wyl of God. And ‡ be not ye drõken wt wyne wherein is voluptuousnesse, but be ye * fylled wyth the holy goost, ‡ talkynge vnto your selues in
* Act. 2. b ‡ Col. 3. b psalmes, hymnes, & spirituall songes,
Psal. 97. a ‡ 1. Tess. 5. c * syngyng and playeng in your hartes vnto the LORD, ‡ geuynge thankes alway vnto God & the father for all thynges in ṕ name of our LORD Jesu Christ, submyttynge yourselues one to another in the feare of Christ.
T * Let ṕ wemẽ be in subiectiõ to their
Colo. 3. c husbandes as to the LORD: ‡ for the
1. Petri. 3. a man is the heade of the woman, as
‡ 1. Cor. 11. a Christ is the head of the cõgregaciõ: HE is the saueour of hys body. But lyke as the congregaciõ is subiect vnto Christ, so let the wemen be also to their

diffidẽtiæ. Nolite ergò fieri participes eorum. Eratis enim aliquando tenebræ, nunc autem lux in Domino. Vt filii lucis ambulate (Fructus enim lucis est in omni bonitate, & iustitia, & ueritate,) probantes quid sit beneplacitum Deo: & nolite communicare operibus infructuosis tenebrarum, magis autem redarguite. Quæ enim in occulto fiunt ab ipsis, turpe est & dicere. Omnia autem quæ arguuntur a lumine, manifestantur. Omne enim quod manifestatur, lumen est. Propter quod dicit: Surge qui dormis, & exurge a mortuis, & illuminabit te Christus. Videte itaque fratres quomodo caute ambuletis, non quasi insipientes, sed ut sapientes, redimentes tempus, quoniam dies mali sunt. Propterea nolite fieri imprudentes, sed intelligentes quæ sit uoluntas Dei. Et nolite inebriari uino, in quo est luxuria, sed impleamini spiritu sancto, loquentes uobismetipsis in psalmis, hymnis, & canticis spiritualibus, cantantes & psallentes in cordibus uestris Domino, gratias agentes semper pro omnibus in nomine Domini nostri IESV Christi Deo & patri, subiecti inuicem in timore Christi. Mulieres uiris suis subditæ sint, sicut domino: quoniam uir caput est mulieris, sicut Christus caput est ecclesiæ: ipse saluator corporis eius. Sed sicut ecclesia subiecta est Christo, ita et mulieres

uiris suis in omnibus. Viri diligite uxores uestras, sicut & Christus dilexit ecclesiam, & seipsum tradidit pro ea, ut illam sanctificaret, mundans eam lauacro aquæ in uerbo uitæ, ut exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam, aut rugam, aut aliquid huiusmodi, sed ut sit sancta & immaculata. Ita & uiri debent diligere uxores suas, ut corpora sua. Qui suam uxorem diligit, seipsum diligit. Nemo enim unquam carnem suam odio habuit, sed nutrit & fouet eã, sicut & Christus ecclesiam: quia membra sumus corporis eius, de carne eius, & de ossibus eius. Propter hoc relinquet homo patrem & matrem suam, & adhærebit uxori suæ, & erũt duo in carne una. Sacramentum hoc magnũ est: ego autẽ dico in Christo & in ecclesia. Verũtamẽ & uos singuli unusquisq; uxorẽ suã sicut seipsum diligat: uxor aũt timeat uirũ suum.

their husbandes in all thynges. Ye men loue your wyues, as Christ also loued the congregacion, and *gaue hymselfe for it, that he myght sanctifye it, *clensynge it wyth the fountayne of water in the worde of lyfe, that he myght make vnto hymselfe a glorious congregacion, not haupnge blemyshe or wrynkle, or ony suche thynge, but that it myght be holy and vndefyled. Euen so ought men also to loue their wyues as their owne bodyes. He that loueth hys wyfe, loueth hymselfe: For noman hath hated hys owne flesshe at ony tyme, but doth nourysshe and cherysshe it, euen as Christ doth also the congregacion: For we are membres of his body, of hys flesh, and of hys bones. * For thys cause shall a man leaue his father and mother, and shall cleue vnto hys wyfe, & they shalbe two in one flesh. Thys is a great mystery: But I say in Christ and in the congregacion. Neuertheless se you also let euery one loue hys wyfe as hymselfe: but let the wyfe feare her husbande.

Gal.2.c.a Ephes.5.a Titum.3.a 1.Petri.3.c Genes.2.b Matth.19.a Marc.10.a

CAPVT VI.

The.vi. Chapter.

Filii, obedite parentibus uestris in Domino: hoc enim iustum est. Honora patrem tuum & matrem tuam, (quod est mandatum primum in promissione) ut bene sit tibi, & sis longæuus super terram. Et uos patres nolite ad iracundiam prouocare filios uestros, sed educate illos in disciplina & correptione Domini. Serui, obedite dñis carnalibus cũ timore & tremore, in

YE *chyldren, obeye youre fathers and mothers in ỹ LORDE: for that is ryght. *Honoure thy father & thy mother, (whych is the fyrst cõmaundemente in the promyse,) that thou mayest prosper, and lyue longe vpon earth. And ye fathers prouoke not your chyldren vnto wrath, but *bryng them vp in the nurtoure and informacion of the LORDE. ‡ Ye seruauntes, obey your bodely maysters, wyth feare and tremblynge, in the

Col.3.c Exod.20.b Deute.5.b 6.d.v.c Psal.77.a ‡Col.3.c Titum.2.b 1.Petri.2.c

synglenesse of youre harte, as vnto Christe: Not seruynge vnto the eye, as pleasynge men, but as the seruauntes of Christ, doyng the wyll of God hartely [and] wyth good wyll, doyng seruyce as vnto the LORDE, and not vnto men: knowynge that euery man what good thynge so euer he doth, he shall receaue the same of the LORDE, whether he be bonde, or fre. * And you maysters, do ye euen the same vnto them, puttynge awaye threatenynges: knowynge that both theyr LORDE and yours is in heauen, * and ther is no acceptynge of personnes wyth God. † Fynally bre thren, be ye stronge in the LORDE, and in the power of hys strength.

Eccli. 32. b
Colo. 3. c
Actu. 10. b
Rom. 2. b
Colo. 3. c
1. Pet. 5. b

¶ Put ye on the armoure of God, that ye maye stande agaynste the assaultes of the deuell. For we wrestle not agaynste flesshe & bloude, but agaynst rulers & powers, agaynst the gouernours of ỹ world of these darknesses agaynst ỹ spirituall thynges of wyckednesse in heauenly thynges. Wherfore take ye ỹ armoure of God, that ye maye resyste in the euell daye, and stond perfect in all thynges. * Stond ye therfore brynge gyrded aboute youre loynes in truth, and hauynge on the brestplate of ryghteousnesse, and youre fete shod into the preparynge of the Gospell of peace. In all thynges takynge the shylde of fayth, where wyth ye maye quenche all the fyry dartes of the moost wycked. Take ye also the helmette of saluacion and * the swearde of the spyrete, whych is the worde of God. † * Prayenge by all maner of prayer and

Exod. 29. a
Deut. 23. b.
Psal. 131. a
Esaye. 11. a
Sap. 5. c
2. Cor. 10. a
Hebr. 4. c
Luce. 18. a
1. Thess. 5. c

simplicitate cordis uestri, sicut Christo: non ad oculum seruientes, quasi hominibus placētes, sed ut serui Christi, facientes uoluntatem Dei ex animo cum bona uoluntate, seruientes sicut Domino, & non hominibus: scientes quoniam unusquisque quodcunque fecerit bonum, hoc recipiet a Domino, siue seruus, siue liber. Et uos Domini eadem facite illis, remittentes minas, scientes quod & illorum & uester Dominus est in cœlis, & personarum acceptio nō est apud eum. De cætero fratres confortamini in Domino, & in potentia uirtutis eius. Induite uos armaturam Dei, ut possitis stare aduersus insidias diaboli. Quoniam non est nobis colluctatio aduersus carnem & sanguinem, sed aduersus principes & potestates, aduersus mundi rectores tenebrarum harum, contra spiritualia nequiciæ in cœlestibus. Propterea accipite armaturam Dei, ut possitis resistere in die malo, & in omnibus perfecti state. State ergo succincti lumbos uestros in ueritate, & induti loricam iustitiæ, & calciati pedes in prꝑparationem euāgelii pacis. In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere. Et galeam salutis assumite, & gladiū spiritus, quod est uerbum Dei. Per omnem orationem & obsecra-

erationem orantes omni tempore in spiritu, & in ipso uigilantes in omni instantia & obsecratione pro omnibus sanctis, & pro me, ut detur mihi sermo in apertione oris mei cum fiducia, notum facere mysterium euangelii, pro quo legatione fungor in cathena ista, ita ut in ipso audeam, prout oportet me loqui. Vt autem & uos sciatis quæ circa me sunt, quid agam, omnia uobis nota faciet Tychicus charissimus frater & fidelis minister in domino, quem misi ad uos in hoc ipsum, ut cognoscatis quæ circa nos sunt, & consoletur corda uestra. Pax fratribus, & charitas cũ fide a deo patre nostro, & domino IESV Christo. Gratia cum omnibus qui diligunt dominum nostrum IESVM Christum in incorruptione. Amen.

Finis epistolæ Pauli Apostoli ad Ephesios,

and supplicacio̅ allwaye in the spyrete, and watchynge in the same in all instaunce and supplicacio̅ for all sayntes and for me, * that the word maye be geuen me in the openynge of my mouth wyth boldnesse, to declare the mysterye of the Gospell, for ỹ whyche I am a messaunger in thys cheyne, so * that in it I may be bold to speake as I ought. But ỹ ye also may knowe the thynges that are aboute me, what I do, Tichicus the mooste deare brother and faythfull minyster in the LORDE, shall shewe you all, whom I haue sente vnto you for the same purpose, that ye maye know the thynges that are aboute vs, and that he maye comforte youre hartes. Peace be vnto the brethren, and loue wyth fayth from God our father, and the LORDE Jesus Christe. Grace be wyth all them that loue oure LORDE Jesus Christe syncerely. Amen.

Col. 4. a
1. Tes. 3. a
Actu. 4. c

The ende of ỹ Epistle of Paule the Apostle to the Ephesians.

EPISTOla Pauli Apostoli ad Philippenses.

CAPVT PRIMVM.

PAulus & Timotheus serui IESV Christi omnibus sanctis in Christo IESV, qui sunt Philippis, cum episcopis & diaconibus, gratia uobis & pax a Deo

The Epistle of Paule the Apostle to the Philippians.

The fyrst Chapter.

PAule and Timothe the A seruauntes of Jesus Christe vnto all the sayntes in Christe Jesu that are at * Philippis, wyth the bysshops & mi- Actu. 16. d
nisters, * grace be vnto you & peace ‡ Actu. 6. a
from *2. Cor. 1. a.

from God oure father, & the LORD Jesus Christe. + I *thanke my God
Colo.1.a 1.Tes.1.a in euery remembraunce of you, makynge alwaye in all my prayers instaunte prayer for you wyth ioye cõcernynge youre fellowshyppe in the Gospell of Christ, from the fyrst day hetherto: trustynge of that one, that
Joha.6.d. he that hath begonne in you *the good worke, shall fulende it, vntyll ỹ daye of Christe Jesu, as it is due vnto me to thynke that of you all, because I haue you all partakers of my ioye in my harte, and in my bandes, and in my defence and confirmacion
B of the Gospell. For God is my *re-
1.Tes.2.a corde howe I do longe for you all, eue from the harte roote in Jesu Christe.
Ephe.1.c Col.1.a. *And thys I praye, that youre loue
2.Tes.1.b. maye increace more and more in all knowlege, and in all vnderstandyng, that ye maye alowe the beste, that ye maye be pure and without offence agaynst the daye of Christ, fylled with the frute of ryghteousnesse thorowe Jesus Christe vnto the glorye and
Ephe.3.b prayse of God. *But I wolde haue you to wyte brethren, that the thynges that are aboute me were more for the profyte of the Gospell, insomuche that my bandes were made manifest in Christ in euery iudgement house, and in all other [places:] so that many of the brethren hauynge truste in the LORDE by my bandes, they were bolde more plentyfullye wythout feare to speake the worde of God. Some truely, both for enuye & stryfe: but some preache Christe for good wyll: some of loue, knowynge that I ame layde [here] for the defence of

Deo patre nostro, & Domino IESV Christo. Gratias ago Deo meo in omni memoria uestri, semper in cunctis orationibus meis pro omnibus uobis cum gaudio deprecationem faciens super communicatione uestra in euãgelio Christi, a prima die usque nunc: cõfidens hoc ipsum, quia qui cœpit in uobis opus bonum, perficiet usq; in diem Christi IESV, sicut est mihi iustũ hoc sentire pro omnibus uobis, eo ꝙ habeam uos in corde, & in uinculis meis, & in defensione & confirmatione Euangelii socios gaudii mei omnes uos esse. Testis eñ mihi est Deus quomodo cupiã ões uos in uisceribus IESV Christi. Et hoc oro, ut charitas uestra magis ac magis abundet in omni scientia, & in omni sensu, ut probetis potiora, ut sitis synceri & sine offensa in diẽ Christi, repleti fructu iustitię per IESVM Christũ in gloriã & laudem Dei. Scire autem uolo uos fratres, quia quæ circa me sunt, magis ad profectũ uenerũt euãgelii, ita ut uincula mea manifesta fierent in Christo in omni pretorio, & in cæteris omnibus: ut plures e fratribus in Domino confidentes in uinculis meis, abundantius auderent sine timore uerbum Dei loqui. Quidam quidem, & propter inuidiam & contẽtionem: quidam autem & propter bonam uoluntatẽ Christũ prædicãt: quidã ex charitate, sciẽtes quoniã in defensionẽ

euan-

Euangelii positus sum? quidam autem ex cõtentione Christum annunciant, non syncere, existimantes pressuram se suscitare uinculis meis. Quid enim? Dum omni modo siue per occasionẽ, siue per ueritatem Christus annunciatur: & in hoc gaudeo, sed & gaudebo. Scio enim quia hoc mihi proueniet ad salutem, per uestram orationem & subministrationem spiritus IESV Christi secundum expectationem & spem meam, quia in nullo confundar, sed in omni fiducia sicut semper, & nunc magnificabitur Christus in corpore meo, siue per uitam, siue per mortem. Mihi enim uiuere Christus est, & mori lucrum. Quod si uiuere in carne hic mihi fructus operis est, & quid eligam ignoro. Coarctor autem e duobus: desyderiũ habens dissolui & esse cũ Christo, multo magis melius: permanere autem in carne necessarium propter uos. Et hoc confidens, scio quia manebo & permanebo omnibus uobis, ad profectum uestrũ, & gaudium fidei, ut gratulatio ura abũdet in Christo IESV in me, per meũ aduẽtũ iterum ad uos. Tantum digne in euangelio Christi cõuersamini, ut siue cũ uenero, & uidero uos: siue absens audiã de uobis, quia statis in uno spũ, unanimes collaborãtes fidei euãgelii, & in nullo terreamini ab aduersariis: quę est illis causa perditionis, uobis autẽ salutis, & hoc a Deo. Quia uobis

the Gospell: but some shewe Christe of contencion not syncerely, supposynge them to rayse persecucyõ vnto my bõdes. What thã? whan by euery meane Christ is preached, ether thorow occasyõ, or ꝑ truth: I ꝛe toyce, but I shall also reioyce. For I know that ꝑ shal befal vnto me to saluacion, *by your prayer, and the mynistracyõ of ꝑ spyrete of Jesus Christ. accordynge to my waytynge for and hope, that I shalbe ashamed in nothynge, but wyth all boldnesse, as alway so shal now also Christ be magnifyed in my body, ether thorow lyfe or death. For Christ is lyfe vnto me, and death auaũtage. Yf to lyue here in the flesh, is the frute of my labour what I shall chose also I can not tell. But I am in distresse with two thinges, *hauynge a desyre to be lowsed, and to be wyth Christ, the whyche is much better: but to abyde in the flesh is necessary for your sakes. And trustynge thys I knowe that I shall remayne and continue wyth you all vnto the ende, to your profite and reioycynge of fayth, that youre reioycynge maye be plenteous in Christe Jesu by me, by my commynge agayne vnto you. Neuertheles walke *worthy of the Gospell of Christe, that whether I shal come, and shall se you: or beynge absent I shall heare of you, that ye stande stedfaste in one spyrete, labourynge together onemynded in the fayth of the Gospell, and that in nothynge ye be afrayde of the aduersaryes: the whyche is vnto them a cause of perdicion, but vnto you of saluacyõ, and that of God. For vnto you

1. Cor. 1. b

2. Cor. 5. a

Ephe. 4. a
Col. 1. a
1. Tess. 2.

you it is geuen for Christes sake, not onely that ye shulde beleue in hym, but also that ye suffre for hym, hauynge lyke fyghte, as ye both sawe in me, and nowe heare of me.

The.ii. Chapter.

A Yf ther be therfore ony cõsolacion in Christ, yf ther be ony comforte of loue, yf ther be ony fellowshyp of the spyrete, yf ther be ony entier mo
Roma.12.c cion of pytie, fulfyll my ioye, *that ye do mynde one thynge, hauynge one loue, of one mynde, meanynge one thynge: let nothynge [be done]
2.Cor.3.a thorow *stryfe nor vayne glorye, but in humblynesse, estymynge ech the superiores of other, euery one conspderyng not ꝑ thynges that be theyrs,
1.Pet.2.c but the thynges of other. ✣ * Let that mynde be in you, ꝑ whyche was also in Christ Jesu, the whyche whan he was in ꝑ shape of God, he thought it no robbery to be equall with God,
Psal.8.b *but he made hymselfe of no reputacion, takynge vpon hym the shape of
Hebr.5.a a seruaunte, *was made in the lyknesse of men, and in apparell he was founde as a man: he dyd humble hym selfe, became obedient vntyll death:
Math.28.c Phil.2.b euen the death of the crosse. *ffor the whyche cause God dyd also exalte hym, and gaue hym a name, ꝑ whych
Esay.45.c Dan.7.b Rom.14.b. is aboue euery name, *that in ꝑ name of Jesus euery kne be bowed, of thynges in heauen, of thynges in earth, and of thynges vnder ꝑ earth, and that euery tunge do knowlege, ꝑ the LORD Jesus Christ is in the glo
B ry of God the father. ✣ Therfore my most beloued, as ye haue alwaye

obeyed

uobis donatum est pro Christo, non solùm ut in eum credatis, sed etiam ut pro illo patiamini, idem certamen habentes, quale & uidistis in me, & nunc auditis de me.

CAPVT II.

SI qua ergo consolatio in Christo, si quod solatium charitatis, si qua societas spiritus, si qua uiscera miserationis, implete gaudium meum, ut idem sapiatis, eandem charitatem habentes, unanimes, idipsum sentientes: nihil per contentionem, neque per inanem gloriam, sed in humilitate, superiores sibi inuicem arbitrantes, nõ quæ sua sunt singuli considerantes, sed ea quę aliorum. Hoc enim sentite in nobis, quod & in Christo IESV, qui cum in forma dei esset, non rapinam arbitratus est se esse æqualem deo sed semetipsum exinaniuit, formam serui accipiens, in similitudinem hominum factus, & habitu inuentus ut homo: humiliauit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod & deus exaltauit illum, & donauit illi nomen quod est super omne nomen, ut in nomine IESV omne genu flectatur, cœlestium, terrestrium, & infernorum, & omnis lingua confiteatur, quia Dominus IESVS Christus in gloria est dei patris. Itaque charissimi mei, sicut semper

obe

obediſtis, non in preſentia mea tantum, ſed multo magis nũc in abſentia mea, cum metu & tremore ueſtram ſalutem operamini. Deus eſt enim qui operatur in uobis, & uelle & perficere pro bona uoluntate. Omnia autem facite ſine murmurationibus & hæſitationibus, ut ſitis ſine querela & ſimplices filii dei, ſine reprehenſione in medio nationis prauæ atque peruerſæ, inter quos lucetis ſicut luminaria in mundo, uerbum uitæ continentes ad gloriam meam in die Chriſti, quia non in uacuum cucurri, neque in uacuum laboraui. Si etſi immolor ſupra ſacrificium & obſequium fidei ueſtræ, gaudeo, & cõgratulor omnibus uobis: Idipſũ autem & uos gaudete, & cõgratulamini mihi. Spero autẽ in domino IESV Timotheũ me cito mittere ad uos, ut & ego bono aio ſim, cognitis quæ circa uos ſunt. Neminẽ emĩhabeo tã unanimẽ, qui ſyncera affectiõe pro uobis ſollicitus ſit. Oẽs enim quę ſua ſunt quęrũt, nõ quę IESV Chriſti. Experimentũ autẽ eius cognoſcite, quia ſicut patri filius, me cũ ſeruiuit in euangelio. Hunc igitur ſpero me mittere ad uos, mox ut uidero quæ circa me ſũt. Confido autem in Domino, quoniam & ipſe ueniam ad uos cito. Neceſſarium autem exiſtimaui Epaphroditũ fratrẽ & cooperatorem & commilitonẽ meum, ueſtrum autem Apoſtolum & miniſ-

obeyed, * not onely in my preſence, but much more now in myne abſẽce, worke your health wyth feare & trembynge. * For it is God that worketh in you both to wyll & to perfourme, after the good wyll. But ‡ do ye all thynges wythout grudgynges & doutynges, that ye be wythout cõplaynt and ſymple chyldren of God, * wythout rebuke in the myddeſt of ꝑ euell and peruerſe generacion, * amõg the which ye ſhyne as lyghtes in ꝑ worlde, holdynge faſte the worde of lyfe vnto my * reioycynge in the day of Chriſt, becauſe I haue not runne in vayne, nother haue I laboured in vayne. * But although I am offered vp vpõ the ſacrifyce and wyllynge ſeruyce of your fayth, * I am glad, and reioyce wyth you all: Be ye glad alſo of the ſame, & reioyce wyth me. I truſte in the LORDE Jeſus * to ſende Timotheus ſhortly vnto you, * that I alſo may be of good cõfort, knowynge the thynges that are aboute you. For I haue nomã ſo onemynded, whych be careful for you with ſyncere affectiõ. * For they all ſeke ꝑ thynges that be theyrs, not ꝑ be Jeſus Chriſtes. But ye knowe the proffe of hym, for as a chylde vnto the father, ſo dyd he ſerue wyth me in the Goſpell. Theſame therfore do I truſt to ſende vnto you as ſoone as I ſhall ſe to the thynges that are aboute me. * But I truſte in the LORDE, that I myſelfe alſo ſhall come ſhortly vnto you. Neuertheleſſe I thoughte it expedient to ſende the brother Epaphroditus, myfellowe worheman and fellowſoulyer, but youre Apoſtle, and the ſeruant

A. iii. 16. b
Deut. 8. b
Ezech. 16. e
2. Cor. 3. a
Hebr. 13. d
‡ 1. Pe. 4. b
1. Pet. 2. b
Math. 5. b
2. Cor. 1. c
1. Theſſa. 2. c
Col. 1. c
Roma. 12. b
Actu. 16. a.
‡ 1. Tel. 3. b
1. Cor. 13. a
Philip. 2. b

seruaunte of my nede: for he longed for you all, and was sory because ye had herde hym to haue ben sycke. For he was sycke vntyll death, but God hath had mercye vpon hym: and not only vpon hym, but also of me, lest I shulde haue sorowe vpon sorowe. I haue sent hym therfore the more spedely, that whan ye haue sene hym, ye maye be ioyful agayne, and that I be wythout heynesse. Receaue hym therfore in the LORDE wyth all gladnesse, *and haue such in honoure: for he went to euen vntyll death because of the worke of Christe, geuyng ouer hys lyfe, that he myght fulfyll it that was wantynge vnto you toward my wyllynge seruyce.

Matth.10.a Rom.16.b 2.Timo.5.c

The.iii.Chapter.

AMoreouer my brethren, reioyce in ỳ LORDE. To wryte one thynge vnto you it is truely no grefe vnto me, but necessarye vnto you. *Beware of dogges, beware of euell workmen, beware of diuision. ‡For we are the circumcision, euen we whyche serue God *in the spyrete, and reioyce in Christe Jesu, and not hauyng confidence in the flesshe: though I also haue confidence in the flesshe. *Yf ony other man semeth to haue cõfidence in the flesh, I haue it more, beynge circumcysed the eyght daye, of the nacõ of Israel, of the tribe of Benjamin, an Hebrue of the Hebrues, after the lawe, *a Pharise: after the feruentnes, ‡I was persecutyng the congregacion of God: accordynge to the ryghteousnesse whyche is in the lawe, I haue walked wythout

Esa.56.c Phili.1.b ‡Rom.2.c Col.2.b *Johã 4.c Rom.1.a 2.Cor.11.c Actu.23.a 26.a.18.c ‡Actu.9.c. Gala.1.b

nistrum necessitatis meæ mittere ad uos: quoniam quidem omnes uos desyderabat, & mœstus erat propterea quod audieratis illũ infirmatum. Nam & infirmatus est usq; ad mortem, sed deus misertus est eius: nõ solum autẽ eius, uerum etiam & mei, ne tristitiam super tristitiã haberẽ. Festinantius ergo misi illũ, ut uiso illo, iterum gaudeatis, & ego sine tristitia sim. Excipite itaq; illũ cum omni gaudio in Dño, & eiusmodi cũ honore habetote: quoniã propter opus Christi usque ad mortem accessit, tradẽs animã suã, ut impleret id quod ex uobis deerat erga meum obsequium.

CAPVT III.

DE cætero fratres mei, gaudete in Domino. Eadem uobis scribere mihi quidem non pigrum, uobis autem necessariũ. Videte canes, uidete malos operarios, uidete cõcisionem. Nos enim sumus circuncisio, qui spiritu seruimus deo, & gloriamur in Christo IESV, & non in carne fiduciam habentes: quanquam & ego habeam cõfidentiam in carne. Si quis alius uidetur confidere in carne, ego magis, circuncisus octauo die, ex genere Israel, de tribu Beniamin, Hebræus ex Hebræis, secundum legem, pharisæus: secundum æmulationem, persequens Ecclesiam dei: secundum iustitiam quæ in lege est, cõuersatus

sine

sine querela. Sed quę mihi fuerunt lucra, hęc arbitratus sum propter Christum detrimenta. Verumtamẽ existimo omnia detrimentum esse propter eminẽtem scientiam IESV Christi Domini mei, propter quem omnia detrimentum feci, & arbitror ut stercora, ut Christum lucrifaciam, ut & inueniar in illo non habens meam iustitiam, quæ ex lege est, sed illam quæ ex fide est Christi IESV. Quæ ex deo est iustitia, in fide ad cognoscendum illum, & uirtutẽ resurrectionis eius, & societatem passionis illius, cõfiguratus morti eius, si quo modo occurrã ad resurrectionem quæ est ex mortuis. Non quod iam acceperim, aut iã perfectus sim: sequor aũt si quomodo comprehendam, in quo & cõprehensus sum a Christo IESV. Fratres, ego me nõ arbitror comprehendisse. Vnum autem: quæ quidem retro sunt obliuiscens, ad ea uero quę sunt priora extendens meipsum, ad destinatum persequor, ad brauium supernę uocationis Dei in Christo IESV. Quicunque ergo perfecti sumus, hoc sentiamus: & si quid aliter sapitis, & hoc uobis Deus reuelabit. Veruntamen, ad id quod peruenimus, ut idem sapiamus, & in eadem permaneamus regula. Imitatores mei estote fratres, & obseruate eos qui ita ambulant, sicut habetis formam nostram. Multi enim ambulãt, quos sæpe dicebam uobis, nunc autem & flens dico inimicos crucis Christi, quorum finis interitus, quorum deus uenter, & gloria in confusione ipsorum, qui terrena sapiunt. Nostra autem conuersatio in cęlis est, unde & saluatorem expectamus dominum nostrum IESVM Christum, qui reformabit corpus humilitatis nostrę configurabile corpori claritatis suę, secundum operationem qua possit & subiicere sibi omnia.

out blame. * But the thynges that were auauntage vnto me, thesame haue I counted losse for Christes sake. Neuertheiesse I counte all thynges to be losse, because of the excedyng *knowlege of Jesus Christ my LORDE, for whose sake I haue counted all thynges losse, & counte them as dounge that I may wynne Christ & that I be found in hym not hauyng my ryghteousnesse, whyche is of the law, but thesame that is of ỹ fayth of Christ Jesu. The whych ryghteousnesse of God, is in fayth, to knowe hym, & the power of his resurrection, and the fellowshyppe of hys passion, * beynge lyke fashyoned wyth hys death, yf by ony meanes I maye attayne vnto ỹ resurrectiõ that is from the deade. Not that I haue attayned vnto it already, or that I be now perfecte: but I follow vpõ yf by ony meane I may cõprehẽde it, where in I am cõprehẽded of Christ Jesu. Brethren I suppose me not to haue gottẽ hold. But one thyng [I do:] forgettyng the thynges truely that are behynde, but stretchynge myselfe to the thynges afore, I preasse to ỹ appoynted marke, to the rewarde of the hygh callyng of God in Christe Jesu. Let vs therfore as many as are perfect, be thus mynded: and yf ye be otherwyse mynded, God shall open thys vnto you also. Neuertheiesse, wherevnto we are come, let vs also continue in thesame rule, [namely] that we be one mynded. † * Be ye my followers brethren, and marke them that walke so, as ye haue our ensample. For many do walke, the whyche I haue ofte tolde.

Acts.13.f.
Johan.17.a
Col.2.a
B
Roma.6.f.
L
1.Cor.4.e
and.10.d

tolde you (but nowe I also tell it you weppnge) [to be] the enemyes of the crosse of Christ, whose ende is death,
Rom.16.b *whose God is the belly, and theyr glorye in shame, whyche do mynde
Col.3.a earthly thynges. *But our conuersacion is in heauen, from whence also we do wayte for the saueoure the
1.Cor.15.f LORDE Jesus Christe, *whyche shall restore oure vyle bodye, brynge lyke fashioned vnto hys cleare body, accordynge to the worckynge of hys power, by the whyche also he maye be able to subdue all thynges vnto hymselfe. ¶

The.iiii.Chapter.

Wherfore my moste beloued brethren and moste longed for, my ioye & my crowne, stande ye so styll in the LORDE ye moost beloued. I praye Euodias, and I beseke Syntiche to mynde one thynge in the LORDE.
1.Cor.9.a And I praye þ Germayne my *pocke fellow, helpe those women which haue laboured wyth me in the Gospell, wyth Clement and myne other helpers, * whose names are in the boke
Luce.10.b. Apo.17.b of lyfe. + ‡ Reioyce ye in the LORDE
‡1.Thess.5.c alwaye, agayne I saye, reioyce. Let youre softenesse be knowen vnto all men: for the LORDE is nye. Be no thynge carefull, but in euery prayer and supplicacions, let your requestes be knowen vnto God wyth thankesgeuynge. And * the peace of God
Joh.14.c. Roma.5.a whyche passeth all vnderstandynge, kepe your hartes and your vnderstandynges in Christ Jesu. ¶ Moreouer brethren, what soeuer thynges are true, what soeuer thynges ar honest, what

dicebam uobis, (nunc autem & flens dico) inimicos crucis Christi, quorum finis interitus, quorum deus uenter est, & gloria in confusione ipsorum, qui terrena sapiunt. Nostra autem conuersatio in cœlis est, unde etiam saluatorem expectamus dominum nostrum IESVM Christum qui reformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ, secundum operationem uirtutis suæ, qua etiam possit subiicere sibi omnia.

CAPVT IIII.

Itaq; fratres mei charissimi, & desyderatissimi, gaudium meum, & corona mea, sic state in domino charissimi. Euodiam rogo, & Syntychen deprecor, id ipsum sapere in domino. Etiam rogo & te Germane compar, ad iuua illas quæ mecum laborauerunt in euangelio cum Clemente, & cæteris adiutoribus meis, quorum nomina sunt in libro uitæ. Gaudete in domino semper, iterum dico gaudete. Modestia uestra nota sit omnibus hominibus: Dominus enim prope est. Nihil solliciti sitis, sed in omni oratione & obsecratione, cum gratiarum actione petitiones uestræ innotescant apud Deum. Et pax Dei quæ exuperat omnem sensum, custodiat corda uestra & intelligẽtias uãs in Christo IESV. De cætero fratres, quæcunq; sunt uera, quæcũq; pudica, quæcun-

quęcunque iusta, quęcunque sancta, quęcunque amabilia, quæcunque bonę famę, si qua uirtus, si qua laus disciplinę, hæc cogitate. Quę & didicistis, & accepistis, & audistis, & uidistis in me, hæc agite, & Deus pacis erit uobiscum. Gauisus sum autem in Domino uehementer, quoniam tandem aliquando reflоruistis pro me sentire, sicut & sentiebatis: occupati autem eratis. Non quasi propter penuriam dico: ego enim didici in quibus sum, sufficiens esse. Scio & humiliari, scio & abundare. Vbique & in omnibus institutus sum, & satiari, & esurire, & abundare, & penuriam pati. Omnia possum in eo qui me confortat. Verumtamen bene feciſtis communicantes tribulationi meæ. Scitis autem & uos Philippenses, quod in principio Euangelii, quando profectus sum a Macedonia, nulla mihi ecclesia communicauit in ratione dati & accepti, nisi uos solitquia & Thessalonicam semel & bis in usum mihi misistis. Non quia quæro datum, sed requiro fructum abundantem in ratione uestra. Habeo autem omnia & abūdo. Repletus sum, acceptis ab Epaphrodito quæ misistis in odorē suauitatis, hostiam acceptā, placētē Deo. Deus autem meus impleat omne desyderiū uestrū, secūdum diuitias suas in gloria in Christo IESV,

whatsoeuer thynges are iust, whatsoeuer thynges are holy, whatsoeuer thynges are louynge, whatsoeuer thynges are of good reporte, yf ther be ony vertue, yf ther be ony prayse of learnynge, of these thynges be myndeful. The thynges that ye haue both learned, and receaued, and haue herde, and haue sene in me, do the same, and the God *of peace shalbe with you. But I reioyce greatly in ἐν κυρίῳ, that at the last ye are florysshynge agayne to regarde me, as ye regarded me: but ye were occupyed. I saye it not as because of nede: for I haue learned in what cases that I am, *to be contente. I can both be lowe, and I can be full. I am taught euery where and in all thynges, to be satisfyed, and to be hongrye, and to be ouerflowynge, and to suffre scarcenesse: I can do all thynges in hym that comforteth me. Neuertheles ye haue done well bearynge parte wyth my tribulacion. But ye Philippians knowe also that in the begynnynge of the Gospell, whā I wēt fro Macedonia, no congregatiō bare parte wyth me in the waye of gyfte and receate, saue ye alone: for ye sente once or twyse vnto Thessalonica also to my behofe. Not that I seke the gyfte, but I requyre a plentyfull frute in youre rekenynge. For I haue all, and am full. I was fylled, whā I had receaued of Epaphroditus that ye sente vnto a sauoure of swetnesse, *an acceptable offeryng, pleasynge vnto God. My God accomplyshe euery requeste of yours, accordynge to hys ryches in glorye in Christe Jesu.

Gen.9.b

1.Tim.6.b

L

Rom.12.a
Heb.13.c

vnto God and our father be prayse for euer and euer. Amen. Salute euery sayncte in Christ Jesu. The brethrē that are wyth me salute you. All the sayntes salute you, but specially they that are of Cesars household. The grace of oure LORDE Jesus Christ be wyth youre spirete.

AMEN.

Deo autem et patri nostro gloria in secula seculorum Amen. Salutate omnē sanctum in Christo IESV. Salutant uos qui mecum sunt fratres. Salutāt uos omnes sancti, maxime autē qui de Cæsaris domo sunt. Gratia domini nostri IESV Christi cum spiritu uestro. AMEN.

¶ The ende of ỳ Epistle of Paule the Apostle to the Philippians.

¶ Finis epistolæ Pauli Apostoli ad Philippenses.

The Epistle of Paule the Apostle to the Colossians.

The fyrst Chapter.

EPISTOla Pauli Apostoli ad Colossenses.

CAPVT PRIMVM.

A PAule an Apostle of Jesus Christe by the wyll of God, and brother Timothe, vnto those sayntes & faythfull brethrē in Christ Jesu that are at Colossa: * Grace be vnto you and peace from God oure father. * We geue thankes vnto God and the father of oure LORDE Jesus Christe, prayeng alwaye for you (hearynge youre fayth in Christe Jesu, and the loue that ye haue towardes all sayntes,) because of the hope that is layde vp for you in the heauens: the whyche ye haue herde in the worde of truthe of the Gospell, the whych is come vnto you, as it is also in the whole worlde: & bryngeth frute and

Gal. 1. a
Ephes. 1. a
Phil. 1. a
1. Thes. 1. a
Marc. 4. a

PAulus Apostolus IESV Christi per uolūtatē Dei et Timotheus frater, his qui sūt Colossis sāctis et fidelibus fratribus in Christo IESV: gratia uobis et pax a Deo patre nostro. Gratias agimus Deo et patri Domini nostri IESV Christi, sēper pro uobis orātes (audiētes fidē uestrā in Christo IESV, et dilectionē quā habetis in sanctos omnes,) propter spem quæ reposita est uobis in cœlis: quam audistis in uerbo ueritatis Euangelii, quod peruenit ad uos, sicut in uniuerso mundo est: et fructificat,

et

et crescit, sicut & in uobis, ex ea die qua audistis & cognouistis gratiam Dei in ueritate: sicut didicistis ab Epaphra charissimo conseruo nostro, qui est fidelis pro nobis minister IESV Christi, qui etiam manifestauit nobis dilectionem uestram in spiritu. Ideo & nos ex qua die audiuimus, non cessamus pro uobis orantes & postulantes ut impleamini agnitione uoluntatis eius, in omni sapientia & intellectu spirituali: ut ambuletis digne, Deo per omnia placentes, in omni opere bono fructificãtes, & crescentes in scientia Dei, in omni uirtute confortati secundum potentiam claritatis eius, in omni patientia & longanimitate: cum gaudio gratias agentes Deo & patri, qui dignos nos fecit in partem sortis sanctorum in lumine, qui eripuit nos de potestate tenebrarum, & transtulit in regnum filii dilectionis suæ, in quo habemus redemptionẽ, & remissionem peccatorum, qui est imago Dei inuisibilis, primogenitus omnis creaturæ: quoniam in ipso condita sunt uniuersa in cœlis et in terra, uisibilia & inuisibilia, siue throni, siue dominationes, siue principatus, siue potestates: omnia per ipsum & in ipso creata sunt, et ipse est ante omnes, et omnia in ipso constant. Et ipse est caput corporis Ecclesiæ, qui est principiũ, primogenitus ex mortuis, ut

and groweth, as it doth also amonge you, sence that day that ye haue herde and knowen the grace of God in the truth: as ye haue learned it of * Epaphras oure mooste beloued fellowseruaunt, whych is a faythfull minister of Christe Jesu for you, whyche also hath shewed vnto vs your loue in the spyrete. ✣ * Therfore we also, sence the daye that we herde of it, ceasse not prayeng for you, & aring that ye may be fylled wyth the knowlege of * hys wyll, in all spirituall wysedome and vnderstandyng: that ye maye * walke worthely, pleasynge God in all thynges, * bryngynge forth frute in euery good worke, and growynge in the knowlege of God, beynge strengthed in all power accordynge to the myght of hys glory in all patience and long sufferynge: geuynge thankes vnto God & the father wyth ioye, whyche hath made vs worthy of the parte of the enheritaunce of sayntes in the lyght, ✣ wyych hath drawen vs oute of the power of darkenesse, and hath translated vs into the kyngedome of hys beloued sonne, * by whõ we haue redemptiõ and remission of synnes, * which is the ymage of ‡ ꝑ inuisible god, the fyrstborne of euery creature, * for by hym are all thynges made both in heaue and in earth, the visible thynges and inuisible, whether they be trones, or dominions, or rules or powers: all thynges are created by hym & in hym, & he is before all, & all thynges abyde in hym. * And he is ꝑ heade of the body [namely] the cõgregacion, * whyche is the begynnynge, ‡ the fyrst begotte frõ the deade, that

Col. 4. b
Eph. 1. c
Phil. 1. b
1. Thes. 1. b
1. Thes. 4. a
Phylip. 1. b
Joh. 15. b
Ephes. 1. a
1. Cor. 4. a
Heb. 1. a.
‡ 1. tim. 6. f.
* Psal. 32. a
Heb. 1. a
Ephes. 1. c
and. 4. b
* Apoc. 1. a
‡ Actes

sit in

he be hauyng the primacy in all thyn
Colo. 2. b ges: ffor it hath pleased all *fulnesse
of the Godheade to dwel in hym, and
Roma. 3. c. *to reconcyle all thynges by hym vn
2. Cor. 5. c to hymselfe, settynge at one by the
bloude of hys crosse the thynges that
Rom. 5. a are ether in earth or in heauen. *And
Ephes. 2. a. you whan ye were sometyme made
Colo. 1. b. straunge and enemyes, poure wytte
beynge geuen to euell workes, but
nowe hath he reconciled you in the
bodye of hys fleshe by deathe, that he
myght make you holy and vnspotted
L and *vnblameable in hys syght: Yf
Ephe. 5. c ye do abyde ‡grounded and stedfaste
‡ Mat. 16. c in fayth, and vnmoueable from the
1. Cor. 3. b hope of the Gospell, the whyche ye
Psal. 18. a. haue herde, that is preached *among
euery creature that is vnder heauen,
whose minister am I Paule become,
2. Cor. 1. a. whych *do nowe reioyce in sufferyn-
Ephe. 3. b ges ‡for you, and fulfyll the thynges
Iohn. 2. b ‡ 2. Tim. 2. a that are wantynge of the passions
of Christe in my fleshe for hys bo-
dyes sake, whiche is the congregacio,
2. Cor. 4. a *whose minister I am become, acco-
rdynge to the dispensacion of God,
whych is geuen me among you, that
Ephes. 3. b I do fulfyll the worde of God, *the
mysterye that was hyd from euerla-
stynge and the generacions: but
Math. 11. c. is nowe *made manifeste vnto hys
Ioh. 6. c sayntes, vnto whome God wolde
2. Cor. 2. c make knowen the ryches of the glo-
Ephes. 1. b rye of thys secrete amonge the hey-
then, the whyche thynge is Christe
amonge you, the hope of glorye,
whome we shewe, rebukynge eue-
rye man, and teachynge euerye man
in all wysedome, that we maye make
euery man perfecte in Christe Iesu:
wherein.

sit in omnibus ipse primatum te-
nens: quia in ipso complacuit
omnem plenitudinem diuinita-
tis inhabitare, et per eum recon
ciliare omnia in ipsum, pacifi-
cans per sanguinem crucis eius,
siue quæ in terris, siue quæ in cœ
lis sunt. Et uos cum essetis ali-
quando alienati et inimici sen-
su in operibus malis, nunc autē
reconciliauit in corpore carnis
eius per mortem, ut exhiberet
uos sanctos et immaculatos, et
irreprehensibiles coram ipso: si
tamen permanetis in fide funda
ti, et stabiles, et immobiles a spe
Euangelii, quod audistis, quod
prędicatum est in uniuersa crea-
tura quæ sub cœlo est, cuius fa-
ctus sum ego Paulus minister,
qui nunc gaudeo in passionibus
pro uobis, et adimpleo ea quæ
desunt passionum Christi in car-
ne mea pro corpore eius, quod
est ecclesia, cuius factus sum e-
go minister, secundum dispensa
tionem Dei quæ data est mihi
in uobis, ut impleam uerbum
Dei, mysterium quod abscondi-
tum fuit a seculis et generationi
bus: nunc autem manifestum est
sanctis eius, quibus uoluit Deus
notas facere diuitias gloriæ sa-
cramenti huius in Gentibus,
quod est Christus in uobis, spes
gloriæ, quem nos annunciamus,
corripiētes omnē hominē, et do
centes omnē hominē in omni sa
piētia, ut exhibeamus omnē ho-
minē perfectū in Christo IESV,
in quo

in quo & laboro, certando secũdum operationẽ eius, quam operatur in me in uirtute.

CAPVT II.

VOlo enim uos scire qualem sollicitudinẽ habeam pro uobis, & pro iis qui sunt Laodiciæ, & quicunque non uiderunt faciem meam in carne, ut consolentur corda ipsorum instructi in charitate, & in omnes diuitias plenitudinis intellectus in agnitionem mysterii Dei patris, & Christi IESV, in quo sunt omnes thesauri sapientiæ & scientiæ abscondit. Hoc autem dico, ut nemo uos decipiat in sublimitate sermonum. Nam etsi corpore absens sum, sed spiritu uobiscum sum, gaudens & uidẽs ordinem uestrum, & firmamentum eius quæ in Christo est fidei uestræ. Sicut ergo accepistis IESVM Christũ Dominũ, in ipso ambulate, & radicati & superædificati in ipso: & cõfirmati in fide sicut & didicistis, abundantes in illo in gratiarum actione. Videte ne quis uos decipiat per philosophiã & inanem fallaciam, secũdum traditionem hominũ, secundum elementa mundi, & non secũdum Christum. Quia in ipso inhabitat omnis plenitudo diuinitatis corporaliter, & estis in illo repleti, qui est caput omnis principatus & potestatis, in quo & circuncisi estis circuncisione nõ manufacta in expoliatiõe corporis carnis, sed i circũcisiõe Christi

wherein I also labour, stryuyng accordynge to hys workynge, which he worketh in me by power.

The. ii. Chapter.

I Wolde haue you to knowe what carefulnesse I haue for you, and for them that are at Laodicia, & who soeuer haue not sene my face in ꝑ flesh, that their hartes maye be comforted beynge instructe in loue, & in all the ryches of the fulnesse of vnderstandynge, *vnto the knowlege of the mystery of God and the father, and Christe Jesu, *in whome are hyd all the treasures of wysedome & knowlege. But *thys I saye, that noman deceaue you in the heyght of wordes: *For though I am absent from you in bodye, but yet am I presente wyth you in spyrete reioycynge and seynge youre order, and the stedfastnesse of that faythe of yours, whyche is in Christe. * As ye haue therfore receaued the LORDE Jesus Christ, walk in hym, beynge both rooted and buylded in hym: and beynge stablyshed in faythe as ye haue also learned, so be ye plenteous in geuynge of thankes. + * Take hede lest ony man deceaue you by philosophye & vayne deceate, accordynge to the tradicion of men, accordynge to the ordinaunces of the worlde, and not after Christe. * For in hym dwelleth all ‡ fulnesse of the Godheade bodely, and ye are fylled in hym, whych is the heade of all rule and power, in whome also ye are circumcised * wyth a circumcision not made with handes in robbyng of the body of flesh, but in ꝑ circumcisiõ

Ioh. 17. a
1. Cor. 2. c
Ephes. 5. a.
2. Cor. 5. a
Gal. 3. b
Rom. 16. b
1. Cor. 2. c
‡ Joh. 1. b
2. Pet. 1. a
Rom. 2. c
Philip. 3. a

Roma. 6. a of Christe, *beyng buryed wyth hym in baptyme, in the whyche ye are ryssen also by the faythe of Gods worckynge, whyche rayssed hym from the deade. * You also whan ye were deade in synnes and in the foreskynne of youre flesshe, hath he quyckened wyth hym, forgeuynge you all synnes, Ephe. 2. b Col. 2. b *puttynge oute the handewrytynge that was agaynste vs of the decre, the whyche was contrarye vnto vs: the same also hath he taken out of the waye, fastenynge it vpon the crosse, Gene. 3. c Luce. 11. c Joh. 12. d * and spoylynge rules and powers, he hath brought them forth boldely, triumphynge openly of them in hym selfe. Let noman therfore iudge you Actes. 11. e Rom. 14. a ‡ Leu. 23. b * Heb. 8. a. 9. b. 10. a ‡ mat. 24. a in *meate or drynke, or in a parte of ‡ the holydaye, or of the newe moone. or of the sabbats, *the which are the shadowe of thynges to come, but the body is Christes. ‡ Let noman mysecarye you, wyllynge in humblynesse and *deuocion of angels the thynges that he hath not sene, walkynge in vayne, beynge puffed vp in the meanynge of hys flesshe, and not holdyng of the heade, of whom the whole bodye beynge norysshed and fastened together by knottes and iointes Math. 22. c doth growe to the greatnesse of God. Gala. 4. a *Yf ye therfore are dead with Christ from the ordinaunces of the worlde, what do ye yet vse decrees as lyuynge in the worlde? Touche ye not, nother tayst ye, nother handle ye, whyche thynges do all hurte wyth the very vse, after the commaundementes and doctrines of 1. Tim. 4. b men: * whyche in dede haue a shyne of wysedome in superstycion and

Christi, consepulti estis in baptismo, in quo & resurrexistis per fidem operationis Dei, qui suscitauit illum a mortuis. Et uos cum mortui essetis in delictis & præputio carnis uestræ, conuiuificauit cum illo, donans uobis omnia delicta, delens quod aduersus nos erat chirographum decreti, quod erat contrarium nobis: & ipsum tulit de medio affigens illud cruci, & expolians principatus & potestates, traduxit confidenter, palam triumphans illos in semetipso. Nemo ergo uos iudicet in cibo, aut in potu, aut in parte diei festi, aut neomeniæ, aut sabbatorum, quæ sunt umbra futurorum, corpus autem Christi. Nemo uos seducat, uolens in humilitate & religione angelorum quæ non uidit, ambulãs frustra, inflatus sensu carnis suæ, & non tenens caput ex quo totum corpus per nexus et coniunctiones subministratum et constructum crescit in augmentum Dei. Si ergo mortui estis cum Christo ab elementis mundi, quid adhuc tanquam uiuentes in mundo decernitis? Ne tetigeritis, neque gustaueritis, neque contrectaueritis, quæ sunt omnia in interitu ipso usu, secundum præcepta et doctrinas hominum? quæ sunt rationem quidem habẽtia sapientiæ in superstitione

et hu-

& humilitate, & non ad parcendum corpori, non in honore aliquo ad saturitatem carnis.

CAPVT III.

Igitur si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens. Quæ sursum sunt sapite, non quæ super terram. Mortui enim estis, & uita uestra abscondita est cum Christo in Deo. Cum autem Christus apparuerit uita uestra, tunc & uos apparebitis cum ipso in gloria. Mortificate ergo membra uestra, quæ sunt super terram, fornicationem, immundiciam, libidinem, concupiscentiam malam, & auaritiam, quæ est simulachrorum seruitus: propter quæ uenit ira Dei super filios incredulitatis: in quibus ambulastis aliquando, cum uiueretis in illis. Nunc autem deponite & uos omnia, iram, indignationem, malitiam, blasphemiã, turpẽ sermonẽ de ore uõ. Nolite mẽtiri inuicẽ, expoliantes uos ueterẽ hominẽ cũ actibus suis, & iduẽtes nouũ eũ, qui renouatur in agnitione Dei, secũdũ imaginẽ eius, qui creauit eũ: ubi nõ est masculus & fœmina, Gẽtilis & Iudeus, circuncisio & preputiũ, Barbarus & Schyta, seruus & liber, sed omnia in omnibus Christus. Induite ergo uos sicut electi Dei, sancti & dilecti uiscera misericordiæ, benignitatem, humilitatem, modestiam, patientiam, supportantes inui-

and humblynesse, & in not sparyng ꝑ body, countyng it not worthy of ony honoure vnto the sufficiency of the flesshe. The. iii. Chapter. ✣

If ye are therfore rysen wyth Christe, seke ꝑ thyngs that are aboue, where Christe is syttynge at the ryghthande of God. Set your myndes on those thynges that are aboue, not those that are vpon earth. ¶For ye are deade, and youre lyfe is hyd wyth Christe in God. ‡ But whan Christe youre lyfe shall appeare, than shall ye also appeare in glorye wyth hym. ✣ Mortifye therfore youre membres that are vpon earth, fornicatiõ, vnclennesse, vnnaturall lust, euell concupiscence, and couetousnesse, whych is a worshyppe of Idols: for the whych thynges the wrath of God doth come vpon the chyldren of vnbelefe: in the whyche thynges ye walked somtyme, whan ye dyd lyue in them. But laye ye awaye nowe all thynges also, wrath, indignacion, malicyousnesse, blasphemy, fylthy cõmunicacion out of your mouth. Lye not one to another, robbyng yourselues of the olde mã wyth hys dedes, and puttyng on that newe mã, which is renewed in knowlege of God, accordyng to hys ymagenesse, whych hath shapen him: where ther is no man ꝑ womã, no heythẽ ꝑ Iewe, circũcision and ꝑ foreskynne, Barbarus ꝑ Scythian, bond and fre, but Christ is all in all. ✣ ‡ Put ye on therfore as electe of God, holy and welbeloued entyer mercye, kyndnesse, lowlynesse, softnesse, pacience, forbearynge

eche other, & forgeuyng amonge your selues yf ony haue a complaynte agaynst another: and as the LORDE hath forgeuen you, so do ye also. And
Mat. 22. b aboue all these thynges haue *loue, whych is the bande of perfection, and the peace of Christe reioyce in youre hartes, vnto the whych also ye are called in one bodye, and be thankefull.
Let the worde of Christe dwell plenteously in you, in all wysedom, *teachynge and exhortynge youreselues in psalmes and songes of prayse, and spirituall songes, syngyng graciously vnto the LORDE in your hartes.
1. Cor. 10. D * All what soeuer ye do in worde or dede, do all thynges in the name of
Ephes. 5. b our LORDE Jesus Christ, *geuyng thankes vnto God and the father by
Hym. I- * Ye wyues, be obedient vnto
Ephe. 5. c 1. Pet. 3. a your husbandes, as it is due in the LORDE. Ye husbandes loue youre wyues, and be not bytter towarde
Ephes. 6. a them. * Ye chyldren obeye youre fathers and mothers in all thynges, for that is pleasynge vnto the LORDE. Ye fathers prouoke not youre chyldre vnto anger, that they ware not feble
Ephes. 6. a. Titum. 2. b 1. Pet. 2. c mynded. * Ye seruauntes obey youre bodyly maysters in all thynges, not seruynge to the eye, as pleasynge men, but fearynge the LORDE in synglenesse of harte. What so euer ye do, do it hartelye, as vnto the LORDE, and not vnto men, knowynge that ye shall receaue of the LORDE the rewarde of the enheritaunce. Serue the LORDE Christe.
Rom. 2. a * For who so doth wronge, he shall receaue it that he hath done wronge,
Act. 10. B Rom. 2. b * and there is no respecte of persons

inuicem & donantes uobismetipsis, si quis aduersus aliquem habet querelam, sicut & Dominus donauit uobis, ita & uos. Super omnia autem hæc charitatem habete, quod est uinculum perfectionis, & pax Christi exultet in cordibus uestris, in quam & uocati estis in uno corpore, & grati estote. Verbum Christi habitet in uobis abundanter, in omni sapientia, docētes & commonentes uosmetipsos in psalmis, hymnis, & canticis spiritualibus, in gratia cantantes in cordibus uestris Domino. Omne quodcunque facitis in uerbo aut in opere, omnia in nomine Domini nostri IESV Christi, gratias agentes Deo & patri per ipsum. Mulieres subditæ estote uiris uestris, sicut oportet in Domino. Viri diligite uxores uestras, et nolite amari esse ad illas. Filii, obedite parentibus per omnia, hoc enim placitū est Domino. Patres nolite ad indignationem prouocare filios uestros, ut non pusillo animo fiant. Serui obedite per ōmnia dominis carnalibus, nō ad oculū seruientes, quasi hominibus placentes, sed in simplicitate cordis, timentes Dominū. Quodcunq; facitis, ex animo operamini, sicut domino, & nō hominibus: sciētes quod a Domino accipietis retributionem hæreditatis. Domino Christo seruite. Qui enim iniuriā facit, recipiet id quod iniquè gessit, & non est personarum accep-

with tio a-

tio apud Deum.

CAPVT IIII.

DOmini, quod iustum est & aqum seruis præstate, scientes quoniam & uos Dominum habetis in cœlo. Orationi instate, uigilantes in ea in gratiarum actione, orantes simul & pro nobis, ut Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi: propter quod etiam uinctus sum, ut manifestem illud, ita ut oportet me loqui.
In sapientia ambulate ad eos qui foris sunt, tempus redimentes. Sermo uester semper in gratia sale sit conditus, ut sciatis quomodo oporteat uos unicuique respondere. Quæ circa me sunt, omnia uobis nota faciet Tychicus charissimus frater, & fidelis minister, & conseruus in Domino: quem misi aduos ad hoc ipsum, ut cognoscat quæ circa uos sunt, & consoletur corda uestra, cum Onesimo charissimo & fideli fratre: qui ex uobis est: qui omnia quæ hic agũtur nota faciẽt uobis. Salutat uos Aristarchus cõcaptiuus meus, & Marcus cõsobrinus Barnabæ, de quo accepistis mandata. Si uenerit ad uos, suscipite illum, & Iesus qui dicitur Iustus, qui sunt ex circuncisione. Hi soli sunt adiutores mei in regno Dei, qui mihi fuerunt solatio. Salutat uos

wyth God.

The.iiii.Chapter.

YE * maysters geue vnto A
youre seruauntes that is Ephes.6.a
iuste and equall, beynge
sure that ye also haue a Ephes.6.c
mayster in heauen. * Continue in 1.Thes.5.a
prayer, watchynge therin vnto thanksgeuynge, prayenge for vs also, that God do open vnto vs the dore of the worde, to speake the mystery of Christe: For the whyche thynge also I ame bounde, that I do vtter it, euen as it behoueth me Eccli.17.b
to speake. * Walke wysely to- Ephes.5.b
warde them that are wythoute, redemynge the tyme. Lette youre speche be alwaye in fauoure, seasoned wyth * salte, that ye maye knowe Math.5.b.
howe ye oughte to answere euerye Mar.9.a
man. Tychicus the moost deare brother, and faythfull minister, and fellowseruaunte in the LORDE, shall certifye you of all thynges that be aboute me: whome I sente therfore vnto you, that he maye knowe the thynges that are aboute you, and that he maye comforte youre hartes, wyth * Onesimus oure moost Philo.1.b.
beloued and faythfull brother, which is one of you: the whyche shall certifye you of all thynges ẏ are adoynge Act.27.a
here. * Aristarchus my fellowpreso- 1.Tim.4.b
ner saluteth you, and ‡ Marke Barnabasses syster sonne, of whome ye haue receaued commaũdementes. Yf he come vnto you, receaue hym, and Jesus whych is called Justus, whych B
are of the circumcision. These onely are my helpers in the kyngedome of Colos.1.a.
God, which cõforted me. * Epaphras

salu-

ſaluteth you, a ſeruaunte of Jeſus Chriſte, whyche is one of you, beynge alwaye carefull for you in prayers, that ye maye ſtande perfecte and full in euery wyll of God. For I beare hym recorde, that he hath muche laboure for you, and for them that are at Laodicia, and at Hierapolis. The dear phiſician Lucas ſaluteth you, & * Demas. Grete the brethren that are at Laodicia, & Nympha, and the congregacion that is in hys houſe. And whã thys letter ſhalbe red wyth you, cauſe it to be red alſo in the congregacion of the Laodicians: and let the ſame that is the Laodicias be red vnto you. And ſaye vnto Archippus: Loke that thou fulfyll the ſeruyce, whyche thou haſte receaued in the LORDE. The ſalutacion of myne owne hande Paule. Be myndeful of my bandes. * The grace of our LORDE Jeſus Chriſt be wyth you. Amẽ.

1. Tim. 4. b

2. Tess. 3. b

uos Epaphras, qui ex uobis eſt, ſeruus Chriſti IESV, ſemper ſollicitus pro uobis in orationibus, ut ſtetis perfecti, & pleni in omni uoluntate Dei. Teſtimonium enim illi perhibeo, quod habet multum laborem pro uobis, & pro iis qui ſunt Laodiciæ, & qui Hierapoli. Salutat uos Lucas medicus chariſſimus, & Demas. Salutate fratres qui ſunt Laodiciæ, & Nympham, & quæ in domo eius eſt eccleſiã. Et cum lecta fuerit apud uos epiſtola hęc facite ut & in Laodicẽſiũ eccleſia legatur: & ea quæ Laodicenſium eſt, uobis legatur. Et dicite Archippo: Vide miniſteriũ quod accepiſti in Domino, ut illud impleas. Sulutatio mea manu Pauli. Memores eſtote uinculorum meorũ. Gratia Domini noſtri IESV Chriſti uobiſcum. Amen.

¶ The ende of ỹ Epiſtle of Paule the Apoſtle to the Coloſſians.

Finis epiſtolæ Pauli Apoſtoli ad Coloſſenſes.

The fyrſt Epiſtle of Paule the Apoſtle to the Theſſalonians.

The fyrſt Chapter.

PAule and Syluanus and Timotheus vnto the congregacion of the Theſſalonias in God oure father and the LORDE Jeſus Chriſte: Grace

EPISTOla Pauli Apoſtoli ad Theſſalonicenſes Prima.

CAPVT PRIMVM.

PAulus & Syluanus & Timotheus eccleſiæ Theſſalonicenſium in Deo patre noſtro, & Domino IESV Chriſto: Gratia

Gratia uobis et pax. Gratias agimus Deo ſéper pro omnibus uobis, memoriã uſi facientes in oratiõibus noſtris ſine intermiſſi one, memores operis fidei ueſtræ, & laboris, & charitatis, & ſuſtinẽtie ſpei Dñi noſtri IESV Chriſti, ãte Deũ & patrẽ noſtrũ. Scientes fratres dilecti a Deo, electionem ueſtram, quia euangelium noſtrum non fuit ad uos in ſermone tantum, ſed & in uirtute, & in ſpiritu ſancto, & in plenitudine multa, ſicut ſcitis quales fuerimus in uobis propter uos. Et uos imitatores noſtri facti eſtis & domini, excipientes uerbum in tribulatione multa, cum gaudio ſpiritus ſancti, ita ut facti ſitis forma omnibus credentibus in Macedonia & in Achaia. A uobis enim diffamatus eſt ſermo Domini, non ſolum in Macedonia & in Achaia, ſed & in omni loco fides neſtra quę eſt ad Deũ, profecta eſt, ita ut nõ ſit nobis neceſſe quicquam loqui. Ipſi enim de nobis annunciant, qualem introitũ habuerimus ad uos, & quomodo conuerſi eſtis ad Deum a ſimulachris, ſeruire Deo uiuo & uero, & expectare filium eius de cœlis (quem ſuſcitauit ex mortuis) IESVM, qui eripuit nos ab ira uentura.

* Grace be vnto you and peace. 1.Cor.1.a Gala.1.a
‡ We thanke God alwaye for you all, makynge mencion of you in our prayers wythout ceaſſynge, callynge to mynde the worke of youre faythe, and the labour, * and the loue, and the waytynge of the ‡ hope of oure LORDE Jeſus Chriſte, before God and oure father. We knowynge brethren beloued of God youre election, * for our Goſpell was not vnto you in worde only, but alſo in power and in the holy gooſt, & in muche fulneſſe, * as ye knowe what maner of men we haue bene amonge you for youre ſakes. And ye are become our followers and the LORDES, receaynge the worde in muche trouble, wyth ioye of the holy gooſte, inſomuche that ye are become an enſample vnto all the beleuynge in Macedonia and in Achaia. For from you is the worde of the LORDE noyſed, not only in Macedonia and Achaia, but youre fayth alſo, whyche is to Godwarde, is gone oute in euery place, ſo that it be not nedefull for vs to ſpeake oughte. For they themſelues ſhewe of vs what intraunce we haue had vnto you, and howe ye be turned vnto God from the ymages, to ſerue the lyuyng and true God, & to wayte for hys ſonne * from the heauens, (whome he rayſed from the deade,) euen Jeſus, whyche hath drawen vs oute of * the wrath to come. 1.Cor.1.c and.4.c 1.Theſ.1.a Act.1.b Joh.5.c

CAPVT II.

NAm & ipſi ſcitis fratres introitum noſtrum ad uos, quia non inanis fuit, ſed ante paſſi multa

The.ii.Chapter.

FOr ye brethren do alſo A knowe oure intraunce vnto you, that it was not in vayne, but hauyng ſuffred many

Actu.16.e many thynges afore, and * shamefully intreated (as ye know) at Philippos, we were boldened in oure
Act.17.a God * to speake vnto you the Gospell of God in greate carefulnesse. For oure exhortacion was not of errour, nor of vnclennesse, nor in deceate: but as we are alowed of God, that the Gospell shulde be commytted vnto vs, euen so speake we: * not
Gal.1.b as pleasynge men, but God, whyche tryeth oure hartes. For we neuer wente aboute wyth flatterynge wordes (as ye knowe,) nor wyth occa-
Philip.1.b sion of couetousnesse (* God is recorde,) nor sekyng prayse of men, nother of you, nor of other, whan we myghte haue bene chargeable vnto you as Apostles of Christe: but we are become tender in the myddes of
B you. As yf a norse cherysshed hyr chyldren, so lykewyse we desyrynge you hartely, wolde delyuer you not onely the Gospell of God, but also our lyues: For ye were become mooste beloued vnto vs. + For ye brethren are myndefull of our laboure and weerynesse, * worykyng nyght and daye,
Actu.20.e. 1.Cor.4.b 2.Thes.3.a leste we shulde be chargeable vnto ony man, we preached amonge you the Gospell of God. Ye are wytnesses and God, how holyly, and iustly, and wythout blame we haue ben by you which haue beleued: as ye knowe howe we besekynge euery one of you (as a father hys chyldren) and comfortynge you, we haue wytnessed vn-
1.Thes.4.a to you, * that ye wolde walke worthely vnto God, whyche hath called you into hys kyngdome and glory. Therfore do we also geue thankes vnto God

multa et cõtumeliis affecti (sicut scitis) in Philippis, fiduciã habuimus in Deo nostro loqui ad uos Euãgeliũ dei in multa sollicitudine. Exhortatio enim nostra nõ de errore, neque de immũditia, neque in dolo, sed sicut probati sumus a deo, ut crederetur a nobis Euangelium, ita loquimur: non quasi hominibus placentes, sed deo, qui probat corda nostra. Neque enim aliquando fuimus in sermone adulationis (sicut scitis,) neque in occasione auaritiæ (deus testis est,) nec quærentes ab hominibus gloriam, neque a uobis, neque ab aliis, cum possemus uobis oneri esse, ut Christi Apostoli, sed facti sumus paruuli in medio uestri. Tãquã si nutrix foueat filios suos, ita desyderantes uos cupide, uolebamus tradere uobis nõ solum Euangelium dei, sed etiam animas nostras: quoniam charissimi nobis facti estis. Memores enim estis fratres laboris nostri & fatigationis, nocte & die operantes, ne quenquam uestrũ grauaremus, prædicauimus in uobis Euangelium dei. Vos testes estis & deus quam sancte, & iuste, & sine querela uobis qui credidistis, affuimus: sicut scitis qualiter unumquenque uestrum (sicut pater filios suos) deprecantes uos et consolantes, testificati sumus, ut ambularetis digne Deo, qui uocauit uos in suum regnum et gloriam. Ideo et nos gratias agimus

deo

Deo sine intermissione, qm̃ cum accepissetis a nobis uerbũ auditus dei, accepistis illud nõ ut uerbũ hominum, sed (sicut est uere) uerbũ dei, qui operatur in uobis qui credidistis. Vos em̃ imitatores facti estis fratres ecclesiarũ Dei, quę sunt in Iudęa, in Christo IESV, quia eadẽ passi estis & uos a contribulibus uestris, sicut & ipsi a Iudęis, qui & dñm occiderũt IESVM, & prophetas, & nos persecuti sunt, & deo nõ placent, & omnibus hominibus aduersantur, prohibentes nos Gẽtibus loqui, ut salui fiãt, ut impleant peccata sua sẽper: peruenit em̃ ira dei super illos usq; in finẽ. Nos autẽ fratres desolati a uobis ad tẽpus horę, aspectu, non corde, abũdãtius festinauimus faciẽ uestrã uidere cũ multo desiderio. Qm̃ uoluimus uenire ad uos, ego quidẽ Paulus & semel et iterũ, sed impediuit nos satanas. Quę est em̃ nostra spes, aut gaudiũ, aut corona gloriæ? Nõne uos ante dñm nostrũ IESVM Christũ in aduentu eius? Vos enim estis gloria nr̃a & gaudium.

CAPVT III.

PRopter quod nõ sustinẽtes amplius, placuit nobis remanere Athenis solis, & misimus Timotheũ fratrẽ nostrum & ministrum dei in Euangelio Christi, ad cõfirmandos uos, & exhortãdos pro fide uestra, ut nemo moueatur in tribulationibus istis: ipsi enim scitis quod in hoc positi sumus.

God wythoute ceassynge, because whan ye had receaued of vs ꝑ worde of the preachynge of God, ye receaued it not as the worde of men, but (as it is truely) the worde of God, whych worketh in you that haue beleued. ℣ For ye brethren are become the followers of * the congregacions of God, that are in Jewry in Christ Jesu. For ye also haue suffred these same thynges of your companions, as they also of the Jewes, whyche haue kylled both the LORDE Jesus, & the prophetes, and haue persued vs, and do not please God, and be contrary to all mẽ, * forbyddynge vs to speake vnto the heythen that they maye be saued, that they maye alwaye fulfyll their synnes: for the wrath of God is come vpon thẽ vntyll ꝑ ende. But we brethrẽ beyng withdrawẽ frõ you for the space of an houre, frõ syght, not ꝑ hart, we hasted more spedely to se your face wt̃ great desyre. For we wold once & agayne haue come vnto you, verely I Paul, * but satanas dyd let vs. For which is our hope, or * ioye, or crowne of glory? Are not ye it before our LORD Jesus Christ in hys cõmyng? For ye are our prayse & ioye.

L Deu. 10. b

Act. 17. a. b

Dan. 10. b
1. Cor. 4. c
Philip. 2. d

The. iii. Chapter. ✣

WHerfore we forbearyng no longer, it pleased vs to remayne alone at * Athens, and we sent Timothe our brother and minyster of God in the Gospell of Christe, to stablyshe you, and to exhorte you for youre faythe, * that noman be moued in these tribulacions: ‡ for ye youreselues do knowe that we are ordyned therto.

A Act. 17. c

Ephes. 3. b
‡ Joh. 16. b.
1. Thes. 3. b

therto. For whan we also were wyth
you, we shewed vnto you, that we
shulde suffre tribulacions, as it is
come to passe also, and ye knowe it.
Wherfore I also not forbearyng ony
longer, I haue sente to knowe youre
fayth, leste happely he that tempteth
haue tempted you, and oure laboure
B become in vayne. But now that Ti-
motheus doth come vnto vs frō you,
and sheweth vnto vs your fayth and
charite, and that ye haue alwaye a
good remembraunce of vs, desyrynge
to se vs, as we you also: therfore bre-
thrē are we cōforted in you in all our
nede and tribulacion thorowe youre
fayth: for nowe do we lyue, yf ye do
stande in the LORDE. For what
thankesgeuynge can we rendre vnto
God for you in all the joye, where
wyth we reioyce before oure God for
youre sakes, prayenge exceadyngly
nyght & daye, that we maye se youre
face, and fulfyll the thynges that are
wantynge vnto youre faythe. The
God hymselfe, and oure father, and
the LORDE Jesus Christ gyde our
journey vnto you. But the LORDE
increace you, and make your loue to
ouerflowe amonge youre selues and
towarde all men, as we do also to-
warde you, to stablyshe youre hartes
wythout blame, in holynesse before
God and oure father, vnto the com-
mynge of our LORDE Jesus Christ
wyth all hys sayntes. Amen.

The.iiii. Chapter.

A Furthermore therfore bre-
thren, we praye and beseche
you in the LORDE Je-
sus, that as ye haue receaued

sumus. Nam & cum apud uos es-
semus, prædicebamus uobis pas-
suros nos tribulationes, sicut &
factum est & scitis. Propterea &
ego amplius non sustinens, missi
ad cognoscendum fidem uestrā,
ne forte tentauerit uos is qui tē
tat, & inanis fiat labor noster.
Nunc autem uenientē Timotheo
ad nos a uobis, & annunciāte no
bis fidem & charitatem uestram
& quia memoriam nostri habe-
tis bonam semper, desyderantes
nos uidere, sicut & nos quoque
uos: Ideo consolati sumus fra-
tres in uobis in omni necessita-
te & tribulatione nostra per fidē
uestram: quoniam nunc uiuimus,
si uos statis in Domino. Quā em
gratiarū actionē possumus Deo
retribuere pro uobis in ōni gau-
dio, quo gaudemus propter uos
ante Deū nostrū, nocte & die a-
bundantius orātes ut uideamus
faciem uestram, & cōpleamus ea
quæ desunt fidei uestræ. Ipse aūt
Deus & pater noster & Dñs IE-
SVS Christus dirigat uiā nostrā
ad uos. Vos aūt Dñs multiplicet,
& abundare faciat charitatē ue-
strā in inuicē & in oēs, quēadmo-
dū & nos in uobis, ad cōfirmāda
corda ura sine querela, in sancti-
tate ante Deū & patrē nostrū in
aduentu dñi nostri IESV Christi
cū omnibus sanctis eius. Amen.

CAPVT IIII.

DE catero ergo fratres,
rogamus uos & obse-
cramus in Dño IESV,
ut quemadmodū acce-

pistis

pistis a nobis quomodo oporteat uos ambulare et placere deo, sic et ambuletis, ut abundetis magis. Scitis enim quæ præcepta dederim uobis per dominum IESVM. Hæc est enim uoluntas dei, sanctificatio uestra, ut abstineatis uos a fornicatione, ut sciat unusquisque uestrũ uas suum possidere in sanctificatione et honore, nõ in passione desyderii, sicut et Gentes, quæ ignorant deum: et ne quis supergrediatur, neque circumueniat in negocio fratrem suum. Quoniam uindex est dominus de his omnibus, sicut prædiximus uobis, et testificati sumus. Non enim uocauit nos deus in immundiciam, sed in sanctificationem. Itaque qui hæc spernit, non hominem spernit, sed deum: qui etiam dedit spiritum suum sanctum in nobis. De charitate autẽ fraternitatis, non necesse habemus scribere uobis. Ipsi enim uos a deo didicistis, ut diligatis inuicẽ. Etenim illud facitis in õnes fratres in uniuersa Macedonia. Rogamus aũt uos fratres, ut abundetis magis, et operam detis ut quieti sitis, et ut uestrũ negociũ agatis, et operemini manibus uestris, sicut præcepimus uobis, ut et honeste ambuletis ad eos qui foris sũt, et nullius aliquid desyderetis. Nolumus autẽ uos ignorare fratres de dormiẽtibus, ut nõ cõtristemini, sicut et cæteri, qui spẽ nõ habẽt. Si enim credimus quod Iesus mortuus est et re-

ued of vs howe ye ought to *walke & Philip. 1. d
to please God, ꝓ ye so do walke that ye maye be moze plentyfull. ffoz ye knowe what cõmaundemẽtes I haue gruen you by our LORD Jesus. ffoz thys is *the wyll of God [namely] Rom. 12. a
your halowynge, ꝓ ye abstayne your Ephes 5. b.
selues frõ foznicacio, ꝓ *euery one of 1. Th. 4. d
you knowe howe to possesse hys ves- 1. Cor. 7. a.
sell in holynesse & honoure, not in the
lust of concupiscence * as the heythẽ Rom. 1. c
also, whych know not God, and that
noman passe hys bondes, nother begyle hys brother in bargenynge. ffoz the LORDS is the auenger of all these thynges, as we haue sayde vnto you before, and haue wytnessed: ffoz God hath not called vs vnto vnclennesse, but vnto halowyng. Wher foze, * he that despyseth these thyn- Luc. 10. b.
ges, despyseth not man, but God, *whyche also hath geuen hys holye 1. Cor. 3. b
spzete in vs. ✠ *But of the loue of And. 6. c
brotherheade is it not nedefull foz vs 1. Tessa 4. a
to wzyte vnto you: *foz ye yourselues haue learned of god, that ye loue 1oh. 6. c
erhe other. ffoz ye do it towarde all the brethzen in whole Macedonia. But we pzaye you brethzen, that ye be moze abundaunte, and that ye endeuoure to be quiete, and that ye do youre busynesse, * and do wozke Act. 20. c
wyth youre handes, as we haue com- 1. Cor. 4. b
maunded you, that ye also may walke 2. Tess. 3. a.
honestly towarde them that are without, and desyze not ought of onye mans. ✠ But we wyll not haue you to be ignozaunt brethzẽ of them that be slepynge, that ye be not sozowfull as ꝓ other also, * which haue no hope. Eph. 2. a
ffoz yf we beleue that Jesus dyed, &

and

and roſe agayne, euen ſo ſhall God
bryng thē alſo wyth hym, which haue
ſlept thorow Jeſus. ffor thys we ſaye
vnto you on the worde of the LOR-
1. Cor. 15. k DES behalfe: * That we that lyue,
wbych remayne vnto the commynge
of the LORD, we ſhall not preuente
Mat. 24. c. thē that haue ſlept. * ffor the LORD
Joh. 5. c hymſelfe ſhall come downe frō heauē
Acts. 1. b wyth a cōmaundement and wyth the
1. Theſ. 4. a voyce of the Archangell, and with the
trompe of God: & the deade that are
in Chriſt, ſhall ryſe fyrſte. After that
we that lyue, whyche are lefte ouer,
ſhalbe caught vp together wyth them
into the ayre, to mete Chriſte in the
ayre, and ſo ſhall we be euer wyth
the LORDE. Wherfore comfort you
eche other wyth theſe wordes. ✠

The. v. Chapter.

A BVt of the tymes brethren
and ſeaſons do not ye nede
that we do wryt vnto you.
ffor ye yourſelues knowe
Mat. 24. d. perfectly, that * the daye of the LOR
1. Pet. 3. b DE as a theefe in the nyght, ſo ſhall it
Apo. 3. a come. ffor whan they ſhall ſaye: It is
Jere 15. b peace and ſafety, * than ſhall a ſoden
deſtruccion come vpon them, euen
as the payne of her that is greate
wyth chylde, and they ſhall not eſcape
it. But ye brethren are not in darke-
neſſe that that daye ſhulde ouertake
you as a theefe. ✠ ffor ye are all the
chyldren of lyghte, and the chyldren
of the daye, we are not of the nyght
Rom. 13. d nother of the darkeneſſes. * Let vs
therfore not ſlepe as the other alſo,
but let vs watche and be ſobre. ffor
they that ſlepe, ſlepe in the nyghte:
and they that be dronken, are dronke
in

& reſurrexit, ita & deus eos qui
dormierunt per IESVM, ad-
ducet cum eo. Hoc enim uo-
bis dicimus in uerbo Domini:
Quia nos qui uiuimus, qui reſi-
duiſumus in aduentu Domini,
non præueniemus eos qui dor-
mierunt. Quoniam ipſe Do-
minus in iuſſu, et in uoce archan
geli, et in tuba dei deſcendet
de cœlo: et mortui qui in Chri-
ſto ſunt, reſurgent primi. De-
inde nos qui uiuimus, qui relin-
quimur, ſimul rapiemur cum il-
lis in nubibus obuiā Chriſto in
aera, et ſic ſemper cum domino
erimus. Itaq; conſolamini inui-
cem in uerbis iſtis.

CAPVT V.

DE temporibus autem
et momentis fratres,
non indigetis ut ſcri-
bamus uobis. Ipſi e-
nim diligenter ſcitis, quia dies
domini ſicut fur in nocte, ita ue-
niet. Cum enim dixerint pax et
ſecuritas, tunc repentinus eis ſu-
peruenict interitus, ſicut dolor
in utero habentis, et non effu-
gient. Vos autem fratres non e-
ſtis in tenebris, ut uos dies illa
tanquam fur comprehendat.
Omnes ēm uos filii lucis eſtis, et
filii dei: nō ſumus noctis, neq; te-
nebrarū. Igitur nō dormiamus ſi
cut et cęteri, ſed uigilemus et ſo
brii ſimus. Qui enim dormiunt,
nocte dormiūt: et qui ebrii ſunt,
nocte

nocte ebrij sunt. Nos autem qui diei sumus, sobrij simus induti loricam fidei & charitatis, & galeā spē salutis. Quoniam non posuit nos deus in irā, sed in acquisitionem salutis per dominū nostrū IESVM Christū, qui mortuus est pro nobis, ut siue uigilemus, siue dormiamus, simul cum illo uiuamus. Propter qđ consolamini inuicē, & ędificate alterutrū, sicut & facitis. Rogamus aūt uos fratres, ut noueritis eos qui laborāt inter uos, & præsunt uobis in domino, & monēt uos, ut habeatis illos abundantius in charitate propter opus illorū: & pacem habete cum eis. Rogamus aūt uos fres, corripite inquietos, cōsolamini pusillanimes, suscipite infirmos patientes estote ad oēs. Videte ne qs malū pro malo alicui reddat, sed sēper qđ bonū est sectamini in inuicē, & in oēs. Semper gaudete. Sine intermissione orate. In ōnibus gratias agite. Hæc est em uolūtas dei in Christo IESV in oibus uobis. Spiritū nolite extinguere. Prophetias nolite spernere. Oia aūt probate. Quod bonū est tenete. Ab oi specie mala abstinete uos. Ipse aūt deus pacis sāctificet uos p oia, ut integer spiritus uester, & anima, & corpus sine q̄rela in aduētu dñi nr̄i Iesu Christi conseruetur. Fidelis est qui vocauit vos, qui etiā faciet. Fratres, orate pro nobis. Salutate fratres omnes in oscu-
lo sancto. Adiuro vos per dominum, vt legatur epistola hæc ōnibus

in the nyghte. But let vs that ārt of the daye be sobre, * armed wyth the brestplate of fayth and loue, and the helmet the hope of saluacion. For God hathe not appoynted vs vnto wrath, but vnto optaynyng of health thorow oure LORDE Jesus Christ, wheych dyed for vs, that * whether we do wake or slepe, we maye lyue together wyth hym. Wherfore comforte one another, and edifye one another, as ye do also. ¶ And we beseche you brethren * that ye knowe them that labour amonge you, and haue ouersyghte of you in the LORDE and exhorte you, that ye loue them the more because of theyr labour, & haue peace wyth them. And we beseche you brethren, rebuke the vnrulesse, comforte the feble mynded, take vp the weake, be patient toward all men. * See that no man rendre euell for euell to ony man, but followe alwaye vpō it that good is one vnto another and vnto all men. * Reioyce alwaye. ¶ ‡ Praye wythout ceassynge. * Geue thankes in all thynges. For thys is the wyll of God in Christ Jesu toward you all. * Quench not ỹ spyrite. Despise not propheries. And proue all thynges. Kepe that good is. Abstayne from all euell lyknesse. ¶ The very God of peace sanctifye you thorowe out, that your whole spyrite, and soule, and body be kept blamelesse in ỹ cōmyng of our LORD Jesus Christ. * Fayth full is he that hath called you, wheych shall also do it. Brethren, praye for vs, * Grete all the brethren wyth an holy kysse. I charge you by the LOR-
DE, that thys epistle be red vnto all

1. Thy. 56. c. Ephe. 6. b
1. Cor. 5. b
Galat. 6. a. 1. Tim. 5. b
Mat. 5. a.
Phil. 4. a. ‡ Luc. 18. a. * Ephe. 5. b
1. Cor. 14. b
1. Cor. 1. a and. 10. c
Rom. 16. b 1. Cor. 16. b 1. Cor. 11. b

Mm. i. the

1.Tes.5.b the holy brethren. * The grace of oure LORDE Jesus Christ be wt you. Amen

bus fŏis fribus. Gratia dñi nostri IESV Christi uobiscum. Amen.

¶ The ende of the fyrst Epistle of Paule the Apostle to the Thessalonians.

Finis primæ epistolæ Pauli Apostoli ad Thessalonicenses.

The seconde Epistle of Paule the Apostle to the Thessalonians.

The fyrst Chapter.

A PAule, and Syluanus, and Timotheus vnto the congregacion of the Thessalonians in God oure father, and the LORDE Jesus Christe:

2.Cor.1.a Ephe.1.a * Grace be vnto you and peace from God oure father, and the LORDE Jesus Christe. We ought to geue alwaye thankes vnto God for you brethren, euen as it is cõuenient, because your fayth increaseth, and the loue of euery one of you is plenteous towarde eche other: insomuche that we oure selues also do reioyce of you in the congregacions of God, for your patience and fayth in all your persecucions and troubles, the whyche ye suffre for an ensample of the iuste iudgement of god, ꝓ ye may be counted worthy in ꝓ kyngdome of God, wherfore

B also ye suffre. Yf at the leest it is ryght wyth God to recompence tribulaciõ vnto them that trouble you, and you that are troubled reste wyth vs, * vnto the reuelacion of the LORDE Jesus from heauen wyth the angels of hys power in * the flame of fyre,

Mat.24.c and

2.Pet.3.a

geuynge

EPISTOla Pauli Apostoli ad Thessalonicenses secunda.

CAPVT PRIMVM.

PAulus & Syluanus & Timotheus ecclesiæ Thessalonicensium in Deo patre nostro, & domino IESV Christo: gratia uobis et pax a deo patre nostro et domino IESV Christo. Gratias agere debemus semper Deo pro uobis fratres, ita ut dignum est, quoniam supercrescit fides uestra, & abundat charitas uniuscuiusque uestrum in inuicem: ita, ut & nosipsi in uobis gloriemur in ecclesiis Dei, pro patientia uestra & fide in omnibus persecutionibus uestris & tribulationibus, quas sustinetis in exemplum iusti iudicii Dei, ut digni habeamini in regno Dei, pro quo & patimini. Si tamen iustum est apud Deum retribuere retributionem iis qui uos tribulant, & uobis qui tribulamini, requiem nobiscum, in reuelatione Domini IESV de cœlo cũ angelis uirtutis eius in flãma ignis,

dantis

dantis uindictam iis qui non nouerunt Deum, & qui non obediunt Euangelio Domini nostri IESV Christi, qui pœnas dabunt in interitu æternas, a facie Domini, & a gloria uirtutis eius cum uenerit glorificari in sanctis suis, & admirabilis fieri in omnibus qui crediderunt, quia creditum est testimonium nostrũ super uos in die illo: in quo etiam oramus semper pro uobis, ut dignetur uos uocatione sua Deus noster, ut impleat omnem uoluntatem bonitatis suæ, & opus fidei in uirtute, ut clarificetur nomẽ Domini nostri IESV Christi in uobis, & uos in illo, secundum gratiam Dei nostri & Domini IESV Christi.

CAPVT II.

ROgamus autem uos fratres per aduentum Domini nostri IESV Christi, & nostræ congregationis in ipsum, ut non cito moueamini a uestro sensu, neque terreamini, neque per spiritum, neque per sermonem, neque per epistolam, tanquam per nos missam, quasi instet dies domini. Ne quis uos seducat ullo modo: quoniam nisi uenerit discessio primum, & reuelatus fuerit homo peccati, filius perditionis, qui aduersatur & extollitur supra omne qd dicitur Deus, aut qd colitur: ita ut in tẽplo Dei sedeat, ostẽdens se tãquã sit Deus.

geuynge vengeaunce vnto them wbyche haue not knowen God, * and that do not obeye the Gospell of oure LORDE Jesus Christe, the wbych * shall suffre euerlastynge punishmẽt in death, * from the face of the LORDE, and from the glory of bys power, when he shall come to be glorifyed in bys sayntes, and to be made wonderfull in all them that haue beleued, because that oure wytnesse vpon you was beleued in that daye: In the wbych thynge also * we praye alwaye for you, that our God wyll wytesafe you of bys callynge, that he fulfyll all the wyll of bys goodnesse, & the worke of fayth in power, that the name of oure LORD Jesus Christe be prayfed amonge you, and you in thesame, according to the grace of oure God, and the LORDE Jesus Christe.

Rom. 1. a

Sapi. 5.

Gla. 1. b

Col. 1. a

The. ii. Chapter.

WE beseke you brethren by the commynge of oure LORDE Jesus Christe, and oure congregacion in thesame, that ye be not soone moued from youre meanynge, nor be afrayed, nother by spyrite, nor by worde, nother by an epistle as sent from vs, * as thoughe the daye of the LORDE were at hande. Let noman deceaue you by ony meanes: for [the LORDE commeth not] excepte * the departynge come fyrste, and the synfull man be disclosed, the chylde of perdicion, wbyche * wythstandeth, and is exalted aboue all that is God, or that is worshipped: insomuch that he do syt * in the temple of God, ‡ shewynge hym as though he were God.

1. Petri. 3. a

Dan. 9. a
1. Tim. 4. a.

Luc. 11. c

1. Cor. 3. b and 6. c
‡ Dan. 11. a

Do not ye remembre that whan I was yet wyth you, I tolde you these thynges? And nowe ye knowe what doth wythholde, that he maye be disclosed at hys tyme. * For the mystery of iniquite doth worke alreadye, onely he that holdeth, let hym holde now, vntyll it be taken awaye. And than shall the wycked be disclosed, * whome the LORDE Jesus shall slaye wyth the breth of hys mouth, and shal destroye wyth the appearaūce of hys cōmyng, hym, whose cōmynge is * after the worckynge of Satanas, ‡ in all power, & tokens, and lyenge wonders, and in all deceatfulnesse of wyckednesse vnto them that perysh because they haue not receaued the loue of the truth that they maye be saued. * Therfore shall God sende them the worckynge of erroure, that they maye beleue the lye, that all they maye be iudged, that haue not beleued the truth, but * haue agreed vnto wyckednesse. But we ought to geue God thankes alwaye for you, brethren beloued of God, that God hathe chosen you the fyrste frutes vnto saluacion, in the sanctificacion of the spyrete, and in the fayth of truthe: Vnto the whyche he hathe chosen you also thorowe oure Gospell, vnto the purchasynge of the glory of our LORDE Jesus Christ. Therfore brethren stande ye fast, and kepe the tradicions that ye haue learned, ether by oure preachynge, or by oure Epistle. But the same Jesus Christ oure LORDE, and our God and father, whyche hath loued vs, & hath geuen [vs] eurlastyng cōforte, and a good hope in grace, exhorte

1. Joh. 2. c.
Joh. 15. b
Esa. 11. a
Dan. 8. a
Joh. 8. b
‡ Deut. 13. a
Mat. 24. b
Zacha. 5. a
Roma. 1. b
Osee. 7. a

Num retinetis quod cum adhuc essem apud uos, hæc dicebam uobis? Et nunc quid detineat scitis, ut reueletur in suo tempore. Nam mysterium iam operatur iniquitatis, tantum ut qui tenet, nunc teneat, donec de medio fiat. Et tunc reuelabitur ille iniquus, quem Dominus IESVS interficiet spiritu oris sui, & destruet illustratione aduentus sui, eum, cuius est aduentus secundum operationem satanæ, in omni uirtute, & signis, & prodigiis mendacibus, & in omni seductione iniquitatis iis qui pereunt, eo quod charitatem ueritatis non receperunt, ut salui fierent. Ideo mittet illis Deus operationem erroris, ut credant mendacio, ut iudicentur omnes qui non crediderunt ueritati, sed consenserunt iniquitati. Nos autem debemus gratias agere Deo semper pro uobis, fratres dilecti a Deo, quod elegerit uos Deus primitias in salutem, in sanctificatione spiritus, & in fide ueritatis: Ad quod & uocauit uos per euangelium nostrum, in acquisitionem gloriæ Domini nostri IESV Christi. Itaque fratres state, & tenete traditiones quas didicistis, siue per sermonem, siue per epistolam nostrā. Ipse autem Dominus noster IESVS Christus, & Deus, & pater noster, qui dilexit nos, & dedit consolationem æternam, & spem bonam in gratia, exhor-

tetur corda uestra, & cõfirmet in omni opere & sermone bono.

CAPVT. III.

DE cætero fratres orate pro nobis, ut sermo dei currat & clarificetur, sicut & apud uos, & ut liberemur ab importunis & malis hominibus: non eñ omnium est fides. Fidelis autem dominus est, qui cõfirmabit uos & custodiet a malo. Confidimus autẽ de uobis fratres in domino, q̃ quæcunq; præcipimus, & facitis, & facietis: dominus autem dirigat corda uestra in charitate dei, & patientia Christi. Denũciamus autem uobis fratres in nomine dñi nostri IESV Christi, ut subtrahatis uos ab omni fratre ambulante inordinate, & non secundum traditionẽ quã acceperũt a nobis. Ipsi eñ scitis quẽadmodũ oporteat imitari nos, qm̃ nõ inquieti fuimus inter uos, neque gratis panẽ manducauimus ab aliquo, sed in labore & fatigatione nocte & die operantes, ne quẽ uestrũ grauaremus. Nõ quasi nõ habuerimus potestatẽ, sed ut nosmetipsos formã daremus uobis ad imitãdũ nos. Nã & cũ esse mus apud uos, hoc denunciabamus uobis. Qm̃ si quis nõ uult operari, nõ manducet. Audiuimus eñ inter uos quosdã ambulãtes inquiete, nihil operantes, sed curiose agẽtes. Iis aũt qui eiusmodi sunt denũciamus & obsecramus in domino IESV, ut cum silẽtio operantes, suũ panẽ manducẽt.

Vos

poure hartes, and stablyshe [you] in euery good worke and worde.

The. iii. Chapter.

FArthermore brethrẽ * pray for vs, that the worde of God may procede and be glorifyed as wyth you, and that we mayr be delyuered from importune and euel men: * for fayth is not euery mans. But the LORDE is faythfull, wyche shal stablyshe you, and shall kepe you from euell. But we trust in the LORDE of you brethrẽ, that what soeuer we do cõmaũde, ye both do thẽ, and shal do them: and the LORD * gyde your hartes in the loue of God, and patience of Chriſte. ‡ But we brethren do warne you in ỹ name of our LORD Jesus Christ, that ye do wythdraw yourselues frõ euery brother walkyng inordinatly, and not accordyng to the ordinaunce the whyche they haue receaued of vs. * For ye yourselues do knowe howe ye ought to followe vs, for we were not restlesse amõge you, nother dyd we eate the breade of ony man for nought: * but labouryng nyght & day in weerynesse, lest we shulde charge ony of you. Not as though we had had no power, but ỹ we shulde geue ourselues ensamples vnto you to followe vs. For whan we were wyth you also, we warned you of thys: That who so wyl not worke, let him not eat. For we herde some to be walkyng amonge you inordinatly, worckynge nothyng, but vsyng curiosite. * But to them ỹ are such we cõmaũde & beseke in the LORD Jesu, ỹ they labouryng quietly, do eate theyr owne breade.

Wm. iii. But

A
Matth. 9. d.
Ephe. 6. c
Col. 4. a
Joh. 6. a
Deut. 19. a
and. 30. b
Jere. 14. b
‡ 1. Cor. 5. b
1. Cor. 4. c.
Act. 18. a
and. 20. c
2. Cor. 11. b
1. Theſſa. 2. b
B
1. Tim. 4. b

Gal 6.a
2.Joh.1.b
But brethren * do not ye fayntе dоynge well. Yf ther be ony that doth not obeye oure wоrde, shewe [vs] the same by a letter, and haue no conuersacion wyth hym, that he maye be ashamed: and counte hym not as an enempe, but warne hym as a brother. The very God of peace geue you euerlastynge peace in euery place. The
Col.4.b
LORDE be wyth you all. * The salutacion wyth myne owne hãde Paul, whych is the token in euery epistle, so
Philip.4.c
1.Tess.5.c
do I wryte. * The grace of our LORDE Jesus Christe be wyth you all.

AMEN.

Vos autem fratres nolite deficere bene facientes. Quod si quis non obedit uerbo nostro, per epistolam hunc notate, & ne commisceamini cum illo, ut confundatur: & nolite quasi inimicum existimare, sed corripite ut fratrem. Ipse autẽ Deus pacis, det uobis pacem sempiternã in omni loco. Dominus sit cum omnibus uobis. Salutatio mea manu Pauli, quod est signum in omni epistola, ita scribo. Gratia Domini nostri IESV Christi cũ omnibus uobis. AMEN.

¶ The ende of the secõde Epistle of Paule the Apostle to the Thessalonians.

Finis secundæ epistolæ Pauli Apostoli ad Thessalonicenses.

The fyrst Epistle of Paule the Apostle to Timothe.

The fyrst Chapter.

EPISTOla Pauli Apostoli ad Timotheum prima.

CAPVT PRIMVM.

PAule an Apostle of Jesus Christe accordynge to * the cõmaundemente of God oure Sauecour, & Christ Jesu * oure hope, ‡ vnto Timothe my beloued sonne in the
Acts.9.b
1.Tess.1.a
‡Act.16.a
faythe, * be grace and mercy and peace
1.Cor.1.a
Galat.1.a
from God the father and Christe Jesu oure LORDE. As I dyd praye the
Act.19.20.
that thou shuldest remayne at Ephesus * whan I went into Macedonia, þ thou shuldest warne some that they
2.Tim.2.c
shuld preach none otherwyse, * nother shulde

PAulus Apostolus IESV Christi secũdum imperium Deisaluatoris nostri, & Christi IESV spei nostræ, Timotheo dilecto filio in fide, gratia, & misericordia, & pax a Deo patre & Christo IESV Domino nostro. Sicut rogaui te ut remaneres Ephesi cũ irem in Macedoniam, ut denunciares quibusdã ne aliter docerent, neq; itenderent

derent fabulis & genealogiis interminatis, quæ quæstiones præstant magis quam ædificationem Dei, quæ est in fide. Finis autem præcepti est charitas de corde puro, & conscientia bona, & fide non ficta. A quibus quidam aberrantes, conuersi sunt in uaniloquium, uolentes esse legis doctores, non intelligentes, neque quæ loquuntur, neque de quibus affirmant. Scimus autem quia bona est lex, si quis ea legitime utatur, scientes hoc: quia lex iusto non est posita, sed iniustis, & non subditis, impiis, & peccatoribus, sceleratis, & contaminatis, patricidis, & matricidis, homicidis, fornicariis, masculorũ concubitoribus, plagiariis, mendacibus, & periuris, & si quid aliud sanæ doctrinæ aduersatur, quæ est secundum Euangelium gloriæ beati Dei, quod creditum est mihi. Gratias ago ei qui me confortauit in Christo IESV Domino nostro, quia fidelem me existimauit, ponens in ministerio qui prius blasphemus fui, & persecutor, & contumelios⁹: sed misericordiam Dei consecutus sum, quia ignorans feci in incredulitate. Superabundauit autem gratia Domini nostri cũ fide & dilectione quæ est in Christo IESV. Fidelis sermo, & õni acceptiõe dignus: Quod Chri-

shulde geue hede vnto fables and genealogies that are endelesse whych do rather moue questions, than edifienge to Godwarde, whych is by fayth. Tit. 1. b

* For the ende of ỹ lawe is charite in ‡ a pure harte and a good conscience and fayth vnfayned. From the which some errynge, they are turned vnto vayne ianglynge, wylynge to be teachers of the law, not vnderstandyng, nother the thynges that are spoken, nor wherof they affirme. + * But we knowe ‡ that the lawe is good yf ony mã do vse the same lawfully, knowynge thys: That the lawe is not ordeyned for therighteous, but vnto the vnryghteous and disobediente, to the vngodlye and synners, to the synfull and vncleane, to the slayers of father and mother, to manslayers, to whoremongers, to * the mysusynge themselues wyth mankynde, to menstealers, to lyars and forswearers, and what so euer thynge els dothe wythstande wholesome doctrine, whyche is accordynge to the Gospell of the glorye of the blessed God, whyche is commytted vnto me. I thanke hym that hathe comforted me in Christe Jesu oure LORDE, because he hath counted me faythfull, settyngeme in the office, whyche was fyrste a blasphemer and * persecuter, and a doer of iniurye, but I haue optayned the mercye of God, for I dyd it ignorauntlye in myvnbelefe. But the grace of oure LORDE was plenteous wyth the fayethe and loue, whyche is in Christe Jesu. + Thys sayenge is true, & by al meanes worthy to be accepted: * That

Rom. 13. b. Galat. 6. a ‡ 1. Tit. 1. b.

B Rom. 7. b. ‡ Gal. 5. c

Rom. 1. b

C

Act. 9. a Gal. 1. a

D

Math. 9. b Luc. 5. c

Christe Jesu dydde come into thys worlde to saue synners, wherof I am the chefe. But I haue optayned mercy therfore, [namely:] that in me specially shulde Christe Jesu shewe all pacience, to the informacion of them, that shall beleue hym vnto lyfe euerlastynge. But vnto the euerlastynge kynge, immortall, *inuisible, the only God, be honoure and glorye for euer. Amen. ¶ Thys commaundemente do I commytte vnto the my sonne Timothe, accordynge to the prophecies in the in tymes paste, that thou fyghte in them a good fyght, haupnge fayth and a good cõscience, the whych some puttynge awaye, they haue suffred shipwrake concernynge fayth: of the whyche is *Hymeneus and ‡ Alexander, *the whyche I haue delyuered vnto Satanas, that they learne not to blaspheme.

Col.1.b
1.Tim.1.b
‡1.Tim.4.b
*2.Cor.5.a

The.ii.Chapter.

I Desyre therfore instantly before all thynges earnest desyres, prayers, requestes, and thankesgeuynges to be made for all men, *for kynges, and all that are ordeyned in hygh degre, þ we maye lyue a quyete and peaceable lyfe in all Godlynesse & chastite: ¶ for that is good and acceptable in the syght of our Sauioure God, *whych wyl haue all men to become safe, & to come vnto the knowlege of þ truth. *¶ For there is one God, ‡ and one mediator of God and men, [namely] the man Christe Jesus, whych hath geuẽ hymselfe for a redemcion for all mẽ, whose wytnesse is confirmed at hys tymes, whereyn * I ame ordeyned a preacher

Jere.29.b.
Baruc.1.c
Ezech.18.b
and.33.b
Joh.17.a
‡Gal.3.c
Hebre.9.c
Roma.1.a
2.Tim.1.b

Christus IESVS uenit in hunc mundum peccatores saluos facere, quorum primus ego sum. Sed ideo misericordiam consecutus sum, ut in me primo ostenderet Christus IESVS omnẽ patiẽtiã, ad informationẽ eorũ qui creditur sunt illi in uitam æternã. Regi autẽ seculorũ, immortali, inuisibili, soli Deo honor & gloria in secula seculorũ. Amen. Hoc præceptum commendo tibi fili Timothee secundum præcedentes in te prophetias, ut milites in illis bonam militiam, habens fidẽ & bonam conscientiam, quam quidam repellentes circa fidem naufragauerunt, ex quibus est Hymeneus & Alexander, quos tradidi satanæ, ut discant non blasphemare.

CAPVT II.

Obsecro igitur primum oim, fieri obsecrationes, orationes, postulationes, gratiarũ actiones pro õnibus hominibus, pro regibus, & oibus quiin sublimitate cõstituti sunt, ut quietã & tranquillam uitã agamus in õni pietate & castitate: hoc em bonum est & acceptũ corã saluatore nostro Deo, qui omnes homines uult saluos fieri, & ad agnitionẽ ueritatis uenire. Vnus em Deus, unus & mediator Dei & hominũ homo Christus IESVS, qui dedit semetipsum redemptionem pro omnibus, cuius testimoniũ temporibus suis cõfirmatum est, in quo positus sum ego prædicator &

tor et Apostolus (Veritatē dico non mētior) doctor Gentium in fide et ueritate. Volo ergo uiros orare in omni loco, leuantes puras manus, sine ira et disceptatione. Similiter et mulieres in habitu ornato cum uerecundia et sobrietate ornantes se, nō in tortis crinibus, aut auro, aut margaritis, vel veste preciosa, sed quod decet mulieres promittentes pietatem per opera bona. Mulier in silentio discat cū omni subiectione. Docere autē mulieri nō permitto, neq; dominari in uirū, sed esse in silētio. Adā ēn primus formatus est, deide Eua. Et Adā non est seductus, mulier aūt seducta in prēuaricatiōe fuit Saluabitur aūt per filiorū generationē, si permāserit in fide, dilectione, et sanctificatiōe cum sobrietate.

CAPVT III.

Fidelis sermo: Si quis episcopatum desyderat, bonum opus desyrat. Oportet ēn episcopū irreprehensibilē esse, unius uxoris uirū, sobriū, prudentē, ornatū, pudicū, hospitalē, doctorem, nō uinolentū, non percussorē, sed modestum, nō litigiosum, non cupidum, sed suæ domui bene prēpositum, filios habentem subditos cū oi castitate. Si quis autem domui suæ præesse nescit, quo modo ecclesię Dei diligentiā habebit? Non neophytū, ne in superbiā elatus, in iudiciū incidat diaboli. Oportet autē & illum testimonium habere bonū ab

cher and an Apostle (I tell the truth, I lye not) a teacher of the heythen in the fayth & truth. ¶ I wyll men therfore to pray in * euery place, ‡ lyftyng vp * pure handes wythoute wrath or disputynge. ‡ Lykewyse also the wemen arayeng themselues in comly apparell, wyth shamefastnesse and soberneſſe, not in braided heeres, or gold or pearles, or precious cloth, but that becommeth wemen promysynge God lyneſſe thorowe good workes. * Let the woman learne in silence wyth all subiection. But I do not permitte vnto a woman to teache, * nor to vse authorite ouer the man, but to be styll. For Adam was made fyrst, after that Eua. And Adā was not begyled, but the woman beynge begyled, was in ꝑ transgreſſion. But she shalbe saued by engendrynge of chyldrē yf she remayne in fayth, loue, and sāctification wyth sobrenesse.

¶ The.iii. Chapter.

This is a saythfull worde: ¶ Yf onye man desyreth a bysshoprike, he desyreth a good worke. For a bysshop must be vnrebukeable, * the husbande of one wyfe, sobre, wise, manerly, chaste harberous, ‡ a teacher, no dronkarde, no fyghter, but styll, no stryuer, not couetous, but a ruler of hys house well, hauynge chyldren obedient wyth all chastite. But yf ony can not rule hys owne house, howe shall he be diligente in the congregacion of God? No newe scolar, leste he be-ynge heaued vp into pryde, do fall into the iudgemente of the deuell. And he must also haue a good reporte of

Joha.4.c
‡Osa.13.a
*Esa.1.b
‡Tit.2.a
1.Petr.3.a
1.Cor.14.c
Gene.3.c
Ephes.5.c
Leuit.21.b
Ezec.44.b
Tit.1.b
*2.Tim.2.c

of them that are wythoute, that he do not fall into rebuke and into ꝓ deuels
25 snare. * The mynisters must lyuwyse
Actu. 6.a be chaste, not dubble tunged, not geuē to muche wyne, not followynge fylthy lucre, hauyng the mystery of faith in a pure conscience. And let these also be proued fyrst, and let them so minister, hauynge no blame. The wemen lykewyse chaste, not backbytyng, sobre, faythfull in all thynges. Let the ministers be the husbandes of one wyfe, whyche gouerne theyr chyldren
Math. 13. b well, and theyr houses. * For they
and. 25. b. c. that shall minister well, shall get them selues a good degre, and muche boldnesse in the fayth whych is in Christe Jesu. These thynges do I wryte vnto the my sonne Timothe, hoppynge me to come vnto the shortely: but yf I shall tarye longe, that thou mayest knowe how thou must be cōuersaunt in the house of God, the whyche is the congregacion of the lyuynge God
Math. 16. c the staye and * stablyshmente of the truthe. And wythoute naye it is a
Joh. 1. b greate mysterye of Godlynesse, * the whyche is shewed in the fleshe, is iustifyed in the spyrete, * dyd appeare vnto the angels, is preached vnto the Gentyles, is beleued in the worlde, is
1 Tym. 2. a * taken vp in glory.

The. iiii. Chapter.

A BVt the spyrete sayeth euidentlye, * that in the laste
2. Tim. 3. a dayes shall some ‡ departe
2. Pet. 3. a from the faythe, geuynge
Jude. 1. c. heede vnto spyretes of erroure, & doctri-
‡ 1. Tes. 4. b nes of the deuels, speakynge lyes in hypocrisy, & hauyng theyr cōscience marked wyth an whote yron, forbyddyng to

ab iis qui foris sunt, ut non in opprobrium incidat, & in laqueum diaboli. Diacones similiter pudicos, non bilingues, non multo uino deditos, non turpe lucrum sectantes, habentes mysterium fidei in cōscientia pura. Et hi autem probentur primum, & sic ministrent, nullum crimen habentes. Mulieres similiter pudicas, non detrahentes, sobrias, fideles in omnibus. Diacones sint unius uxoris uiri, qui filiis suis bene præsint, & suis domibus. Qui enim bene ministrauerint, gradum bonum sibi acquirent, & multam fiduciam in fide quæ est in Christo IESV. Hæc tibi scribo fili Timothee, sperans me ad te uenire cito: si autem tardauero, ut scias quomodo oporteat te in domo Dei conuersari, quæ est ecclesia Dei uiui, columna & firmamentum ueritatis. Et manifeste magnum est pietatis sacramentum, quod manifestatū est in carne, iustificatum est in spiritu, apparuit angelis, prædicatum est Gentibus, creditum est in mundo, assumptum est in gloria.

CAPVT IIII.

SPiritus autem manifeste dicit, quia in nouissimis temporibus discedent quidam a fide, attendentes spiritibus erroris, & doctrinis dæmoniorum, in hypocrisi loquentes mendacium, & cauteriatam habentium suam conscientiam, prohibentium nubere,

nubere, & abstinere a cibis, quos Deus creauit ad percipiendum cum gratiarum actione fidelibus, & iis qui cognouerunt ueritatem. Quia omnis creatura Dei bona est, & nihil reiiciendum, quod cum gratiarum actione percipitur: sanctificatur enim per uerbum Dei, & orationem. Hæc proponens fratribus, bonus eris minister Christi IESV, enutritus uerbis fidei, & bonæ doctrinæ, quam assecutus es. Ineptas autem & aniles fabulas deuita, exerce autem teipsum ad pietatem. Nam corporalis exercitatio ad modicum utilis est: pietas autem ad omnia utilis est, promissionem habens uitæ quæ nunc est, & futuræ. Fidelis sermo, & omni acceptione dignus. In hoc enim laboramus, & maledicimur: quia speramus in Deum uiuum, qui est saluator omnium hominum, maxime fidelium. Præcipe hæc & doce. Nemo adolescentiam tuam contemnat, sed exemplum esto fidelium in uerbo, in conuersatione, in charitate, in fide, in castitate. Dum uenio attende lectioni, exhortationi, & doctrinæ. Noli negligere gratiam quæ in te est, quæ data est tibi per prophetiam cum impositione manuum presbyteri. Hæc meditare, in his esto, ut profectus tuus manifestus sit omnibus. Attende enim tibi, et doctrinæ, insta

to mary, and to abstayne from meates, the whych God hath created * to be take with ‡ thankesgeuynge of the beleuynge, and them that haue knowen the truth. Because * euery creature of God is good, and nothynge is to be refused that is receaued wyth thankesgeuynge: for it is halowed thorowe the worde of God and prayer. Puttynge forth thys vnto the brethren thou shalte be a good minister of Thriste Jesus, * bepnge norysshed wyth the wordes of faythe and good doctrine, the whyche thou hast attayned vnto. * But eschue vncomly and olde wyues fables, and exercyse thy selfe vnto Godlynesse. ‡ For bodely exercyse is profytable vnto lytle: but Godlynesse is profytable for all thynges haupnge promyse of the lyfe that nowe is, and that is to come. Thys is a faythfull sayenge, and worthye of all receaupnge. For therfore do we bothe labourre and are cursed, because we hope in the lyuynge God, whyche is the Saueourre of all men, specially of the beleuynge. Commaunde and teache these thynges. * Let noman despyse thy youth, ‡ but be an ensample of the beleuynge in worde, in conuersacion, in loue, in faythe, in chastite. Geue hede vnto readynge, exhortacion, and doctrine, vntyll I come. Despyse not the grace that is in the, the whyche is geuen vnto * the by prophecye and the layenge on of the handes of ỹ Elder. Thynke vppon these thynges, be diligente in these thynges, that thy profyte maye be manifest vnto all men. Take hede vnto thy selfe and vnto teachynge, and

Gen. 1. b
‡ Mat. 26. c
Act. 27. b
Gen. 1. b
Eccli. 39. f
Act. 10. b
1. Tim. 3. b
B
1. Tim. 1. a
2. Tim. 2. b
‡ Col. 2. c
Leuit. 18. a
Timm. 2. b
‡ Tim. 2. a
1. Pet. 5. a
Act. 6. a and 8. b
1. Tim. 1. b

[and] be diligent in them. ffor doyng thys, thou shalte saue both thyselfe, & them that heare the.

The.v. Chapter.

A Rebuke not an Elder, but pray [hym] as a father: the ponger men, as bzethzen: the elder wemen, as mothers: the ponger wemen as systers, in all chastite. honour the wedowes, that are wedowes truely. And yf ony wedowe hath chyldzen oz chyldes chyldzen, let them learne fyrste to rule theyr house, and * to recompence vn to theyr parentes: ffor that is acceptable before God. * But she that is truely a wedowe and forsaken, let her hope in God, and continue in prayers and supplicacion nyght and daye. ffor she that hath pleasures, lyuynge she is deade. And commaunde thys, [namely] that they be vnblameable. * But yf ony hath no care, and specially of hys householde, the same hathe denyed the fayth, * and is worse than an infidele. Let no wedowe be chosen lesse than of thze score yeare, whyche hath bene the wyfe of one husbande, haupnge a good repozte in good wozkes. yf she hath bzoughte vp chyldzen, * yf she hath receaued at lodgynge, yf she hath washen the sayntes fete, yf she hath ministred vnto them that suffre tribulacion, yf she hath followed vpon euery good wozke. But eschue the ponger wedowes. ffor whan they are waxen wanton in Christe, they wyl mary, haupnge damnacion, because they haue cast awaye the fyrst faythe: * And beynge also ydle, they learne to go aboute from house to house

Leuit. 19. g

Eccli. 3. b

Luce. 2. f

1. Tym. 5. b

Gala. 6. b

2. Petr. 2. d

1. Petr. 4. b.

Tit. 2. a

insta in illis. Hoc enim faciens, & teipsum saluum facies, & eos qui te audiunt.

CAPVT. V.

Seniorē ne increpaueris, sed obsecra ut patrē: iuuenes, ut frēs: anus, ut mres: iuuencu las, ut sorores, in oi castitate. Viduas honora, quę uerę uiduę sūt. Si qua aūt uidua filios aut nepotes habet, discant primum domum su am regere, & mutuam ui cem reddere parentibus: hoc enim acceptum est coram Deo. Quæ autem uere uidua est & desolata, speret in Deum, & instet obsecrationibus & orationibus nocte & die. Nam quæ in deliciis est, uiuens mortua est. Et hoc ptæcipe, ut irreprehensibiles sint. Si quis autem suorum, & maxime domesticorum curam non habet, fidem negauit, & est infideli deterior. Vidua deligatur non minus sexaginta annorum, quæ fuerit unius uiri uxor, in operibus bonis testimonium habens, si filios educauit, si hospitio recepit, si sanctorum pedes lauit, si tribulationem patientibus subministrauit, si omne opus bonum subsecuta est. Adolescentiores autem uiduas deuita. Cum enim luxuriatæ fuærint in Christo, nubere uolunt, habētes damnationem, quia primam fidem irritam fecerūt: Simul autem & ociosæ, discunt circumire

domos:

domos: non solum ociosæ, sed & uerbosæ, & curiosæ, loquentes quæ non oportet. Volo autem iuniores nubere, filios procreare, matres familias esse, nullam occasionem dare aduersario maledicti gratia. Iam enim quædam conuersæ sunt retro post satanam. Si quis fidelis habet uiduas, subministret illis, ut non grauetur ecclesia, ut iis quæ uere uiduæ sunt, sufficiat. Qui bene præsunt presbyteri, duplici honore digni habeantur: maxime qui laborant in uerbo & doctrina. Dicit enim scriptura: Non alligabis os boui terenti. Et: Dignus est operarius mercede sua. Aduersus presbyterũ accusationem noli recipere, nisi sub duobus aut tribus testibus. Peccantes coram omnibus argue, ut & cæteri timorem habeant. Testor coram deo & Christo IESV, & electis angelis eius, ut hæc custodias sine præiudicio, nihil faciens in alteram partem declinando. Manus cito nemini imposueris, neq; cõmunicaueris peccatis alienis. Te ipsum castũ custodi. Noli adhuc aquã bibere sed modico uino utere, propter stomachum tuum & frequentes tuas infirmitates. Quorundam hominũ peccata manifesta sunt, præcedentia ad iudiciũ: quorundam aũt & subsequuntur. Similiter & facta bona manifesta sunt, & quæ aliter se habent, abscondi non possunt.

house: not only bryngeyole, but also full of wordes, and busybodyes, speakynge thynges that nede not. * But I wyll the yonger wemen to marye, to brynge forth chyldren, to be housewyues, to geue no occasion vnto the aduersary to speake euell. For some are turned backe alreadye after Satan. Yf ony faythfull hath wedowes, let hym minister vnto them, that the congregacion be not charged, þ they whyche are true wedowes, maye haue ynough. The Elders that rule well, let them be counted worthy of dubble honoure: specially they that laboure in the worde and doctrine. For scripture sayeth: * Thou shalte not mosell the mouth vnto the oxe treadyng out the corne. And: The * labourer is worthy of hys wages. ‡ Receaue no accusacion agaynst an Elder, saue vnder two or thre witnesses. Them that synne, rebuke in the presence of al, that the rest also be afraped. I testifye before God, and Christe Jesu, and hys chosen angels, that thou do kepe these thynges wythout forejudgement, doynge nothynge leanynge to the one party. * Laye not handes hastely vpon ony man, nother be partener of other mens synnes. Kepe thyselfe chaste. * Drynke nomore water, but vse a lytle wyne because of thy stomake & thyne often sycknesses. Some mens synnes are * manifest, goynge afore to the iudgemente, and [the synnes] of some do followe also. Lykewyse also are the good dedes manyfest, and they that are otherwyse, cannot be hydde.

Deut. 25. a. 1. Cor. 9. b. Mat. 10. a. ‡ Deut. 19. a. 1. Tim. 1. b. Eccli. 31. d Gal. 5. c

CAPVT VI. The vi. Chapter.

Quicun-

What

1.Cor.7.c
Ephes.6.a
1.Petri.2.c

WHatsoeuer * seruauntes are vnder the yoke, let them estime theyr maysters worthye of all honoure, leste the name and doctrine of the LORD be euell spoken of. But they that haue fayethfull maysters, let them not despyse them because they are brethren: but serue them rather, because they are fayethfull and beloued, for they are partakers of the benefytes.

Teache and exhorte these thynges.

Gal.1.b

* Yf ony man teacheth otherwyse, and agreeth not vnto the wholesome wordes of oure LORD Jesus Christ, and vnto that doctrine whyche is accordynge to Godlynesse, he is proude, knowynge nothynge, but is not sounde aboute questions and stryfes of wordes, * of the whych do sprynge enuyes, contencions, blasphemyes, euell surmysynges, disputynges of men that are corrupte mynded, and * that are robbed of the truthe, supposynge Godlynesse to be lucre. And truely Godlynesse * wyth sufficiencye is a greate welthe.

1.Tim.1.a
Tit.3.b
2.Tess.2.b
Eccli.29.b
Psal.36.b
Prou.15.b
Hebr.13.c
‡Job.1.c

‡ For we brought nothynge into thys worlde, it is no doute that we can carye nothynge awaye. But haueynge foode, & where wyth we may be clothed, let vs be content wyth the.

Prou.23.a
Mat.13.c

* For they that wyll become ryche, fall into temptacion and the snare of the deuell, and many vnprofytable and hurtefull lustes, the whyche do drowne men vnto death and perdicion. For the roote of all euell is couetousnesse, the whyche some lustynge for, they haue erred from the truthe, and haue tangled themselues in many greefes. * But thou O man of God flye

1.Tess.2.c

QVicunque sunt sub iugo serui, dominos suos omni honore dignos arbitrentur, ne nomen Domini et doctrina blasphemetur. Qui autem fideles habent dominos, non contemnant quia fratres sunt: sed magis seruiant, quia fideles sunt et dilecti, quia beneficii participes sunt. Hæc doce, et exhortare. Si quis aliter docet, et non acquiescit sanis sermonibus Domini nostri IESV Christi, & ei quæ secundum pietatem est doctrinæ, superbus est, nihil sciens, sed languens circa quæstiones & pugnas uerborum, ex quibus oriuntur inuidiæ, contentiones, blasphemiæ, suspitiones malæ, conflictationes hominum mente corruptorum, & qui a ueritate priuati sunt, existimantium quæstum esse pietatem. Est autem quæstus magnus pietas cum sufficientia. Nihil enim intulimus, in hunc mundum, hauddubium quia nec auferre quid possumus. Habentes autem alimenta, & quibus tegamur, his contenti simus. Nam qui uolunt diuites fieri, incidunt in tentationem & in laqueum diaboli, & desyderia multa inutilia & nociua, quæ mergunt homines in interitum & perditionem. Radix enim omnium malorum est cupiditas, quam quidam appetentes, errauerunt a fide, et inseruerunt se doloribus multis. Tu aũt ô homo Dei hæc

fuge,

fuge, sectare uero iusticiam, pietatem, fidem, charitatem, patiétiam, mansuetudinem: Certa bonum certamen fidei, apprehende uitam æternam, in quam uocatus es, & confessus bonam cõfessionem corã multis testibus. Præcipio tibi coram Deo, qui uiuificat omnia, & Christo IESV, qui testimoniũ reddidit sub Pontio Pilato bonam confessionẽ, ut serues mandatum sine macula, irreprehensibile, usque in aduentũ Domini nostri IESV Christi, quem suis temporibus ostendet beatus & solus potens rex regum & Dominus dominantiũ, qui solus habet immortalitatem, & lucem inhabitat inaccessibilem, quem nullus hominum uidit, sed nec uidere potest, cui honor & imperium in sempiternũ. Amen. Diuitibus huius seculi præcipe non sublime sapere, neque sperare in incerto diuitiarũ, sed in Deo uiuo (qui præstat nobis omnia abunde ad fruendum) bene agere, diuites fieri in bonis operibus, facile tetribuere, communicare, thesaurizare sibi, fundamentum bonum in futurũ, ut apprehendant ueram uitam. O Timothee, depositum custodi, deuitans prophanas uocum nouitates, & oppositiones falsi nominis scientiæ, quã quidam promittentes, circa fidẽ exciderunt.

Gratia tecum.

AMEN.

¶ Finis primæ epistolæ Pauli Apostoli ad Timotheum.

CAPVT

ſlye theſe thynges, but followe vpon rygh teousneſſe, godlyneſſe, fayth, loue patẽce, mekeneſſe: fyght a good fyght of fayth, laye holde vpon eternal lyfe, vnto the whych thou art called, & haſt knowleged a good knowlege before many wytneſſes. I cõmaunde the before God, whych quyckneth al thynges, and before Chriſt Jeſu, which witneſſed a good wytneſſe before Pontius Pilate, that thou kepe the cõmaundemente wythout ſpot, vnblameable, vntyll the commyng of our LORD Jeſus Chriſte, whome ſhall shewe at hys ſeaſons the bleſſed, and only mighty kynge of kynges, and LORDE of lordes, whych only hath immortalite, and dwelleth in the lyght not approcheable, whome no man hath ſene, nother can ſe, vnto whom be honoure and empyre for euerlaſtynge. Amen. 1. Reg. 1. b Actu. 17. a Apoca. 17. c and. 19. c Joh. 1. b 1. Joh. 4. b

Vnto the ryche of thys worlde commaunde not to mynde byghly, nother to truſte in the vncertaynte of the ryches, but to do well in ꝓyuyng God, (whych geueth vs all thynges plentyfully to enioye,) to bestowe ryche in good workes, to geue with a good wil, to diſtribute, to gather themſelues a treaſure, a good fundamẽt in tyme to come, that they may laye holde vpon the true lyfe. O Timothe kepe that whych is committed vnto the, eſchuynge vngoodly newneſſes of wordes, and oppoſicions of a falſe name of knowlege, the whych as ſome promyſed, they are fallen awaye concernynge fayth. Grace be wyth the. D Mark. 6. a

AMEN.

¶ The ende of the fyrſte Epiſtle of the Apoſtle Paule to Timothe.

The

The seconde Epistle of Paule the Apostle to Timothe.

The fyrst Chapter.

A PAule an Apostle of Jesus Christ by the wyll of God, accordyng to the promyse of the lyfe whych is in Christ Jesu, vnto Timothe my
2. Cor. 1. a Gal. 1. a mooste deare sonne: ✶Grace and mercy and peace from God oure father, and Christe Jesu oure LORDE. I
Actu. 22. a Philip. 3. a ✶Rom. 1. a thanke my God, ✶whome I serue from my forefelders in a ‡ pure conscience, that wythout ceassynge I make mencion of the in my prayers, desyrynge nyght and daye to se the, beynge adwysed of thy teares, that I maye be fylled wyth ioye, callynge to mynde the vnfaynyd faythe whyche is vnfayned in the, and whyche dwelte fyrst in Lois thy graundmother, and Eunice thy mother: and am assured that in the also. Wherfore I exhorte the that thou do rayse agayne the grace of God whych is in the by the layenge
Rom. 3. b on of my handes. ✶ For God hath not geuen vs the spyrete of feare, but of power, and loue, and of soberneſſe.
B ✶Be not therfore ashamed of the wytnesse of our LORDE, nor of me his
Rom. 2. b ‡ Ephe. 3. a presoner, but labour wyth the Gospel accordynge to the power of God,
Ephes. 1. a. Titum. 3. a whych ✶ hath delyuered vs, and called wyth an holy callynge: not accordynge to oure workes, but accordyng to hys purpose and grace, which

EPISTOla Pauli Apostoli ad Timotheum secunda.

CAPVT PRIMVM.

PAulus Apostolus IESV Christi per uoluntatem Dei, secundum promissionem uitæ, quæ est in Christo IESV, Timotheo charissimo filio gratia & misericordia & pax a Deo patre nostro, & Christo IESV Domino nostro. Gratias ago Deo meo, cui seruio a progenitoribus meis in conscientia pura, quod sine intermissione habeam tui memoriam in orationibus meis, nocte ac die desyderans te uidere, memor lachrymarum tuarum, ut gaudio implear, recordationem accipiens eius fidei, quæ est in te nõ ficta, quæ & primũ habitauit in auia tua Loide, & matre tua Eunice: Certus sum aũt q̃ & in te. Propter quam causã admoneo te, ut resuscites gratiã Dei, quæ est in te, per impositionem manuũ mearum. Nõ em̃ dedit nobis deus spiritũ timoris, sed uirtutis, & dilectiõis, & sobrietatis. Noli itaq; erubescere testimoniũ dñi nr̃i, neq; me uinctũ eius, sed collabora euãgelio secũdũ uirtutẽ dei, qui nos liberauit & uocauit uocatione sancta, nõ secũdũ opera nostra, sed secũdũ propositũ suũ & gratiã, quæ data est

ta est nobis in Christo IESV ante tempora secularia, Manifestata autē nunc per illuminationē saluatoris nostri IESV Christi, qui destruxit quidem mortē, illuminauit aūt uitā & incorruptionem per Euāgeliū, in quo positus sum ego prædicator, Apostolus, & magister Gentium. Ob quam causam etiamhæc patior, sed non cōfundor. Scio enim cui credidi, & certus sum quia potēs est depositum meū seruare in illum diē. Formā habe sanorū uerborum, quæ a me audiuisti in fide & dilectiōe in Christo IESV. Bonū depositū custodi per spīm sanctū qui habitat in nobis. Scis enim hoc, q̄ auersi sūt a me ōes qui in Asia sunt, ex quibus est Phygelus & Hermogenes. Det misericordiam Dominus Onesiphori domui, quia sæpe me refrigerauit, & cathenam meam non erubuit, sed cum Rhomam uenisset, sollicite me quæsiuit, & inuenit. Det illi Dominus inuenire misericordiam a Deo in illa die. Et quanta Ephesi ministrauit mihi, tu melius nosti.

is geuen vs in Christe Jesu before the euerlastynge tymes. But is nowe made manifest by the lyghtenynge of oure sauioure Jesus Christ, * whyche truely hath destroyed death, and hath lyghtened lyfe and vncorrupcion by the Gospell, * where vnto I am ordyned a preacher, an Apostle, & teacher of the heythen. For the whych cause also I suffre these thinges, but am not ashamed. For I knowe whom I haue beleued, and am sure that he is able to kepe it that I haue commytted vnto hym vntyl that daye. * Haue thou the ensample of the wholsome wordes, whych thou hast herde of me, in fayth and in loue in Christe Jesu. Kepe the good thyng commytted vnto the thorowe the holy goost, whyche dwelleth in vs. For thys thou knoweste, that they are all turned fro me, whych are in Asia, of whose sorte is Phygelus and Hermogenes. God geue mercye vnto the house of * Onesiphorus, for he hath ofte refreshed me, & was not ashamed of my cheyne, but whan he was come to Rome, * he sought me diligently, & dyd fynde me. The LORDE graūt hym to fynd mercy of god in ꝑ daye. And how much he hath serued me at Ephesus knowest ꝑ best.

1. Cor. 15. & Heb. 2. c

Rom. 1. a. 1. Tim. 2. a

C 2. Tim. 1. b

1. Tim. 4. c

Act. 28. c

CAPVT II.

The. II. Chapter.

TV ergo fili mi, confortare in gratia quæ est in Christo IESV, & quæ audisti a me per multos testes, hæc commenda fidelibus hominibus, qui idonei erunt & alios docere. Labora sicut bonus miles Christi IESV. Nemo militans Deo

A Be thou therfore stronge my sonne in ꝑ grace which is in Christe Jesu, and the thynges that thou haste herde of me by many wytnesses, * the same commytte vnto faythfull men, whyche shalbe mete to teache other also. Labour as a good soudyour of Christ Jesu. No man warfarynge

2. Tim. 2. a

vnto God, tangleth hymselfe wyth worldly busynesses, þ he may please hym, whyche hath alowed hym. For he also that stryueth for a maystrye, shall not be crowned, wythout he stryue lawfully. * The labourynge husbandman must fyrst receaue of þ frutes. Marke what I saye: for God shall geue the vnderstandynge in all thynges. b Remembre the LORDE Jesus Christe * of the sede of Dauid to be rysen from the deade, accordyng to my Gospell, in the whyche I laboure vnto bandes, as doynge euell: but the worde of God is not bounde. * Therfore do I suffre all thynges for the chosens sake, that they also optayne the saluacion, whyche is in Christe Jesu, wyth heauenlye glorye. Thys is a true sayenge: * For yf we be dead wyth hym, we shall also lyue wyth hym: * Yf we shall haue pacience, we shall also raygne wyth hym: * yf we shall denye hym, he shall also denye vs: ‡ yf we beleue not, he abydeth faythfull, he can not denye hymselfe. Admonysh these thynges, testifyeng before the LORD. Stryue not vp wordes: for þ is profytable for nothyng, saue to the subuertynge of the heaters. Study to shewe thyselfe alowable vnto God, * a workman not beynge ashamed, treatyng the worde of God aryght. * As for vnholy & vayne talkynges do þ eschue, for they auayle much vnto vngodlynes, & their worde fretteth as a cãcker: of the which sorte is * Hymeneus and Philetus, which are fallẽ away: frõ the truth, sayenge the resurrection to be past already, & haue ouerthrowen the fayth of some.

1. Cor. 9. b

Rom. 1. a

Act. 22. c
Ephes. 3. a
Col. 1. c

Rom. 6. b
Rom. 8. b
Luc. 12. a
‡ Mat. 25. c
Rom. 3. a

Mat. 24. b

2. Tim 1. a
4. a. 6. a
2. Tim. 2. c.

1. Tim. 1. c

Deo, impliceat se negotiis secularibus, ut ei placeat qui se probauit. Nam & qui certat in agone, non coronabitur, nisi legitime certauerit. Laborantem agricolam oportet primum de fructibus accipere. Intellige quæ dico: dabit enim tibi Dominus in omnibus intellectum. Memor esto Dominum IESVM Christum resurrexisse a mortuis exsemine Dauid, secundum Euangelium meum, in quo laboro usq; ad uincula, quasi mala operans, sed uerbum Dei non est alligatum. Ideo omnia sustineo propter electos, ut & ipsi salutem cõsequantur, quę est in Christo IESV, cum gloria cœlesti. Fidelis sermo: Nam si commortui sumus, & conuiuemus: si sustinebimus, & conregnabimus: si negauerimus, & ille negabit nos: si non credimus, ille fidelis permanet: negare seipsum non potest. Hæc commone testificans coram Domino. Noli contendere uerbis: ad nihil enim utile est, nisi ad subuersionem audientium. Sollicite autem cura teipsum probabilem exhibere Deo, operarium incõfusibilem, recte tractantem uerbum ueritatis. Prophana autem & uaniloquia deuita: multum enim proficiũt ad impietatem, & sermo eorum ut cancer serpit: ex quibus est Hymeneus & Phyletus, qui a ueritate exciderunt, dicẽtes resurrectionem esse iam factam, & subuerterũt quorundam fidem.

But

Sed

Sed firmũ fundamẽtũ Dei ſtat, habens ſignaculum hoc. Cognouit Dominus qui ſũt ſui, & diſcedit ab iniquitate omnis qui inuocat nomen Domini. In magna autem domo, non ſolum ſunt uaſa aurea & argentea, ſed & lignea & fictilia: & quędam quidem in honorem, quędam autẽ in contumeliam. Si quis ergo emundauerit ſe ab iſtis, erit uas in honorem ſanctificatum & utile Domino, ad omne opus bonũ paratum. Iuuenilia autem deſyderia fuge, ſectare uero iuſtitiã, fidẽ, ſpem, charitatem, & pacẽ cum iis qui inuocant Dominum de corde puro. Stultas autem & ſine diſciplina quæſtiones deuita ſciens quia generãt lites. Seruum aũt Domini nõ oportet litigare, ſed manſuetum eſſe ad omnes, docibilem, patientem, cum modeſtia corripientẽ eos qui reſiſtunt ueritati, ne quando Deus det illis pœnitentiam ad cognoſcẽdam ueritatem, & reſipiſcãt a diaboli laqueis, a quo captiui tenentur ad ipſius uoluntatem.

But the ſure foundamente of God doth ſtande, hauyng thys ſeale. * The LORDE knoweth them that are hys. And: Euery one that calleth vpon the name of the LORDE, departeth from wyckedneſſe. * In a greate houſe are veſſels not onely of golde and ſyluer, but alſo of woode & of earthes ſome truely vnto honour, but ſome vnto diſhonoure. Yf ony man therfore ſhall clenſe hymſelfe frõ theſe, he ſhalbe a veſſell vnto honour, beynge halowed & mete for the LORDE, ready vnto euery good worke. * Flye the luſtes of youth, but follow ryghteouſneſſe, fayth, hope, loue, and peace wyth them ỳ call vpõ the LORDE wyth a pure harte. * Eſchue foolyſhe queſtions & wythout doctrine, knowyng that they engender ſtryfes. But the ſeruaunte of the LORDE behoueth it not to ſtryue, but to be gentle toward all mẽ, * apte to teach, paciente, ‡ wyth ſoftneſſe rebukynge them that wythſtãde ỳ truth, yf God at ony tyme wyll geue them repentaunce to know the truth, and repent from the ſnares of the deuell, of whõ they are holdẽ captiue vnto hys wyll.

Joh. 10. K
L
Rom. 9. c
1. Tim. 6. c
1. Tim. 1. 2. 4. 2. 6. 2
2. Tim. 2. b
Tit. 3. b
1. Tim. 3. 2.
‡ Gala. 6. 2

CAPVT III.

The. iii. Chapter.

HOc autẽ ſcito, quia in nouiſſimis diebus inſtabũt tẽpora periculoſa, & erũt hoies ſeipſos amãtes, cupidi, elati, ſuperbi blaſphemi parẽtibus nõ obediẽtes, ingrati, ſceleſti, ſine affectiõe, ſine pace, criminatores, icõtinẽtes, inimites, ſine benignitate, proditores, protẽrui, tumidi, uoluptatũ amatores magis q̃ Dei, habentes

BVt be ſure of thys, ỳ in ỳ laſt dayes ſhal perylous tymes be at hande, and men ſhalbe louyng of them ſelfes, couetous, hyghmynded, proude, curſed ſpeakers, not obeyeng fathers and mothers, vnkynde, wycked, wout affection, wout peace, accuſers, lecherous, vnmercyfull, wout kyndneſſe, traytours, malepart, puft vp, louers of pleaſures more than of God, ha-

M

2. Tim. 4. 2
1. Pet. 1. 2
Jude. 1. 6

tynge truely a shyne of Godlynesse, but denyenge the power of it: And eschue them. * For of them are they that go thorow from house to house, and leade the women laden wyth synnes captiue, whych are led wyth sundery lustes, euer learnynge, and neuer attaynynge vnto the knowlege of the truth. * But as Jamnes and Wambres wythstode Moses: euen so do they also resyste the truthe, men beynge corrupte of mynde, lewde concernynge fayth, but farther shall they not profyt: for their folysh shalbe manifest vnto al men, as theyrs was. But thou haste attayned vnto my doctrine, fashion, purpose, fayth, longesufferyng, loue, pacience, persecucõs, sufferynges, suche as happened vnto me * at Antioche, Iconium, Lystris, what maner of persecucions I haue suffred: and oute of them all hath the LORDE delyuered me. * And al they that wyll lyue Godly in Christ Jesu shall suffre persecucion. But wycked men and mysseducers shall waxe worse and worse, errynge, and beynge into erroure. * But abyde thou in those thynges that thou haste learned, and are cõmytted vnto the, knowynge of whom thou hast learned the, and that þ hast knowē the holy scriptures fro thy youth, the whyche are able to instructe the vnto saluacion, thorowe the fayth that is in Christe Jesu. * For all scripture beynge inspired frõ heauen is profitable to teach, to rebuke, to correcte, to enfourme in ryghteousnesse, that the man of God be perfecte, taught vnto euery good worke. The .iiii. Chapter.

Titum. 1. c
Exod. 17. b
Act. 13. e and. 14. a
2. Cor. 1. b
Eccli. 1. a
Psal. 33. c
3. Tim. 1. c
2. Petri. 1. d

bentes speciem quidem pietatis, uirtutem autem eius abnegãtes: Et hos deuita. Ex his enim sunt qui penetrãt domos, & captiuas ducunt mulierculas oneratas peccatis, quæ ducuntur uariis desyderiis, semper discẽtes, & nunquam ad scientiam ueritatis peruenientes. Quemadmodũ aũt lãnes & Mambres restiterunt Mosi: ita & hi resistũt ueritati, homines corrupti mente, reprobi circa fidẽ, sed ultra non proficient: insipientia enim eorum manifesta erit omnibus, sicut & illorum fuit. Tu autẽ assecutus es meam doctrinam, institutionem, propositum, fidem, lõganimitatem, dilectionem, patientiam, persecutiones, passiones, qualia mihi facta sũt Antiochiæ, Iconii, Lystris, quales persecutiones sustinui: & ex õnibus eripuit me Dominus. Et omnes qui pie uoluntuiuere in Christo IESV, persecutionem paciẽtur. Mali aũt homines & seductores proficiẽt in peius, errãtes, & in errorẽ mittẽtes. Tu uero permane in iis quæ didicisti, & credita tibi sunt, sciens a quo didiceris, & quod ab infantia sacras literas nosti, quæ te possunt instruere ad salutẽ per fidem quę est in Christo IESV. Omnis ẽm scriptura diuinitus inspirata utilis est ad docendũ, ad arguẽdũ, ad corripiendũ, ad erudiendũ in iustitia, ut pfectus sit homo Dei, ad omne opus bonũ instructus.

CAPVT IIII.

TEstificor coram Deo & IESV Christo, qui iudicaturus est uiuos & mortuos per aduẽtum ipsius, & regnum eius: prædica uerbũ, insta, oportune importune, argue, obsecra, increpa in omni patientia & doctrina. Erit enim tempus cum sanam doctrinam non sustinebunt, sed ad sua desyderia coaceruabunt sibi magistros prurientes auribus, & a ueritate quidem auditum auertent, ad fabulas autem conuertentur. Tu uero uigila, in omnibus labora, opus fac Euangelistę, ministerium tuum imple, sobrius esto. Ego enim iam delibor, & tempus resolutionis meæ instat. Bonum certamen certaui, cursum consummaui, fidem seruaui. In reliquo, reposita est mihi corona iustitiæ, quam reddet mihi Dominus in illa die iustus iudex: nõ solum autẽ mihi, sed & iis qui diligunt aduentum eius. Festina ad me uenire cito. Demas enim me reliquit, diligens hoc seculum, & abiit Thessalonicam, Crescens in Galatiam, Titus in Dalmatiam. Lucas est mecũ solus. Marcum assume, & addue tecum: est enim mihi utilis in ministerio. Tychicum autẽ misi Ephesum, Penulam quam reliqui Troade apud Carpum, ueniens affer tecum, & libros, maxime autẽ mẽbranas. Alexander æarius multa mala mihi ostendit, reddet illi Dominus secundũ opera eius quem

I Testifye before God and Jesus Christe, whych shall iudge the quycke and deade by hys cõmyng, & his kyngdome, preache ỳ worde, be earnest in season & out of seasõ, reproue, beseche, rebuke wt all pacience & doctrine. ¶ For the tyme shall come whan they shall not suffre ỳ wholsome doctrine, but shall heape maysters vnto them accordynge to theyr desyres, whose eares shall ytch, & frõ the truth truely shall they wende theyr hearyng, and shalbe turned vnto fables. But watch thou, laboure in all thynges, accomplysshe the worke of a preacher, fulfyll thy seruyce, be sobre. ¶ For I am now offred, & the tyme of myne vnlowsynge is at hande. I haue foughten a good fyght, * I haue fulfylled my course, I haue kepte the fayth. Moreouer, ther is layed vp * a crowne of rygh-teousnesse for me, the whyche the LORDE the ryghteous iudge shall geue me in that daye: & not onely vnto me, but also thẽ that loue hys commyng. Make hayst to come soone vnto me. ¶ For * Demas hath left me, louyng thys world, & is gone to Thessalonica, Crescens in Galatia, Titus in Dalmatia, Lucas onely is wt me. Take * Marke & bryng him with the, for he is profytable vnto me in ỳ seruyce. Tychicus haue I sente to Ephesus. The cloke that I haue lefte at Troas wyth Carpus, commynge bryng it wyth the, and the bokes, but specially the parchementes. * Alexander the copperssmyth hath shewed me muche euell, the LORDE shall reward hym accordynge to hys workes,

1. Petri. 4. c

Job. 17. a
Psal. 92. b
1. Cor. 9. b
1. Pet. 5. a

Col. 4. b
Philip. 1. c

Col. 4. c

1. Tim. 1. c

whom do thou also eschue: for he dyd
¶ greatly wythstande oure wordes. In
my fyrst answerynge dyd noman as-
siste me, but they all forsoke me: I
praye that it be not layed to theyr
charge. But the LORDE stode by
me, and comforted me, that by me be
the preachynge fulfylled, and that all
nations maye heare, and I am dely-
uered oute of the Lions mouth. The
LORDE shall delyuer me from eue-
ry euell worke, & shall make me safe in
to hys heauenly kyngdome: vnto whō
be glorye for euer and euer. Amen.
Act.18. & Rom.16. a. Grete * Priscilla & Aquila, & ỳ house
of Onesiphorus. ‡ Erastus dyd re-
mayne at Corinthus. But * Troph
mus haue I leste sycke at Miletus.
Make hayste to come before wynter.
Eubulus, and Pudens, and Linus, &
Claudia, & all the brethren do salute
the. The LORDE Jesus Christe be
wyth thy spirete. Grace be wyth you.
AMEN.

¶ The ende of the secōde Epistle of Paule the Apostle to Timothe.

¶ Finis secūdæ epistolæ Pauli Apostoli ad Timotheum.

The Epistle

of the Apostle Paule to Titus.

The fyrst Chapter.

PAule the seruaunt of god,
and an Apostle of Jesus
2.Tim.1.b. Christ accordynge * to the
fayth of ỳ electe of God, &
the knowlege of the truth, whyche is
accor-

EPISTO-

la Pauli Apostoli ad Titum.

CAPVT PRIMVM.

PAulus seruus Dei, Apo
stolus autem IESV
Christi, secundum fi-
dem electorum Dei, &
agnitionem ueritatis, quæ se-
cundū

cundum pietatē est in spē uitæ eternæ, quam promisit qui non mentitur Deus ante tēpora secularia: manifestauit autē tēporibus suis uerbum suum in prędicatione, quę credita est mihi secūdum præceptū saluatoris nostri Dei: Tito dilecto filio secundū cōmunē fidē, gratia & pax a Deo patre & Christo IESV saluatore nostro. Huius rei gratia reliqui te Cretæ, ut ea quæ desunt, corrigas, & constituas per ciuitates presbyteros, sicut & ego dispositui tibi. Si quis sine crimine est, unius uxoris uir, filios habēs fideles, non in accusatione luxuriæ, aut non subditos. Oportet enim episcopū sine crimine esse, sicut Dei dispensatorem, non superbum, non iracūdum, non uinolentum, non percussorē, non turpis lucri cupidū: sed hospitalē, benignum, prudētem, sobrium, iustū, sanctū, continentem, amplectentē eum qui secūdum doctrinam est fidelem sermonem, ut potens sit exhortari doctrina sana, & eos qui cōtradicunt arguere. Sunt enim multi inobedientes, uaniloqui, & seductores: maxime antē qui de circūcisione sunt, quos oportebat redargui, qui uniuersas domos subuertūt, docētes quæ nō oportet, turpis lucri gratia. Dixit quidā ex illis, proprius ipsorū propheta: Cretenses sēper mēdaces, malæ bestiæ, uentres pigri. Testimoniū hoc uerū est. Quāobcausā increpa illos dure, ut

accordyng to Godlynesse into ỹ hope of euerlastynge lyfe, the which * God that doth not lye hath promysed before the euerlastyng tymes: but hath shewed at hys seasons hys worde by the preachyng, whych is cōmytted vnto me accordyng to the commaundemēt of God our Sauioure: vnto * Titus my deare sonne after the cōmune fayth grace, & peace frō * God the father, and Christ Jesu our Sauioure. ¶ For thys thynges sake haue I left the in Creta that the thynges that are lacking, thou shuldest redresse them, and that thou do ordyne Elders throwe the cyties, as I also haue appoynted the. If ony be without blame, the husbande of one wyfe, hauyng faythfull chyldren, not accused of ryote, or not subiecte. * For a bysshop must be blamelesse, as ‡ the steward of God, not prowde, not angry, no dronkarde, no fyghter, * not desyrous of fylthy lucre: but harberous, gētle, wyse, sobre, ryghteous, holy, temperate, * enbracyng that faythfull worde, whyche is accordynge to the doctrine, that he may be able to admonysh wyth wholsome doctrine, and to improue them also that gaynsaye. * For ther are many disobedient, vayne tangiers, and deceauers: but specyally they that are of the circumcision, whych ought to haue ben rebuked, * whyche subuerte wholehouses, teachynge thynges that they oughte not, because of fylthy lucre. One of thē, theyr owne prophete sayde: The Cretians are alwaye lyers, euell beastes, slowe bellyes. That wytnesse is true. Wherfore rebuke thē sharpely,

that they may be ſound in the fayth,
not geuynge hede to Jewyſhe fables,
and commaundementes of men tur-
Math.15.a nynge them from the fayth. * All thyn
and.23.c ges are cleane vnto the cleane: but
‡Ro.14.c ‡ vnto the vncleane and vnbele-
uynge is nothynge cleane, but they
mynde and conſcience are defyled.
They confeſſe them to knowe God,
but wyth the dedes they denye hym:
ſeynge they are abhominable, and vn
beleuynge, and vnmete vnto euery
good worke.

The.ii.Chapter.

¶ BVt ſpeake thou the thyn-
ges that become wholſome
learnynge. The elder men
that they be ſobre, chaſte,
wyſe, ſounde in fayth, in loue, in pa-
1.Tim.1.b cience. * The elder wemen lykewyſe
‡1.Ti.5.b that they vſe holy apparell, ‡ be not
accuſers, not geuen to muche wyne,
teachynge well, that they may teache
wyſedome. The yonger wemen, that
they loue their huſbandes, that they
loue their chyldre, wyſe, chaſte, ſobre,
Gen.3.c carynge for their houſe, gentle, * obe-
dient vnto their huſbandes, that the
worde of God be not euell ſpoken
of. Exhorte the yonge men lyke-
wyſe that they be ſobre. In all thyn-
1.Tim.4.b ges ſhewe thyſelfe * an enſample of
1.Petri.5.a good workes in learnynge, in vp-
ryghteneſſe, in grauite, in the whol-
ſome worde, [that it be] vnreprouа-
1.Pet.2.b ble: that * he that wythſtandeth, may
and.3.b. be aſhamed hauyng no euell thyng to
¶ ſaye of vs. * The ſeruauntes to be
Ephel.6.a obediente vnto their mayſters, to be
Col.3.c pleaſynge them in all thynges, not
1.Pet.2.c anſwerynge agayne, not pyckynge,
but

ut ſani ſint in fide, non atten-
dentes Iudaicis fabulis, & man
datis hominum auerſantium ſe
a ueritate. Omnia munda mun-
dis: coinquinatis autem & infi-
delibus nihil eſt mundum, ſed
inquinatæ ſunt eorum mens &
conſcientia. Confitentur ſe
noſſe Deum, factis autem ne-
gant: cum ſint abominati, &
increduli, & ad omne opus bo-
num reprobi.

CAPVT II.

TV autem loquere quę
decent ſanam doctri-
nam. Senes, ut ſobrii
ſint, pudici, pruden-
tes, ſani in fide, in dilectione,
in patientia. Anus ſimiliter in
habitu ſancto, non crimi-
natrices, non multo uino ſeruи-
entes, bene docentes, ut pru-
dentiam doceant. Adoleſcen-
tulas, ut uiros ſuos ament, fi-
lios ſuos diligant, prudentes,
caſtas, ſobrias, domus curam
habentes, benignas, ſubdi-
tas ſuis uiris, ut non blaſphe-
metur uerbum Dei. Iuuenes
ſimiliter hortare, ut ſobrii ſint.
In omnibus teipſum præbe ex-
emplum bonorum operum, in
doctrina, in integritate, in gra-
uitate, uerbum ſanum, irre-
prehenſibile: ut is qui ex aduer-
ſo eſt, uereatur, nihil habens
malum dicere de nobis. Ser-
uos dominis ſuis ſubditos eſſe,
in omnibus placentes, non
contradicentes, non fraudãtes,

ſed

sed in omnibus fidē bonā ostendentes, ut doctrinam saluatoris nostri Dei ornent in omnibus. Apparuit enim gratia Dei saluatoris nostri omnibus hominibus, erudiens nos, ut abnegantes impietatem & seculária desyderia, sobrie, & iuste, & pie uiuamus in hoc seculo, expectantes beatam spem, & aduentum glorię magni Dei, & saluatoris IESV Christi, qui dedit semetipsū pro nobis, ut nos redimeret ab omni iniquitate, & mundaret sibi populum acceptabilem, sectatorem bonorū operū. Hęc loquere & exhortare, & argue cum omni imperio. Nemo te contemnat.

but shewynge good faythfulnesse in all thynges, that they garnysh the doctryne of God oure Sauioure in all thynges. + For the grace of God oure Sauioure hath appeared vnto all men, teachynge vs, that we denyenge vngodlynesse and * worldly lustes, maye lyue soberly, ryghteously, and Godly in thys worlde, waytyng for the blessed * hope, and the comynge of the glory of the greate God, and oure Sauioure Jesus Christe, * whych gaue hymselfe for vs, that he shulde redyme vs from all wyckednesse, and * shulde clense vnto hymselfe an acceptable people, a follower of * good workes. Speake these thynges, and exhorte, + and rebuke wyth all earnest. * Let noman despyse the.

* 1. Joh. 2. c
* Math. 25. c
* Rom. 8. b
Gal. 3. b.
* Act. 15. b
Ephe. 5. c
Ephel. 2. b.
* 1. Tim 4. b

CAPVT III.

The. iii. Chapter.

ADmone illos principibus & potestatibus subditos esse, dicto obedire, ad omne opus bonum paratos esse, neminē blasphemare, nō litigiosos esse, sed modestos, omnem ostendentes mansuetudinem ad omnes homines. Eramus enim aliquando & nos insipientes, increduli, errantes, seruientes desyderiis & uoluptatibus uariis, in malitia, & inuidia agentes, odibiles, odientes inuicem. Cum autem benignitas & humanitas apparuit saluatoris nostri Dei, non ex operibus iustitiæ quæ fecimus nos, sed secundum suam misericordiā saluos nos fecit, per lauacrū regenerationis & renouationis spūs sancti, quem effudit in nos abūde

ADmonysh * them to be obedyente vnto prynces and powers, and to obeye the commaundemente, to be ready vnto euery good worke, * to speake euell of noman, to be no stryuers, but softe, shewynge all gentlynesse towarde all men. For we ourselues also were sometyme foolysshe, vnbeleuynge, goynge astraye, seruynge diuerse desyres and pleasures, lyuynge in malyce and enuye, hatefull, hatyng eche other. + * But whā the kyndnesse and gentlynesse of oure Sauioure God had appeared, not of the workes of ryghteousnesse that we haue done, but accordynge to hys mercye hath * he saued vs, thorowe ‡ the fountayne of the newe byrth & * renewyng of the holy goost, whome he hath poured forth vpon vs plen-

A
Rom. 13. a.
1. Pet. 2. b
Rom. 1. b c
2. Tim. 1. b.
Rom. 8. c
‡ Joh. 3. a
Ephel. 6. a.
* Ezec. 36. a.

plentyfully thorow Jesus Christ our Saueoure, that we beyng made rygh-
Act.15.b Ephes.2.a teous * by hys grace, we may be heyres, accordynge to the hope of euerlastyng lyfe. ℞ It is a faythfull word. And of these wold I haue ỹ to strengthen them, that they whyche beleue in God, maye studye to excell in good workes. These thynges are good and
2.Tim.1.a and.6.a profytable vnto men. * But eschue
2.Tim.2.c foolysh questions and genealogies, & contentions, and stryfes of the lawe: for they are vnprofytable and vayne.
Matth.18.b Rom.16.b 2.Tess.3.a * Eschue the man that is geuē to sectes after the fyrste and seconde admonicion, knowyng that he that is such one, is peruerted, and synneth, seynge he is condemned by hys owne iudgemente. When I shall sende Artemas vnto the or Tychicus, make hayst to come vnto me to Nicopolis: for there haue I purposed to wynter. Sende
Act.18.e 1.Cor.1.b 3.a.16.b Zenas the lawer and * Apollo diligently afore, that nothynge be wantynge vnto them. And let ours learne to excell in good workes vnto necessarye vses, that they be not fruteles. All they that are wyth me do salute the. Salute them that loue vs in fayth. The grace of God be wyth you all. Amen.

abunde per IESVM Christū saluatorē nostrum, ut iustificati gratia ipsius, hæredes simus secundum spem uitæ æternæ. Fidelis sermo est. Et de his uolo te confirmare, ut curent bonis operibus præesse, qui credunt Deo. Hæc sunt bona & utilia hominibus. Stultas autem questiones & genealogias, & contentiones, & pugnas legis deuita: sunt enim inutiles & uanæ. Hæreticum hominem post unam & secundam correptionē deuita, sciens quia subuersus est qui eiusmodi est, & delinquit, cum sit proprio iudicio condemnatus. Cum misero ad te Artemam aut Tychicum, festina ad me uenire Nicopolim: ibi enim statui hyemare. Zenam legisperitum & Apollo sollicite præmitte, ut nihil illis desit. Discant autem & nostri bonis operibus præesse ad usus necessarios, ut non sint infructuosi. Salutant te qui mecum sunt omnes. Saluta eos qui nos amant in fide. Gratia Dei cum omnibus uobis.
AMEN.

ℂ The ende of ỹ Epistle of Paule the Apostle to Titus.

Finis epistolæ Pauli Apostoli ad Titum.

EPISTO la Pauli Apostoli ad Philemonem.

The Epistle of Paule the Apostle to Philemon.

CAPVT PRIMVM.

The first Chapter.

PAulus uinctus christi IESV, & Timotheus frater, Philemoni dilecto et adiutori nro, et Apphiæ sorori charissimæ, et Archippo commilitoni nostro, & ecclesiæ quæ in domo tua est: Gratia uobis & pax a Deo patre nostro & Domino IESV Christo. Gratias ago Deo meo, semper memoriam tui faciens in orationibus meis, audiens charitatem tuam & fidem quã habes in Domino IESV, & in oẽs sanctos, ut communicatio fidei tuæ euidẽs fiat, in agnitione omnis operis boni inuobis in Christo IESV. Gaudium enim magnum habui & cõsolationẽ in charitate tua, quod uiscera sanctorũ requieuerũt per te (frater.) Propter quod multã fiduciã habẽs in Christo IESV imperandi tibi quod ad rem pertinet, propter charitatem magis obsecro, cum sim talis ut Paulus senex, nunc autẽ & uinctus IESV Christi tobsecro te pro meo filio quem genui in uinculis, Onesimo: qui tibi aliquando inutilis fuit, nũc autem & mihi

PAule the prisoner of Christe Jesu, and the brother Timothe vnto Philemon the beloued and our helper, and vnto Apphia the moost beloued syster, and *Archippus oure fellowsouldyour, and vnto the cõgregacion that is in thy house. *Grace be vnto you and peace from God our father, and the LORDE Jesus Christe. I thanke my God, makyng alwaye a remembraunce of the in all my prayers, hearyng of thy loue and the fayth that thou haste in the LORD Jesus, and vnto all sayntes, that the fellowshyp of thy faythe be euidente in the knowlege of euery good worke among you in Christ Jesu. For I had great ioye & consolacio in thy loue, because that the entrayles of the sayntes (brother) dyd reste thorow we the. For the wyche cause I beynge bolde to cõmaunde in Christe Jesu, the thynge that maketh matter, because of loue, I do requyre it the more, seynge I am suche one, namely Paule the aged, and now also the prisoner of Jesu Christ: I beseche the for *Onesimus my sonne, whõ I haue begotten in bandes: which sometyme was vnprofytable vnto the, but now

* Col.4.d
1 Cor.1.a
1 Cor.1.a
Gal.1.a
* Col.4.a.

pro-

profytable both vnto me and vnto ꝑ, whome I haue ſent agayne vnto the. But receaue thou hym (that is myn entraples,) whom I wolde haue kept wyth me, that he myght haue mynſtred vnto me in the bandes of the Goſpell in ſteade of the: but I wolde do nothynge wythoute thy counſell, that the good that thou doeſte were not as of cõpulſion, but wyth a good wyll. ℣ For happely therfore went he frõ the for a ſeaſon, that thou mygheſt receaue hym forever, not nowe as a ſeruaunt, but in ſteade of a ſeruaunte a faythfull brother, ſpecially vnto me: but how much more vnto the, both in the fleſh & in ꝑ LORDE? Yf thou holdeſt me therfore for a cõpantõ, receaue him as me. But yf he hath hurte or oweth ought vnto the, laye that to my charge. I Paule haue wrytten it wyth myne owne hande. I wyll reſtore it: ſo that I do not ſaye vnto the, ꝑ thou doeſt owe thyſelfe alſo vnto me. Thus brother ſhall I entoye the in the LORDE, refreſh ꝑ myne entraples in Chriſt. I haue wrytten vnto the truſtynge in thyne obedience, knowynge that thou wilt do abone it that I do ſay, & make redy alſo a lodyng for me: for I truſte me to be reſtored vnto you thorowe youre prayers. * Epaphras my fellowpreſoner ſaluteth the in Chriſt Jeſu, [and] Marke, Ariſtarchus, Demas and Luke, my helpers The grace of oure LORDE Jeſus Chriſt be wyth your ſprete. Amen.

Col. 1. a and. 4. b

¶ The ende of the Epiſtle of the Apoſtle Paule vnto Philemon.

& mihi & tibi utilis, quem remiſi tibi. Tu autẽ il lum (id eſt, mea uiſcera,) ſuſcipe, quem ego uolueram mecum detinere, ut pro te mihi miniſtraret in uinculis Euangelii: ſine conſilio autem tuo nihil uolui facere, uti ne uelut ex neceſſitate bonum tuum eſſet, ſed uoluntarium. Forſitan enim ideo diſceſſit ad horam a te, ut in æternum illum recipe-res, iam non ut ſeruum, ſed pro ſeruo chariſſimum fratrem, maxime mihi: quanto magis tibi & in carne, et in Domino? Si ergo habes me ſocium, ſuſcipe illum ſicut me. Si autem aliquid nocuit tibi aut debet, hoc mihi imputa. Ego Paulus ſcripſi mea manu. Ego reddam: ut non dicam tibi quod & teipſum mihi debes. Ita frater ego te fruar in Domino, refice uiſcera mea in Chriſto. Confidõs in obedientia tua ſcripſi tibi, ſciẽs quoniã & ſuper id quod dico facies, ſimul & para mihi hoſpitium: nam ſpero per orationes ueſtras donari me uobis. Salutat te Epaphras concaptiuus meus in Chriſto IESV, Marcus Ariſtarchus, Demas, & Lucas adiutores mei. Gratia Domini noſtri IESV Chriſti cum ſpiritu ueſtro. AMEN

¶ Finis epiſtolæ Pauli Apſtoli ad Philemonem.

The

Epiſtola

EPISTOla Pauli Apostoli ad Hebræos.

CAPVT PRIMVM.

MVltifariam multisque modis olim Deus loquens patribus in prophetis, nouissime diebus istis locutus est nobis in filio, quem constituit hæredem uniuersorum, per quem fecit & secula. Qui cum sit splendor gloriæ & figura substātiæ eius, portansque omnia uerbo uirtutis suæ, purgationem peccatorum faciens, sedet ad dexteram maiestatis in excelsis: tanto melior angelis effectus, quanto differentius præ illis nomen hæreditauit. Cui enim dixit aliquando ãgelorum: Filius meus es tu, ego hodie genui te? Et rursum: Ego ero illi in patrem, & ipse erit mihi in filium. Et cum iterum introducit primogenitum in orbem terræ, dicit: Et adorent eum omnes angeli Dei. Et ad angelos quidem dicit: Qui facit angelos suos spiritus, & ministros suos flãmã ignis. Ad filiũ autẽ: Thronus tuus Deus in seculum seculi, uirga æquitatis, uirga regni tui,

Dilec-

The Epistle of Paule the Apostle to the Hebrues.

The fyrst Chapter.

GOd speakynge in tymes paste diuersly & many wayes vnto ꝑ fathers by hys prophetes, at the last hath he spoken in these dayes vnto vs by hys sonne, * whō he hath made heyre of all thynges, by whom also he hath made the worlde. The whyche seynge * he is the brightnesse of the glorye, and the fygure of hys substaunce, bearynge vp all thynges by the worde of hys power, * makyng a clensynge of synnes, he sytteth at the ryghthande of the maieste in the heyght: beynge becom so much better than angels, as * he hath optayned by heretage a more excellente name than they. ffor vnto whome of the angels sayde he at ony tyme. * Thou arte my sonne, thys daye haue I begotten the? And agayne: * I shalbe a father vnto hym, & he shalbe a sonne vnto me. And whan he bryngeth the fyrst begotten sonne agayne into the cōpasse of the worlde, he sayeth: * And let all the angels of God worshyppe hym. And vnto ꝑ angels truly sayeth he: * Which maketh hys angels spretes, & hys mynysters a flame of fyre. But vnto the sonne. * Thy seat god is for euer and euer, the rodde of thy kyngdome is a rod of ryghteousnes.

Thou

A

Heb. 12. c

Sap. 7. b
2. Cor. 4. a
Col. 1. b

Ephe. 1. a

Matt. 1. c
Luke. 1. c
Joh. 1. a

B

Psal. 2. a
Act. 13. b

2. Reg. 7. a

Psal. 96. a

Psal. 103. a

Psal. 44. b

Thou haſt louedrygheouſneſſe, and haſte hated wyckednes, therfore hath God, euen thy god anoynted ỹ with ople of gladneſſe aboue thy compani
Pſal.101.b. ons. And: * Thou LORDE dyddeſt create the earthe at the begynnynge, and the heauens are the worckes of
Pſal.101.b. thy handes. * They ſhall perysshe, but
Eſai.51.b thou ſhalt endure, and they all ſhall
2.Pet.3.b waxe olde as a garmente. And as a clothe ſhalte thou chaunge them, and they ſhalbe chaunged: but thou arte euen the ſame, and thy yeares ſhall not fayle. ǀ But vnto whome of the
Pſal.109.a angels ſayd he at ony tyme: * Sytt thou at my ryghthande, vntyll I lay thyne enemyes a foote ſtoole of thy fete? Are they not all minyſtrynge ſpyrites, ſent to the miniſtracion, becauſe of them that do receaue the heretage of ſaluacion?

The.ii.Chapter

A WE oughte therfore more earneſtly to marke ỹ thyngs that we haue herde, leſt happelye we do flowe
Gen.18.b thorowe. For yf the worde * that was
and.19.c ſpoken by angels, became ſure: and euery tranſgreſſion and diſobedience dyd receaue a due recompence of reward: howe ſhall we eſcape yf we ſhall deſpyſe ſo great a ſaluacion? the
Marc 1.b whyche * after that it began fyrſte to be preached by the LORDE, by them
Marcc.16.c that herde it, * it was confyrmed vpõ
ǂAct.15.b. vs, God bearynge wytneſſe ǂ wyth tokens, and wonders, and dyuerſe miracles, and gyftes of ỹ holy gooſt, B accordynge to hys owne wyll. For God hath not ſubdued the worlde to come, whereof we ſpeake vnto angels

Dilexiſti iuſtitiam, & odiſti iniquitatem, propterea unxit te Deus, Deus tuus oleo exultationis præ participibus tuis. Et Tu in principio Domine terram fundaſti, & opera manuum tuarum ſunt cœli. Ipſi peribunt, tu autem permanebis, & omnes ut uestimentum ueteraſcent. Et uelut amictum mutabis eos, & mutabuntur: tu autem idem ipſe es, & anni tui non deficient. Ad quem autem angelorum dixit aliquando: Sede a dextris meis: Quoaduſque ponam inimicos tuos ſcabellum pedum tuorum? Nonne omnes ſunt adminiſtratorii ſpiritus, in miniſterium miſſi propter eos qui hæreditatem capiunt ſalutis?

CAPVT II.

PRopterea abundantius oportet obſeruare nos ea quæ audiuimus, ne forte pereffluamus. Si enim qui per angelos dictus eſt ſermo, factus eſt firmus: & omnis præuaricatio & inobedientia accepit iuſtã mercedis retributionẽ: quomodo nos effugiemus ſi tantã neglexerimus ſalutẽ? quæ cum initium accepiſſet enarrari per Dominũ, ab iis qui audierunt, in nos confirmata eſt, conteſtãte Deo ſignis, & portentis, & uariis uirtutibus, & ſpiritus ſancti diſtributionibus, ſecundum ſuam uolũtatẽ. Non enim angelis ſubiecit Deus orbẽ terræ futurũ, de quo loqui-

loquimur. Testatus est autem in quodam loco quis, dicēs: Quid est homo, quod memor es eius, aut filius hominis, quoniam uisitas eum? Minuisti eum paulominus ab angelis, gloria & honore coronasti eū, & constituisti eum super opera manuum tuarum. Omnia subiecisti sub pedibus eius. In eo enim quod omnia ei subiecit, nihil dimisit non subiectum ei. Nunc autem nec dum uidemus omnia subiecta ei. Eum autem qui modico quā angeli minoratus est, uidemus IESVM propter passionem mortis, gloria & honore coronatum, ut gratia Dei pro omnibus gustaret mortem. Decebat eñ eum propter quē omnia, & per quem omnia, qui multos filios in gloriam adduxerat, authorem salutis eorum, per passionem consummari. Qui enim sanctificat & qui sanctificantur, ex uno omnes. Propter quam causam non confunditur fratres eos uocare, dicens: Nunciabo nomen tuum fratribus meis, in medio ecclesiæ laudabo te. Et iterum: Ego ero fidens in eum. Et iterum: Ecce ego & pueri mei quos dedit mihi Deus. Quia ergo pueri communicauerunt carni & sanguini, & ipse similiter participauit eisdē, ut per mortem destrueret eū qui habebat mortis imperiū id est, diabo-

geis. For one testifyeth in a place, sayenge: * What is man, that thou arte myndeful of hym? or the sonne of man, because thou doest visite hym? Thou haste made hym a lytle lesse than the angels, thou haste crowned hym wyth honoure and glory, & hast set hym aboue the workes of thy handes. All thynges hast thou put in subiection vnder hys fete. * For in that he hath put all thynges vnder hym, he hath leste nothyng that is not put vnder hym. Neuertheles se nowe do not we yet se all thynges put vnder hym. But hym which is made a lytle lesse than the angels [namely] Jesus, we se * to be crowned wyth glory and honoure, by the reason of the sufferynge of death, that by the grace of God he * shuld tayste of death for all men. For it became hym, for whose sake are all thynges, and by whome are all thynges, whyche had brought many chyldrē vnto glory, the author of they r saluacion, to be made perfecte thorowe sufferynge. For he that sanctifyeth, and they that are sanctifyed, are all of one. For the whyche cause he is not ashamed to call them brethren, sayenge: * I shall shewe thy name vnto my brethren, in the myddes of the congregatiō wyll I prayse the. And agayne: * I shalbe trustyng in hym. And agayne: ‡ Beholde, here am I, and the chyldren whyche God hath geuen me. Because therfore that chyldren haue taken parte wyth flesshe and bloude, * he lykewyse hath also taken parte with thē, ‡ that by deathe he myghte destroye hym, whych had ℣ power of death: that is,

Psal 8.b

1.Cor.15.c

Phil.2.a

1.Cor.15.f

L

Psal.22.a

Psal.17.a
Esa.12.a.
‡Esay.8.b

Phylip.2.a
*Osee 13.c
1.Cor.15.f
2.Tim.1.b

the

the deuell, and that he myght delyuer them that were in bondage all theyr lyfe tyme, by reason of the feare of death. For he taketh no where the angels vpon hym, but the sede of Abraham taketh he vpō hym. Wherfore he
Phillip. 2. a ought * to haue ben lyke vnto hys brethren in all thynges, that he myght be come a mercyfull and faythfull byshoppe by God, that he myght be fauourable vnto the peoples synnes.
Heb. 5. a * For in that thynge wherein he suffred and was proued, he is able to helpe them also that are tempted.

The. iii. Chapter.

A Wherfore ye holy brethren, partakers of the heauenly callynge, consyder the Apostle and byshop of oure acknowlegynge, [namely] Jesus,
2. Cor. 4. a. whyche is * faythfull vnto hym that
‡ Nu. 12. a hath ordyned hym, euen ‡ as Moses also in all hys house. For thys man was counted worthy of greater glorye before Moses, as he hath more prayse that buyldeth a house, than the house it selfe. For euery house is buylded of some body, *
Gen. 1. a but he that created all thynges, it is God. And Moses truly was faythful in al his house
Deut. 18. c. lyke a seruaunte, * for a wytnesse of those thynges that were to be spoken: But Christe lyke as a chylde in hys
1. Cor. 3. b owne house, * the whyche house are
and. 6. c we yf we shall kepe stedfaste the confidence and reioycynge of * hope vnto the ende. Wherfore as sayeth the
Psal. 94. b holy goost: * To daye yf ye shal heare hys voyce, harden not ye youre hartes, *
Exod. 17. a. as in the prouokynge to anger accordyng to the daye of temptacion in

diabolum, & liberaret eos qui timore mortis per totam uitam obnoxii erant seruituti. Nusquam enim angelo sapprehendit, sed semen Abrahæ apprehendit. Vnde debuit per omnia fratribus similari, ut misericors fieret & fidelis pontifex ad Deum ut repropitiaret delicta populi. In eo enim in quo passus est ipse, & tentatus, potens est et eis qui tentantur auxiliari.

CAPVT III.

VNde fratres sancti, uocationis cœlestis participes, consyderate Apostolum & pontificem confessionis nostræ IESVM, qui fidelis est ei qui præfecit illū, sicut & Moses in omni domo eius. Amplioris enim gloriæ iste præ Mose dignus est habitus, quanto ampliorem honorem habet domo qui fabricauit illam. Omnis nanque domus fabricatur ab aliquo, qui autem omnia creauit, Deus est. Et Moses quidem fidelis erat in tota domo eius tanquam famulus, in testimonium eorum quæ dicenda erant: Christus uero tāquam filius in domo sua, quæ domus sumus nos, si fiduciam & gloriam spei usque ad finē firmā retineamus. Qua propter sicut dicit spiritus sanctus: Hodie si uocem eius audieritis, nolite obdurare corda uestra, sicut in exacerbatione secundū diem tentationis in de-

in deserto, ubi tentauerunt me patres uestri, probauerunt & uiderunt opera mea quadraginta annis. Propter quod infensus fui generationi huic, et dixi: Semper hi errant corde: Ipsi autem non cognouerunt uias meas, quibus iurauí in ira mea, si introibũt in requiẽ meam. Videte fratres, nequando sit in aliquo uestrum cor malum incredulitatis, discedendi a Deo uiuo, sed adhortamini uosmetipsos per singulos dies, donec hodie cognominatur, ut non obduretur quis ex uobis fallacia peccati. Participes enim Christi effecti sumus, si tamen initiũ substantiæ eius usque ad finẽ firmũ retineamus, dũ dicitur: Hodie si uocem eius audieritis nolite obdurare corda uŕa, quemadmodum in illa exacerbatione. Quidam enim audientes, exacerbauerunt, sed non uniuersi, qui profecti sunt ab Aegypto per Mosen. Quibus autem infensus est quadraginta annis? Nõne illis qui peccauerũt, quorum cadauera prostrata sunt in deserto? Quibus autem iurauit non introire in requiem ipsius, nisi illis qui increduli fuerunt? Et uidemus quia non potuerunt introire in requiem ipsius propter incredulitatem.

in the wylderneſſe, where your fathers dyd tempte me, they proued me and ſawe my workes fortye yeare. Deut.vi.c
Wherfore I was wroth wyth thys generacion, and ſayde: These do euer erre with theyr hartes. But they dyd not knowe my wayes, vnto whome I dyd ſweare in myne anger, that they ſhall not entre into my reſte. B Take hede brethren, leſt ther be an euel vnbeleuyng harte in ony of you, to departe from the lyuynge God: but exhorte your ſelues euery daye as longe as it is called * to daye, that none of you be hardened wyth the deceatfulneſſe of ſynne. For we are become partakers of Chriſt, * yf we at the leſt kepe ſure the begynnynge of hys ſubſtaunce vnto the ende, vntyll it is ſayde: * To daye yf ye ſhall heare hys voyce, harden not youre hartes, as in that prouokynge to anger. For ſome as they herde, dyd prouoke to anger, but not all they that wente oute of Egipte by Moſes. But wyth whome was he angry fortye yeares? Was it not wyth the that dyd ſynne, whoſe carcaſes were ouerthrowen in the deſerte? * But vnto whome dyd he ſweare not to entre into hys reſte, ſaue vnto them that were vnbeleuynge? And we ſe that they couldе not entre into hys reſte becauſe of vnbeleſe. Hebre.iij.b Mat.10.c and.24.a. pſal.94.b Num.14.c

CAPVT IIII.

The.iiii.Chapter.

Timeamus ergo ne forte relicta pollicitatione introeũdi in requiẽ eius, existimetur aliquis exno-

LEt vs therfore feare leſte happely the promyſe of entrynge into hys reſte beynge left, ony of vs be ſup- A

posed to be wantyng: for it is shewed
Exod.7.b vnto vs also, as vnto them. * But the
Rom.2.1.b. worde of the preachynge dyd not a-
uayle them, not beynge myxte wyth
the fayth of those thynges that they
herde. For we that haue beleued shall
entre into his rest, as he hath sayd: As
I haue swore in my wrath, they shal
not entre into my reste. And truely
[that spake he] whan the workes from
the creacion of the worlde were fyni-
shed. For he sayde in a certayne place
of the seuenth daye on thys wyse:
Gen.2.a * And God rested the seuenth day frō
all hys workes. And in thys place a-
Psal.94.b gayne: * They shal not entre into my
B reste. Because than it followeth some
to entre therin, & they whome it was
fyrst shewed dyd not entre because of
myssbelefe, he appoynteth agayne a cer
tayne daye [namely] to daye, sayenge
by Dauid after so longe season, as it
Psal.94.b is rehearsed aboue: * To daye yf ye
shall heare hys voyce, harde not your
hartes. For yf Jesus [Naue] had geuē
them rest, he shulde neuer speake of an
other daye afterwarde. Therfore is
the restynge lefte vnto the people of
God. For he that is entred into hys
reste, the same hathe also rested from
Gen.2.a. hys workes, * as God also from hys.
L Let vs therfore make haist to entre in
to ỹ rest, ỹ nomā do fal in ỹ same ensā
ple of vnbelefe. For ỹ worde of God is
quycke, & myghty, & goynge more tho-
Esa.49.a rowe thā a two edged * swearde, & tree
Ephe.6.b chynge vntyl ỹ partyng of ỹ soule and
Zecch.11.c. spyrete, and of the ioyntes and maryes,
and the discerner of the thoughtes &
Ecclu.15.c intentes of the harte. * And ther is
no creature inuisible in hys syghete:
but

ex nobis deesse: Etenim & nobis
nunciatū est, quemadmodum &
illis. Sed non prosuit illis sermo
auditus, nō admixtus fidei ex iis
quæ audierunt. Ingrediemur enī
in requiem eius qui credidimus,
quemadmodū dixit: Sicut iuraui
in ira mea, si introibūt in requiē
meam. Et quidē operibus ab in-
stitutione mūdi perfectis. Dixit
enim in quodā loco de die septi
ma sic: Et requieuit deus die sep
tima ab omnibus operibus suis.
Et in isto rursum: Si introibūt in
requiē meā. Quoniā ergo super-
est introire quosdā in illam, & ii
quibus prioribus annunciatū est,
non introierunt propter incredu
litatem, iterū terminat diē quen-
dā, hodie, in Dauid dicendo post
tantū temporis, sicut supra dictū
est: Hodie si uocem eius audieri
tis, nolite obdurare corda urā.
Nā si eis Iesus requiem præsti
tisset, nunquā de alia loqueretur
post hac die. Itaque relinquitur
sabbatismus populo Dei. Qui e-
nim ingressus est in requiē eius,
etiā ipse requieuit ab operibus
suis, sicut & a suis deus. Festine-
mus ergo ingredi in illā requiē,
ut ne in idipsum quis incidat in-
credulitatis exemplū. Viuus est
enim sermo dei, & efficax, & pe-
netrabilior omni gladio ancipi-
ti, & pertingens usq; ad diuisio-
nem animæ ac spiritus, cōpagum
quoq; ac medullarum, & discre-
tor cogitationum & intentio-
num cordis. Et non est ulla crea-
tura inuisibilis in cōspectu eius:
omnia

omnia antē nuda & aperta sunt oculis eius, ad quē nobis sermo. Habentes ergo pontificem magnum, qui penetrauit cœlos, IESVM filiū dei, teneamus spei nostræ cōfessionem. Non enim habemus pontificem qui non possit cōpari infirmitatibus nostris, tentatum aūt per omnia pro similitudine, absq; peccato. Adeamus ergo cū fiducia ad thronum gratiæ eius, ut misericordiam cōsequamur, & gratiā inueniamus in auxilio oportuno.

but all thynges are bare and open vnto hys eyen, vnto whome we spenke.

We therfore haupnge a * greate hygh preste, whych hath passed thorowe the heauens, euen Jesus the sone of God. let vs holde faste the knowlege of oure hope. For we haue not a hyghe preste that be not able to haue compassion wyth oure weakenesses, but that was tempted ouer al for an ensāple, * with out synne. Let vs therfore ‡ boldnesse go vnto the ‡ seate of hys grace. that we maye optayne mercy, and fynde grace in a conuenient helpynge tyme.

Heb.5.8 6.c.8 a. aut.9.b

Eta.53 b Rom 8. a 1.Cor 5.c ‡ R em.4.c

CAPVT V.

The.v. Chapter. +

OMnis nanq; pontifex ex hominibus assumptus, pro hominibus cōstituitur, in iis quæ sūt ad deū, ut offerat dona & sacrificia pro peccatis, qui condolere possit iis qui ignorant & errant, qm̄ & ipse circūdatus est infirmitate: & propterea debet quemadmodū pro populo, ita etiam & pro semetipso offerre pro peccatis. Nec quisquam sumit sibi honorem, sed qui uocatur a deo, quemadmodum & Aaron. Sic & Christus non semetipsum clarificauit, ut pontifex fieret, sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te. Quēadmodum & in alio loco dicit: Tu es sacerdos in æternum secundum ordinem Melchisedec: qui in diebus carnis suæ, preces supplicationesq; ad eum qui possit illum saluum facere a morte, cum clamore ualido, & lachrymis offerens, exauditus est pro sua

FOr euery hygh preste taken from men, is ordeyned for men, in those thynges that pertayne vnto God, that * he do offer vp gyftes and sacrifices for synnes, whych may be able to haue compassion of thē that are ignorant and are out of the waye, because that he also is clothed wyth infirmite: and therfore ought he as for the people, so to offer for hymself also for the synnes. Nother doth ony mā take the honour vpon hym, but he that is called of god, * lyke as Aaron also. And euen so dyd not Christe glorifye hymselfe, that he shuld become a hygh preste, but he that spake vnto hym: * Thou arte my sonne, thys daye haue I begotten the. Lyke as he sayeth also in another place: * Thou arte a preste for euer after the order of Melchisedech: ‡ * wyche offeryng vp prayers and supplications in ꝑ dayes of hys fleshe vnto hym, wyche was able to saue hym from deathe, wyth greate crye and teares, he was herde accordynge

A

Leu 16.9.b

Exod.28.a Num.17.a.

Psal.2.a.

Psa.109.a

Luce.23.c Joh.17.a

to hys honoure. * And truely whan
Philip. 2. a he was Gods sonne, he learned obedience by those thynges that he suffred. And beynge made perfecte he became vnto all them that obeye hym, ꝑ cause of euerlastynge saluacion, called of God the hygh preste after the order of Melchisedeck: Whereof we haue a great matter & interpretable to speake
2. Co. 3. a for ye are become weake to heare. * For where ye ought to be maysters by reason of the tyme, ye nede agayne to be taught whych be the principles of the begynnyng of the wordes of god, & are become suche as haue nede of mylke, & not stronge meate. For euery one that is partaker of the mylke, is not partner of the worde of ryghteousnesse: for he is a babe. But stronge meate belõgeth vnto thẽ ꝑ be perfecte, those ꝑ by reasõ of the vse haue exercised wyttes to the iudgement of good and euell.

The. vi. Chapter.

Wherfor leauyng ꝑ doctrine of the begynning of Christ let vs procede vnto more perfecte thynges, not layenge agayne the fundament of repentaunce frõ deade workes, & fayth vnto god, of baptisynges, of doctrine, of layenge on also of handes, & the resurrectiõ of the deade, & euerlastynge iudgement. And thys shall we do * yf God
Act. 18. c
Iacob. 4. b
shall permytte it. ‡ For it is impossible them that haue bene ꝑghtened, haue also taisted the heauenly gyfte, and are become partakers of the holy
1. Petri. 1. d
goost, haue neuertheles * taisted of the good worde of God, and the powers of the worlde to come, and are fallen awaye, to be renewed agayne vnto

sua reuerentia. Et quidẽ cũ esset filius Dei, didicit ex iis quæ passus est obedientiam. Et consũmatus, factus est õnibus obtemperãtibus sibi causa salutis æternæ, appellatus a Deo pontifex iuxta ordinem Melchisedec. De quo nobis grandis sermo & interpretabilis ad dicẽdũ, quoniã imbecilles facti estis ad audiendũ. Et eñ cum deberetis magistri esse propter tẽpus, rursum indigetis, ut uos doceamini quę sint elemẽta exordii sermonũ dei, & facti estis quibus lacte opus sit, nõ solido cibo. Omis eñ qui lactis est particeps, expers est sermonis iustitiæ: paruulus eñ est. Perfectorum aũt est solidus cibus, eorũ qui pro consuetudine, exercitatos habent sensus ad discretionem boni ac mali.

CAPVT VI.

Quapropter intermittentes inchoationis Christi sermonem, ad perfectiora feramur, non rursum facientes fundamentum pœnitentiæ ab operibus mortuis, & fidei ad Deum, baptismatũ, doctrine, impositionis quoque manuum, ac resurrectionis mortuorum, & iudicii æterni. Et hoc faciemus, siquidẽ permiserit Deus. Impossibile eñ est eos qui semel sunt illuminati, gustauerũt etiã donũ cœleste, & participes facti sũt spũs sãcti, gustauerũt nihilominus bonũ dei uerbum, uirtutesque seculi uenturi, & prolapsi sunt, rursus renouari

ad pœ-

ad pœnitentiam, rursus crucifigentes sibimetipsis filium Dei, & ostentui habentes. Terra enim sæpe uenientem super se bibens imbrem, & germinans herbã oportunam illis a quibus colitur, accipit benedictionem a Deo: proferens autem spinas ac tribulos, reproba est, & maledicto proxima, cuius consummatio in combustionem. Confidimus autem de uobis dilectissimi meliora, & uiciniora saluti, temetsi ita loquimur. Non enim iniustus est Deus, ut obliuiscatur operis uestri, et dilectionis, quã ostendistis in nomine ipsius, qui ministrastis sanctis, et ministratis. Cupimus autem unumquemque uestrum eandem ostentare sollicitudinem, ad expletionem spei usque in finem, ut non segnes efficiamini, uerum imitatores eorum, qui fide et patientia hæreditabunt promissiones. Abrahæ nanque promittens Deus, quoniam neminẽ habuit per quem iuraret maiorem, iurauit per semetipsum, dicens: Nisi benedicens benedicam te, et multiplicans multiplicabo te. Et sic longanimiter ferens, adeptus est repromissionem. Homines enim per maiorem se iurant, et omnis controuersiæ eorum finis ad confirmationem est iuramentum. In quo abũdantius uolẽs Deus ostẽdere pollicitatiões hæredibus immobilitatẽ cõsilii sui, interposuit iusiurãdũ, ut p duas res immobiles,

vnto repentaunce, crucifyenge vnto themselues the sonne of God agayne and makynge a mocke of hym. For the earthe drynkynge in the dew that doth fall ofte vpon it, and bryngynge forthe grasse conueniente vnto them of whome it is dressed, receaueth the blessynge of God: but bryngyng forth thornes and thystles, it is euell, and nexte vnto cursynge, whose ende is vnto burnynge. But we truste better thynges and more nearer to saluacio of you mooste beloued, although we speake so. * For God is not vniuste that he do forgette youre worke and loue, the whyche ye haue shewed in hys name, whyche haue ministred vnto the sayntes, and do minister. But we desyre euerye one of you to shewe the same carefulnesse, to the fulfyllyng of the hope vntyl the ende, that ye become not slouthfull, but theyr followers, whyche shall enherete the promyses by fayethe and patience. For God promysynge vnto Abrahã, because he hadde noman greater by whome he myghte sweare, * he dydde sweare by hymselfe, sayenge: Wythoute that blessynge I shall blesse the, and multiplyenge I shall multiplye the. And so haurynge pacience a longe season, he gat the promyse. For mẽ do sweare by one greater thã themselues, * and an othe is the ende to conferme all theyr controuersye. In the whyche thynge God wyllynge to shewe more plentyfully vnto the heyres the promyses the stablenesse of hys counsell, he put an oth betwene, that by two vnmouable thynges, by the

Mat.25. B

Gen.22. C

Exod.22. D

whych it is vnpossible for God to lye we maye haue a mooste sure comforte, we that flye to laye holde on the hope set afore vs, the whyche we haue as a sure and stedfast anker of oure soule, and entrynge in vntyll the inmooste of the vayle, where the forerunner Jesus is gone in for vs, beynge made hyghe preste for euer after the order of Melchisedech.

quibus impossibile est mentiri Deum, fortissimum solatium habeamus, qui confugimus ad tenendam propositam spem, quã sicut anchoram habemus animę tutam ac firmam, & incedentem usque ad interiora uelaminis, ubi præcursor pro nobis introiit IESVS, secũdum ordinẽ Melchisedech pontifex factus in æternum.

The.vii. Chapter.

CAPVT VII.

A For this Melchisedech, * the kynge of Salem, the preste of the mooste hyghe God, whyche met Abrahã beynge returned from the slaughter of the kynges, and blessed hym, vnto whome dydde Abraham also deale tythes of all thynges: fyrste truelye he that is called kynge of ryghteousnesse, but afterwarde kynge of Salẽ also, whych is to saye, kynge of peace, wythoute father, wythoute mother, wythout kynne, haueynge nother begynnynge of dayes, nor ende of lyfe, but lykened vnto the sonne of God, remayneth a preste for euer. And beholde how great this is vnto whome Abraham the patriarke also gaue tythes of the chefeste. * And verely they of the chyldren of Leui that receaue the preste hode, haue a commaundemente to take tythes accordynge to the lawe, that is, of their brethren, although they also be come oute of the loynes B of Abraham. But he whose kynred is not counted among e them, toke tythes of Abraham, and blessed hym ỹ had the promyses. And wythout gayn sayenge is that bleste of the better, whych is lesse. And here truely do mẽ that

A Gen.14.b

Num.18.b 2.Par.31.b

B

Hic enim Melchisedec, rex salẽ, sacerdos Dei summi qui obuiauit Abrahæ regresso a cæde regum, & benedixit ei, cui & decimas omnium diuisit Abraham, primum quidem qui interpretatur rex iustitiæ, deinde autem & rex Salem, quod est, rex pacis, sine patre, sine matre, sine genealogia, neq; initium dierũ, neque finem uitæ habens, assimilatus autem filio Dei, manet sacerdos in perpetuum. Intuemini autem quantus sit hic, cui & decimas dedit de præcipuis Abraham patriarcha. Et quidem de filiis Leui sacerdotiũ accipientes, mandatum habent decimas sumere a populo secũdum legem, id est, a fratribus suis, quanquam & ipsi exierint de lumbis Abrahæ. Cuius autem generatio non annumeratur in eis, decimas sumpsit ab Abraham, & hunc qui habebat repromissiones benedixit. Sine ulla autem contradictione quod minus est, a meliore benedicitur. Et hic quidem decimas

decimas morientes homines accipiunt, ibi autem contestatur quia uiuit: & (ut ita dictum sit) per Abraham & Leui qui decimas accipit, decimatus est: adhuc enim in lumbis patris erat, quando obuiauit ei Melchisedec. Si ergo consummatio per sacerdotium Leuiticum erat, (populus enim sub ipso legem accepit:) quid adhuc necessarium fuit secundum ordinem Melchisedec alium surgere sacerdotem, & non secundum ordinem Aaron dici? Translato enim sacerdotio, necesse est ut & legis translatio fiat. In quo enim hæc dicuntur, de alia tribu est, de qua nullus altario præsto fuit. Manifestum est enim quod ex Iuda ortus sit Dominus noster, in qua tribu nihil de sacerdotibus Moses locutus est. Et amplius adhuc manifestum est, si secundum similitudinem Melchisedec exurgat alius sacerdos, qui non secundum legem mandati carnalis factus est, sed secundum uirtutem uitæ insolubilis. Contestatur enim: Quoniam tu es sacerdos in æternum, secundum ordinem Melchisedec. Reprobatio quidem fit præcedētis mandati, propter infirmitatem eius & inutilitatem: nihil enim ad perfectum adduxit lex, introductio uero melioris spei, per quam proximamus ad Deum. Et quantū est sine iureiurando, (alii quidem sine iureiurando sacerdotes facti sunt, hic autem cum iure-

that dye receaue tythes, but there dothe he wytnesse that he lyueth: and (that it maye be so sayde) Leui also whyche receaueth tythes, was tythed by Abraham: for he was yet in hys fathers loynes, whan Melchisedech met hym. * Yf the perfection ther Rom. 3. b Gal. 2. c
fore was by the presthode of Leui, (for the people receaued the lawe vnder the same:) what was it nede yet to ryse another preste after the order of Melchisedech, and not to be called after the order of Aaron?
* For the presthode beynge translated, it is necessarye that ther be also a translacion of the lawe. For he Mata. 1. b.
of whome these thynges are spoken, is of another trybe, of the whyche no man serued at the altare. For it is L
euidente * that oure LORDE is Esai. 11. a. b
spronge of the trybe of Juda, in the whyche trybe Moses hathe spoken no thynge of the prestes. And it is yet more manifeste, yf accordynge to the lykeneesse of Melchisedech do ryse another preste, whyche is not made after the lawe of the carnall commaundemente, but after the power of the vnlowseable lyfe. For he wytnesseth that
* Thou arte a preste for euer, after Psal. 109. a
the order of Melchisedech. Truely the disanullynge of the fyrst commaundemente is happened, because of hys weakeneesse and vnprofytableneesse:
* for the lawe broughte nothynge to Rom. 5. b and. 8. a Gal 3. b
perfecteneesse, but [it was] an introduction of a better hope, by the which Heb. 4. a
we approche vnto God. And forso muche as it is not wythoute an othe, (for other truelye are made prestes wythoute an othe, but the same wyth

an oth, by hym whych ſayd vnto him:
Pſal.109.a ✱ The LORDE hath ſwoꝛne, and it ſhall not repente hym: Thou arte a preſt foꝛ euer,) ſo muche is Jeſus become a ſtabliſher of a better teſtamẽt
D And of ꝓ other are many become preſtes, becauſe that by death they were foꝛbydden to remayne: but the ſame, becauſe that he dothe abyde foꝛ euer, he hath an euerlaſtyng preſthode. Wher foꝛe he is euer able to ſaue them that be commynge vnto God by hym, ſeynge alwaꝛ ✱ to make interceſſion
1. Tim. 2. a. 1. Joha. 2. a. foꝛ vs. ffoꝛ ſuche one ſemed to be an hygh preſt vnto vs, holy, innocent, vndefyled, ſundered from ſynners, & beynge made hygher than the heauens,
Leui. 9. b which hath no nede dayly (✱ as ꝓ high preſtes) to offer vp ſacrifices, fyrſt foꝛ hys ſynnes, & thã foꝛ the peoples: foꝛ ꝓ hath he done offeryng hymſelfe once.
Heb. 5. b ✱ ffoꝛ the lawe maketh men preſtes hauyng weakneſſe: but the woꝛde of ꝓ othe, whych is after the law, the ſõne, beynge perfecte foꝛ euer.

The. viii. Chapter.

¶ The cheſe of the thynges that
Hebre. 3. a. 4. c. 9. b are ſpoken [is thys:] ✱ We haue ſuche an hyghe preſte, whych is ſet on ✱ the ryght
Ephe. 1. c Pſal. 109. a hande of ꝓ ſeate of ꝓ greatneſſe in the
a. Petri. 3. c heauens, a miniſter of the ſayntes & of the true tabernacle, the whyche God hath pyght, and not man. ffoꝛ euery hygh preſt is oꝛdyned to offer vp gyftes and ſacrifices, wherfoꝛe it is neceſſarye foꝛ the ſame alſo to haue ſome thynge that he maye offer vp. Yf he were therfoꝛe vpõ earth, nother were he a preſt, ſeynge ther be that offer vp
Heb. 10. a gyftes accoꝛdynge to the lawe, ✱ the whych

iureiurando, per eũ qui dixit ad illũ: Iurauit dñs & nõ pœnitebit eum: tu es ſacerdos in æternũ) in tantũ melioris teſtamẽti ſponſor factus eſt IESVS. Et alii quidẽ plures facti ſunt ſacerdotes, idcir co, ꝙ morte prohiberentur permanere: hic aũt, eo ꝙ maneat in æternũ, ſempiternũ habet ſacerdotium. Vnde & ſaluare perpetuo poteſt accedẽtes per ipſum ad Deũ, ſemper uiuens ad interpellãdum pro nobis. Talis enim decebat ut nobis eſſet pontifex, ſanctus, innocens, impollutus, ſegregatus a peccatoribus, & excellentior cœlis factus, qui non habet neceſſitatẽ quotidie (quemadmodũ ſacerdotes) prius pro ſuis delictis hoſtias offerre, deinde pro populi: hoc eñ fecit ſemel ſeipſũ offerẽdo. Lex enim homines cõſtituit ſacerdotes infirmitatẽ habentes: ſermo aũt iuſiurãdi qui poſt legẽ eſt, filiũ, in ætternum perfectum.

CAPVT VIII.

CApitulum autem ſuper ea quę dicũtur: Talem habemus pontificem, qui conſedit in dextera ſedis magnitudinis in cœlis, ſanctorum miniſter & tabernaculi ueri quod fixit Deus, & non homo. Omnis enim pontifex ad offerendum munera et hoſtias conſtituitur, unde neceſſe eſt & hũc habere aliqd quod offerat. Si ergo eſſet ſup terrã, nec eſſet ſacerdos, cũ eſſẽt qui offerãt ſecundũ legẽ munera, q exemplari & um-

& umbræ deseruiunt cœlestium, sicut responsum est Mosi, cum consummaret tabernaculum: Vide (inquit) omnia facito secundum exemplar quod tibi ostensum est in monte. Nunc autem melius sortitus est ministerium, quanto & melioris testamenti mediator est, quod in melioribus promissionibus sancitũ est. Nam si illud prius culpa uacasset, non utique secundi locus inquireretur. Vituperãs enim eos, dicit: Ecce, dies uenient dicit dominus, & consummabo super domum Israel, & super domum Iuda testamentum nouum, non secundum testamentum quod feci patribus eorum, in die qua apprehendi manum eorum, ut educerem illos de terra Aegypti, quoniam ipsi non permanserunt in testamento meo, & ego neglexi eos, dicit Dominus. Quia hoc est testamentum quod disponam domui Israel post dies illos dicit Dominus: Dabo leges meas in mentem eorum, & in corde eorum superscribam eas: & ero eis in Deum, & ipsi erunt mihi in populum. Et non docebit unusquisque proximum suũ, & unusquisq; fratrẽ suum, dicens: Cognosce Dominũ, quoniã omnes scient me, a minore usq; ad maiorẽ eorũ: quia propitius ero iniquitatibus eorum, & peccatorum eorum iam nõ memorabor. Dicendo autem nouum, uetera uit prius. Quod autem antiquatur & senescit, prope interitũ est.

CAP.

w hych do serue vnto ꝑ example & shadowe of heauenly thynges, as it was answered vnto Moses, whan he fynished ꝑ tabernacle. * Se (sayeth he) that thou do all thynges accordynge to the ensample that was shewed ꝑ vpõ the mount. But now hath he optayned a better office, as he also is a mediatour of a better testamẽte, the whych is ordyned for better promises. ffor yf that fyrste had not bene blameable, verely ther shulde no place of the seconde be sought. ffor settynge them at nought, he sayeth: * Beholde, the dayes shall come sayeth the LORDE, and I shall fynysh a new testament vpõ the house of Israell, and vpon the house of Iuda, not accordynge to the testamente that I made vnto theyr fathers, in the daye whã I toke theyr hande, that I myghte leade them out of the lande of Egipte: * for they dyd not abyde in my testamente, and I haue not regarded them, sayeth the LORDE: * ffor thys is the testament that I shall ordyne vnto ꝑ house of Israel after those dayes sayeth the LORDE: I wyll geue my lawes into theyr mynde, and in theyr harte wyll I wryte them: * and I shalbe a God vnto them, and they shalbe a people vnto me. And euery one shall not teache hys neghboure, and euery one hys brother, sayenge: Knowe the LORDE, for they shall all knowe me frõ the leest to the mooste of them: ffor I shalbe mercyful vnto theyr wyckednesses, and I shall not now remembre theyr synnes. But sayenge the newe, he weareth out that was afore. And it that is worne out & wareth olde, is neare to ꝑ perysshyng.

Exo. 25. b
Actu. 7. f
Iere. 31. e
Act. 7. g
Ebre. 8. b
Iere. 31. f
Zecha. 8. b
Apoc. 21. b

The

The.ix.Chapter. +

THe fyrst verely had also ty-
tifyenges of worshippe,
and temporall holynesse.
Exod.25.a. * For fyrste was the taber-
nacle made, in the whych were the cã-
Leuit.24.b delstickes, and the table, and * the shew
breades, the whyche is called holy.
But behynde the vayle was the se-
conde tabernacle, the whyche is called
the moost holy, haupnge the goldẽ cen
Exod.25.b soure, and * the Arke of the conuenaũt
ouerlayde on euery syde wyth golde,
Exod.16.f where in was * the golden pot ha-
upnge the Manna, and the rodde of
Num.17.a. Aaron, * whyche flozyshed and the
‡ Exo.40.b ‡ tables of the testamente. And a-
boue the same were the cherubins of
glozye, ouershadowynge the mercy-
seate, where of it is not now to speake
Num.28.a particularly. * And whan these thyn-
ges were thus dzessed, in the fyrste ta-
bernacle truely entred alwaye the pre-
stes, fulfyllynge the offices of sacrify-
Exod.30.b ces: * but in the seconde the hygh preest
Leuit.16.g only once in the yeare, not wythoute
Luce.1.a. ✠ blonde, the whyche he shulde offre for
hys and the peoples ignozaunce, the
Johã.10.a holy gooste meanynge thys: that * the
and.14.a waye of the holynesses was not yet
vttered, the fyrst tabernacle haupnge
yet hys beynge. The whyche is a si-
militude of the presente tyme, accoz-
dynge to the whyche gyftes and sacri-
fices are offered, the whyche can not
make perfecte as concernynge the con
science the seruer only in meates, and
dzynkes, and in sundzye washynges,
and ryghteousnesses of the flesh, sette
in vntyll the tyme of cozrection. +

Hebre.5.c + * But Chzist cõmynge by, a hygh
Gal.3.a

preste

CAPVT IX.

HAbuit quidem & prius
iustificationes culturę,
& sanctum seculare.
Tabernaculum enim
factum est primum, in quo erant
candelabra, & mensa, & propositi
tio panum, quæ dicitur sancta.
Post uelamentum autem secun-
dum tabernaculum, quod dici-
tur sancta sanctorum, aureum ha
bens thuribulum, & arcam testa
menti circumtectam ex omni
parte auro, in qua urna erat ha-
bens Manna, & uirga Aaron,
quæ frondauerat, & tabulæ testa-
menti. Superque eam erãt Che
rubin gloriæ, obumbrantia pro-
piciatorium, de quibus non est
modo dicendum per singula.
His uero ita compositis, in prio-
ri quidem tabernaculo semper
introibant sacerdotes, sacrificio
rum officia consummantes: in se
cũdo autem semel in anno solus
pontifex, non sine sanguine, quẽ
offerret pro sua & populi igno-
rantia, hoc significante spiritu
sancto: nondum propalatam es-
se sanctorum uiam, adhuc priore
tabernaculo habente statum.
Quæ parabola est temporis in-
stantis, iuxta quam munera &
hostiæ offeruntur, quæ non pos-
sunt iuxta cõscientiam perfectũ
facere seruientẽ solũmodo in ci
bis, & in potibus, & in uariis bap
tismatibus, & iustitiis carnis, us-
que ad tempus correctionis im-
positis, Christus aũt assistens põ

tifex

tifex futurorũ bonorum, per amplius & perfectius tabernaculũ non manufactum, id est, non huius creationis, neq; per sanguinẽ hircorum aut uitulorum, sed per proprium sanguinem introiuit semel in sancta, æterna redemptione inuenta. Si enim sanguis hircorum aut taurorũ & cinis uitulæ aspersus inquinatos sanctificat ad emundationem carnis: quanto magis sanguis Christi, qui per spiritum sanctum semetipsum obtulit immaculatũ Deo, emundauit conscientiam nostrã ab operibus mortuis, ad seruiendum Deo uiuenti? Et ideo nouitestamenti mediator est, ut morte intercedente, in redemptionem earum prævaricationum, quæ erant sub priori testamento, repromissionẽ accipiant qui uocati sunt æternæ hæreditatis. Vbi eñ testamẽtum est, mors necesse est intercedat testatoris, Testamentum enim in mortuis confirmatum est, alioqui nondũ ualet, dum uiuit qui testatus est. Vnde nec primum quidem sine sanguine dedicatum est. Lecto enim omni mandato legis a Mose uniuerso populo, accipiẽs sanguinem uitulorum & hircorũ cũ aqua, & lana coccinea, & hysopo, ipsum quoq; librum & oẽm populum aspersit, dicens: Hic sãguis testamẽti, quod mãdauit ad uos deus. Etiã tabernaculũ & õnia uasa ministerii, sanguine simiiter aspersit. Et õnia pene in sanguine secundũ legẽ mundantur

prest of good thynges to come, he is gone once into the holye places by a more larger and more perfecte * tabernacle, not made wyth hãdes, that is, not of thys makynge, nother by the bloude of goates or calues, * but by hys owne bloude, haupnge founde eternall redempcion. ‡ ffor yf the bloud of goates or of oxen * and the ashes of a cowe sprenkled sanctifyeth the vncleane vnto the clensynge of the flesh: howe muche more hathe the bloude of Christe, * whyche thorowe the holye gooste hathe offered hymselfe vnspotted vnto God, clense oure conscience from deade workes, * to serue the lyuynge God? And therfore is he ‡ a mediature of the newe testamente, that by the meane of deathe, they that are called maye receaue the promyse of eternall heretage, into redempcion of those transgressions whyche were vnder the fyrste testamente. ¶ ffor where ther is a testamente, is it necessarye that the death of the testament maker do passe. * ffor the testamente is confirmed by the deade, or els is it yet of no value so longe as he ꝑ maketh ꝑ testament lyueth. Wherfore nother was the fyrst testament ordyned wythoute bloude. ffor whã euery cõmaundemẽt of the lawe was red of Moses vnto al the people takynge the bloud of calues & goates wyth water, & purple wol, & ysope, he sprenkled both ꝑ boke & al the people, sayenge: * Thys is the bloude of the testament, the whych God hath cõmaunded vnto you. The tabernacle also & all the vessels of the ministre sprenkled he wyth bloude lykewyse. And nearehãde al thynges are clensed wyth

Ebre.11.c
1.Cor.5.a
1.Johñ.1.b
1.Petri.1.a
Apoc.1.a
L
‡ Leui.9.b
and.16.b
* Nu.19.b
Ephe.1.a
Coloss.1.b
2.Corin.5.c
Rom.6.a
1.Pet.4.a.
‡ Gala.3.c
1.Tim.2.a
Gal.3.c
Exod.24.b
D

wyth bloude after the lawe, and wyth oute sheddynge of bloude is ther no remyssion. It is therfore necessarye truly the similitude of heauenly thynges to be clensed wyth these: but the heauenly thynges themselues wyth better sacrifices than these. For Jesus entred
Act. 7. f and. 17. d not into holy places * made wyth handes, the ensaples of the true, but in the
1. Johñ. 2. a very heauen, that * he maye now appeare vnto the syghte of God for vs:
Nother that he offre hymselfe oft, lyke
Leui. 16. g. * as the hye preste entreth euery peare into the holye places wyth straunge bloude: (or els behoued it hym ofte to suffre frō the begynnyng of ỹ worlde) But nowe in the fynysshynge of the tymes hathe he appeared once, by hys owne offerynge, vnto the puttynge awaye of synne. And as it is ordyned for men once to dye, but after that
Rom. 5. a 1. Petri. 3. c shalbe the iudgemente: * euen so is Christe once offered, to take awaye the synnes of many. The seconde tyme shal he appeare wythout synne vnto all them that wayte for hym vnto saluacion.

The. x. Chapter.

A
Coloss. 2. c. For the lawe * hauynge a shadowe of the good thynges to come, not the very fashion of the thynges, can neuer make the commers vnto it perfecte wyth the very same sacrifices, whyche they offer wythout ceassynge euery yeare, or els hadde they ceassed to be offered, because that the worshippers once clensed, shulde haue no more conscience of synne: but in them is euery yeare made a remembraunce
Leuit. 16. e of synnes. * For it is impossible synnes

tur, & sine sanguinis effusione non fit remissio. Necesse est ergo exemplaria quidem cœlestium his mundari: ipsa autem cœlestia melioribus hostiis quam istis. Non enim in manufacta sancta IESVS introiuit, exemplaria uerorum, sed ipsum cœlum, ut appareat nunc uultui Dei pro nobis: Neque ut sæpe offerat seipsum, quemadmodum pontifex intrat in sancta per singulos annos in sanguine alieno: (Alioquin oportebat eum frequenter pati ab origine mundi.) Nunc autem semel in consummationem seculorum, ad destitutionē peccati, per hostiam suam apparuit. Et quemadmodum statutum est hominibus semel mori, post hoc autem iudicium: sic & Christus semel oblatus est ad multorum hauriendā peccata. Secundo sine peccato apparebit omnibus expectantibus se in salutem.

CAPVT X.

VMbram enim habens lex futurorum bonorum, non ipsam imaginem rerum, per singulos annos eisdem ipsis hostiis quas offerunt indesinenter, nunquam potest accedentes perfectos facere: alioquin cessassent offerri, ideo quod nullā haberēt ultra conscientiam peccati cultores semel mūdati: sed in ipsis cō memoratio peccatorū per singulos annos fit. Impossibile ēm est

sanc-

sanguine taurorum & hircorum auferri peccata. Ideo ingrediens mundum dicit: Hostiam & oblationem noluisti, corpus autem aptasti mihi. Holocaustomata & pro peccato non tibi placuerunt. Tunc dixi: ecce, uenio. In capite libri scriptum est de me, ut faciam Deus uoluntatem tuam. Superius dicēs: Quia hostias, & oblationes, & holocaustomata, & pro peccato noluisti, nec placita sunt tibi quæ secundum legem offeruntur, tunc dixi: Ecce, uenio, ut faciam Deus uoluntatem tuam: aufert primum, ut sequens statuat. In qua uoluntate sanctificati sumus per oblationē corporis IESV Christi semel. Et omnis quidem sacerdos præsto est quotidie ministrans, & easdem sæpe offerens hostias, quæ non possunt auferre peccata. Hic autē unam pro peccatis offerens hostiā, in sempiternum sedet in dextera Dei, de cætero expectans, donec ponantur inimici eius scabellū pedum eius. Vna enim oblatione consummauit in sempiternū sanctificatos. Cōtestatur autem nos & spiritus sanctus. Postquam enim dixit: Hoc autem testamentum quod testabor ad illos post dies illos, dicit Dominus: Dabo leges meas in cordibus eorum, & in mentibus eorum inscribam eas, & peccatorum & iniquitatum eorum non recordabor amplius. Vbi autem horū remissio, iam nō est oblatio pro peccato.

Haben-

nes to be taken awaye wt the blode of oxen and goates. Therfore, entrynge into the worlde he sayeth: * Sacrifice and offrynge woldest thou not haue, but thou haste prepared a bodye vnto me. Burntofferynges and synneofferynges pleased the not. Than sayde I: Lo, I come. In the begynnynge of the boke is ther wrpten of me, that I shulde do thy wyll O God. Sayenge aboue, that: Sacrifices and offerynges, and burntofferynges, and synofferynges thou woldest not, nother are they thynges pleasynge vnto the, that are offered after the lawe, than sayd I: Lo, I come, that I may do thy wyll O God: he taketh awaye the fyrst, that he maye ordyne the ensuynge: In the whyche wyll we are halowed, by the offerynge once of the body of Jesus Christ. And euery prest truely is ready ministrynge daily, & offrynge ofte the same offerynges whych can not take awaye synnes. But thys mā offerynge one sacrifice for synnes, sytteth for euer at the ryghte hande of God, waytynge hencefor the * vntyll hys enemyes be set a stoole for hys fete. For wyth one offerynge hath he made perfecte for euer them that are sanctifyed. And the holy goost beareth recorde wyth vs. For after that he had sayde: * And thys is the testamente that I shall make wyth them after those dayes, sayeth the LORD: I wyl geue my lawes in theyr hartes, & in theyr myndes wyll I wrytte thē, and I wyll nomore remembre theyr synnes and wyckednesses. But seynge the remission of these is, than is ther nowe nomore offerynge for synne.

Gaynge

Esaye. 50. b
Psal. 39. b

B

Psal. 109. a

Jere. 31. a

Habentes itaque fratres fiduciam in introitu sanctorum in sanguine Christi, quam initiauit nobis uiam nouam & uiuẽtem per uelamen, id est, carnem suam, & sacerdotem magnum super domum Dei: accedamus cum uero corde in plenitudine fidei, asperſi corda a conſcientia mala, & abluti corpus aqua munda, teneamus ſpei noſtræ confeſſionem indeclinabilem: fidelis enim eſt qui repromiſit. Et conſyderemus inuicem in prouocatione charitatis & bonorum operum, non deſerentes collectionem noſtram, ſicut conſuetudinis eſt quibuſdam: ſed conſolantes, & tanto magis, quanto uideritis appropinquantem diem. Voluntarie enim peccantibus nobis poſt acceptam notitiam ueritatis, iam non relinquitur pro peccatis hoſtia terribilis autem quædam expectatio iudicii, & ignis æmulatio, quæ conſumptura eſt aduerſarios. Irritam quis faciens legem Moſi, ſine ulla miſeratione duobus uel tribus teſtibus moritur: quanto magis putatis deteriora mereri ſupplicia, qui filium Dei conculcauerit, & ſanguinem teſtamenti pollutum duxerit, in quo ſanctificatus eſt, & ſpiritui gratiæ contumeliam fecerit? Scimus enim qui dixit: Mihi uindictã, & ego retribuam. Et iterum: iudicabit dominus populum ſuum. Horrendũ eſt incidere in manus

Dei

Therfore brethren * boldnes in the entraunce of holye thynges in the bloude of Chriſte, the whych newe waye and lyuynge he hathe prepared vnto vs thorowe the vayle, that is, his fleſhe, and the hyghe preſte ouer the houſe of God: let vs come neare wyth a true harte in the fulneſſe of faythe, * hauynge oure hartes ſprenkeled frõ an euell conſcience, and hauynge the bodye waſhen wyth cleane water, let vs holde faſte the knowleggynge of our faythe not wauerynge: for he is fayth full that hathe promyſed. And let vs conſyder eche other in the prouokynge of charite and good workes, not leauynge oure handereachynge, as ſome haue a coſtume to do: but comforteynge and that ſo muche more, as * ye ſhall ſe the daye approchynge the more.

* For vnto vs fynnynge wyllyngly after the knowlege of the truthe is receaued, ther is lefte nowe no ſacrifice for ſynnes: But a fearful waytynge for the iudgemente, and a heate of fyre, whyche ſhall conſume the aduerſaries. * Yf ony maketh the lawe of Moſes voyde, he dyeth wythout mercye vnder two or thre wytneſſes: howe muche more worſe punyſhmente ſuppoſe ye hym to deſerue, whyche treadeth the ſonne of God vnder feete, and counteth the bloude of the conuenaunte where in he is ſanctifyed, a defyled thynge, and dothe iniurye vnto ỹ ſpyrete of grace. For we knowe hym that ſayde: * [Yelde] vnto me the vengeaunce, and I ſhall recompence. And agayne: ‡ The LORDE ſhall iudge hys people. It is a dredfull thynge to fall into the handes of the

lyuynge

Johan.10.a and.14.a
Rom.5.a
Heb.9.b.
Heb.9.c
1.Petri.2.a
Rom.13.b
Num.15.c
Hebre.6.a.
Deut.17.b. and.19.c
Deut.32.c
Rom.12.c
‡ Deu.32.c

Dei uiuentis. Rememoramini autem pristinos dies, in quibus illuminati, magnum certamen sustinuistis passionum: in altero quidem opprobriis & tribulationibus spectaculum facti, in altero autem socii taliter conuersantium effecti. Nam & uinctis compassi estis, & rapinam bonorum uestrorum cum gaudio suscepistis, cognoscentes uos habere meliorem & manentem substantiam. Nolite itaque amittere confidentiam uestram, quæ magnam habet remunerationem. Patientia enim uobis necessaria est, ut uoluntatem Dei facientes, reportetis promissionem. Adhuc enim modicum aliquantulumque, qui uenturus est ueniet, & non tardabit. Iustus autem meus ex fide uiuet: quod si subtraxerit se, non placebit animæ meæ. Nos autem non sumus subtractionis filii, in perditionem: sed fidei, in acquisitionem animæ.

lyuynge God. But call to mynde the dayes past, in the whych byenge lyghtened, ye suffered a great stryfe of sufferynges: of the one parte truely ye are become a gasynge stocke wyth the shames and troubles, but of the other parte ye are become companyons of them that were so conuersaunt. * For ye haue both suffred wyth them that were prysoners, and toke wyth ioye the spoylynge of youre goodes, knowynge you to haue a better and duryng substaunce: Lose not therfore your confidence, whyche hath a great rewarde. * For pacience is nedfull vnto you, that doynge the wyll of God, ye may receaue the promyse. * For it is yet a shorte and a lytle whyle, he that is commynge shall come, and shall not tarye. * But my ryghteous shall lyue by fayth: Yf so be he shall wythdrawe hymselfe, he shall not please vnto my soule. But we are not chyldren of wythdrawyng, vnto perdicion: but of fayth, vnto the purchasynge of the soule.

Math. 25. c
Act. 11. e
Ephes. 4. a
Philip. 1. a.
2. Tim. 2. b.
Hebr. 11. b.
Abac. 2. a
Rom. 1. b
Galat. 3. b.

CAPVT XI.

The. xi. Chapter.

EST autem fides sperandarum substantia rerum, argumentum non apparentium. In hac enim testimonium cõsecuti sunt senes. Fide intelligimus aptata esse secula uerbo Dei, ut ex inuisibilibus uisibilia fierent. Fide plurimam hostiam Abel quam Cain obtulit Deo, per quam testimonium consecutus est esse iustus, testimonium perhibente muneribus eius Deo, & per illã defun-

AND fayth is a substaunce of thynges that are to be hoped for, an euidence of thynges that * do not appeare. For by the same haue ‡ elders optayned a report. By fayth do we vnderstande ‡ the worlde to haue bene ordyned by the worde of God, that of inuisible thynges they myght become visible. * By fayth dyd Abell offre a more plentyfull sacrifice vnto God than Cain, by the whych he optayned a reporte to be ryghteous, hys gyftes bearynge wytnesse vnto God, and beyng deade

Rom. 1. b
and. 8. c
Col. 1. b
1. Tim. 1. c
‡ Gen. 1. g
Gene. 4. a

deade, he speaketh yet by the same.

Genes. 5. c Sept. 4. b Eccl. 44. b and. 49. c * By faythe was Enoch translated, lest he shulde se death, and he was not founde, because God hadde translated hym: for before the translatyng he had a reporte that he had pleased God.

6 And wythout faythe it is impossible to please God. For he that is commynge vnto God, muste beleue, that he is, and that he be a recompenser vnto them that seke hym. * By fayth

Gene. 6. d. Eccli. 44. b Noe after that he had receaued the answere, fearynge those thynges þ were not yet sene, he dressed the Arke for the

Math. 12. d sauegard of hys house, by þ wheych * he cõdemned the worlde, and was made heyre of the ryghteousnesse that is by

Gene. 12. a and. 13. a. fayth. * By fayth he that is called Abraham obeyed to go out into þ place wheych he was for to receaue for an heritage: and he went out, not knowynge whether he went. By faythe he dwelled in the lande of promyse, as in a straunge lande dwellynge in tentes wyth Isaac and Jacob, heyres wyth hym of lyke promyse. For he wayted for a cytie hauynge fundacions, whose worke man and bulder is God. By

Gen. 21. a. fayth * Sara also herselfe beynge barren receaued strength in conceauyng of the sede, yee beyde the tyme of hyr age: for she beleued him to be faythful, whyche had promysed it. Therfore also of one (and the same deade) are

Gene. 15. a. spronge so many in multitude, * as þ starres of the skye, and as the sande that is by the see shore innumerable. Accordynge to faythe dyed all these, not hauynge receaued the promyses,

Jos. 8. c but * seynge them afarre of, and salu-

Heb. 47. b tynge, ‡ and confessynge, that they are

defunctus adhuc loquitur. Fide Enoch translatus est, ne uideret mortem, & non inueniebatur, quia transtulit illum Deus: ante translationem enim testimoniũ habuit placuisse Deo. Sine fide autem impossibile est placere Deo. Credere enim oportet accedentem ad deum, quia est, & inquirẽtibus se remunerator sit. Fide Noe responso accepto, de iis quæ adhuc non uidebantur metuens, aptauit arcam in salutem domus suæ, per quam damnauit mundum, & iustitiæ quæ per fidem est hæres est institutus. Fide qui uocatur Abraham obediuit in locum exire, quem accepturus erat in hereditatem: & exiit, nescies quo iret. Fide demoratus est in terra repromissionis tanquam in aliena, in casulis habitando cum Isaac & Iacob, cohæredibus repromissionis eiusdem. Expectabat enim fundamenta habentem ciuitatem, cuius artifex & conditor Deus. Fide & ipsa Sara sterilis uirtutem in conceptione seminis accepit, etiam præter tempus ætatis: quoniam fidelem credidit esse eum, qui repromiserat. Propter quod & ab uno, orti sũt (& hoc emortuo) tanquam syderа cœli in multitudinem, & sicut arena quæ est ad ora maris innumerabilis. Iuxta fidẽ defũcti sunt õnes isti, nõ acceptis repromissionibus, sed a longe eas aspicientes, & salutãtes, & cõfitẽtes, quia

pere-

petegrini & hospites sunt super terram. Qui enim hæc dicunt, significant se patriam inquirere. Et siquidem ipsius meminissent de qua exierunt, habebant utiq; tempus reuertendi: nunc autem meliorem appetunt, id est, cœlestẽ. Ideo non confunditur Deus uocari Deus eorum: parauit enim illis ciuitatem. Fide obtulit Abraham Isaac, cum tentaretur, & unigenitum offerebat, in quo susceperat repromissiones, ad quem dictum est: In Isaac uocabitur tibi semen, arbitrans quia & a mortuis suscitare potens est Deus: unde eum & in parabolam accepit. Fide et de futuris benedixit Isaac Iacob, et Esau. Fide Iacob moriẽs, singulos filiorũ Ioseph benedixit, et adorauit fastigium uirgæ eius. Fide Ioseph moriens, de profectione filiorum Israel memoratus est, et de ossibus suis mandauit. Fide Moses natus, occultatus est mensibus tribus a parentibus suis, eo quod uidissẽt elegantẽ infantem, & non timuerunt regis edictum. Fide Moses grandis factus, negauit se esse filium filię Pharaonis, magis eligẽs affligi cum populo Dei, quã tẽporalis peccati habere iucunditatẽ, maiores diuitias æstimans thesauro Aegyptiorũ, improperiũ Christi: aspiciebat enim in remunerationem. Fide reliquit Aegyptum, non ueritus animositatem regis: inuisibilem enim tãquam uidens, sustinuit.

Fide

are straungers & gestes vpon earthe. For they that do saye these thynges, do shew them to seke a natural cõtrey. And truely yf they had ben myndefull of ỹ, whereout they went, verely they had leasure ynough to returne: but nowe desyre they a better, ỹ is, a heauenly. * Therfore is not God ashamed to be called they^r god: for he hath prepared a cyte vnto them. By fayth dyd * Abrahã offre vp Isaac, whã he was proued, & offered hys only begotten sonne, in whõ he receaued the promyses, vnto whõ it was sayd: In Isaac shall the sede be called vnto ỹ, thynkynge that God is able also to rayse frõ the deade, wherby also he receaued hym in an ensample. * By fayth also dyd Isaac blesse Jacob & Esau of the thynges to come. * By fayth dyd Jacob dyenge blesse euery one of the chyldren of Joseph, & worshypped the toppe of hys rodde. * By fayth dyd Joseph dyenge remẽbre of the departyng of the chyldrẽ of Israell, and cõmaunded cõcernyng hys bones. * By fayth was Moses beynge borẽ hyd of hys elders thre monethes, because they sawe hym to be a proper chyld, & feared not the kynges cõmaundemẽt. * By fayth dyd Moses beyng waxẽ greate denye hym to be ỹ sonne of Pharaos doughter, chosyng rather to be punyshed wyth the people of God, than to haue the pleasure of a tẽporall synne, estymynge the rebuke of Christ to be greater ryches, than ỹ treasures of ỹ Egiptiãs: for he loked vnto ỹ reward. * By fayth he left Egipte, not beynge afrayed of the kynges moode: for he wayted for ỹ inuisible, as seyng hym.

Gen.5.c Hebr.9.11.b

Gen.12.a Gen.44.c

Gen.17.b

Gen.48.a

Gen.50.b

Exod.2.a

Exod.2.b

Exod.12.c

Pp.i. By

Exod.12.b ✶ By fayth he kepte the Easter, and the effuſion of bloude: leſt he ꝓ wapſted the fyrſtborne, ſhuld touch them.
Exod.14.c ✶ By faythe paſſed they the reed ſee, as thorowe a drye lande, the whyche the Egiptians haunge aſſayed, they
Joſue.6.c were drowned. ✶ By fayth dyd ꝓ walles of Jericho fall, by the compaſſyng
Joſue.2.& and.6.d of ſeuen dayes. ✶ By fayth dyd not Raab the harlot perysh wyth ꝓ vnbeleuyng, receauyng the ſpyes in peace.
And what ſhall I ſaye more? ffor the
Judic.7.a tyme ſhall fayle me treatyng of ✶ Ge
‡Judi.4.b deon, of ‡ Barach, of ✶ Sampſon, of
✶Jud 14.b ‡ Hiepte, of ✶ Dauid, of ‡ Samuell,
‡Judi.11.f and of the prophetes, + whyche thorowe fayth haue ouercome kyngdo-
✶1.Re.17.f mes, haue wrought ryghteouſneſſe,
‡1.Re.12.a haue gotte the promyſes, ✶ haue ſtop-
✶Dan.6.b ped the mouthes of the Lions, ‡ haue
and.14.g quẽched ꝓ violẽce of ꝓ fyre, ✶ haue eſ-
‡Dan.3.b caped ꝓ edge of the ſweard, ‡ are rero
✶3.re.19.a uered of theyr ſyckneſs, ✶ are become
‡eſa.38.b ſtrõge in battayl, ‡ haue ouerthrowẽ
✶Judi.15 the tẽtes of ꝓ aleauntes, ✶ the wemen
1.par.12. haue receaued theyr dead agayne frõ
‡1.Re.24. ꝓ reſurrecciõ: ‡ but ſome wer racked
2.pa.14.10 not acceptynge ꝓ delyueraſſe, ꝓ they
✶9.Re.17.c myght fynde the better reſurrection.
4.Re.4.b But other haue proued mockynges
‡Jer.20.a & ſtrokes, beſydes thys alſo bandes &
pryſonementes, ✶ they were ſtoned,
9.Re.21.b they were hewen aſunder, they were
tempted, they were ſlayen by ꝓ death
4.Reg.1.b of the ſwearde, ✶ they went aboute in
Matth.3.a ſhepes ſkynnes, in gotes ſkynnes, nedynge, in diſtreſſe, vexed, whereof the
worlde was not worthy: wanderynge
in wyldernesſes, in mollaynes, and
dennes and caues of the earthe. And
all theſe beyng alowed by ꝓ wytneſſe

Fide celebrauit paſcha & ſanguinis effuſionem: ne qui uaſtabat primitiua, tangeret eos. Fide tranſierunt mare rubrum, tanquam per aridam terram, quod experti Aegiptii, deuorati ſunt. Fide muri Hiericho corruerunt, circuitu dierum ſeptem. Fide Raab meretrix non perit cum incredulis, excipiens explorato tes cum pace. Et quid adhuc dicam? Deficiet enim me tempus enarrantem de Gedeon, Barach, Samſon, Hiepte, Dauid, Samuel, & prophetis, qui per fidem uicerunt regna, operati ſunt iuſtitiam, adepti ſunt repromiſſiones, obturauerunt ora leonum, extinxerũt impetum ignis, effugerunt aciem gladii, conualuerunt de infirmitate, fortes facti ſunt in bello, caſtra uerterũt exterorum, acceperunt mulieres de reſurrectione mortuos ſuos: alii autem diſtenti ſunt, non ſuſcipientes redemptionẽ, ut meliorem inuenirent reſurrectionem. Alii uero ludibria & uerbera experti, inſuper & uincula & carceres, lapidati ſunt, ſecti ſunt, tentati ſunt, in occiſione gladii mortui ſunt, circumierunt in melotis, in pellibus caprinis, egentes, anguſtiati, afflicti, quibus dignus non erat mundus: in ſolitudinibus errantes, in mõtibus & ſpeluncis & cauernis terræ. Et hi omnes teſtimonio

of fidei

fidei probati, non acceperũt re promissionẽ, Deo pro nobis melius aliquid prouidente, ut non sine nobis consummarentur.

CAPVT XII.

IDeoq; & nos tantã habentes impositam nubẽ testium, deponentes omne põdus & circunstans nos peccatum, per patientiam curramus ad propositũ nobis certamẽ, aspicientes in authorem fidei & cõsummatorẽ IESVM, qui proposito sibi gaudio sustinuit crucem, confusione contẽpta, atq; in dextera sedis dei sedet. Recogitate enim eũ, qui talẽ sustinuit a peccatoribus aduersum semetipsum contradictionẽ, ut ne fatigemini, animis uestris deficientes. Nondũ enim usq; ad sãguinẽ restitistis, aduersus peccatũ repugnãtes, & obliti estis consolationis, quę uobis tanquã filiis loquitur, dicẽs: Fili mi, noli negligere disciplinã domini, neq; fatigeris dũ ab eo argueris. Quem enim diligit Dominus, castigat: flagellat autem omnem filium, quem recipit. In disciplina perseuerate. Tanquã filiis uobis offert se deus: quis enim filius quẽ nõ corrigit pater? Quod si extra disciplinã estis, cuius participes facti sũt oẽs, ergo adulteri & nõ filii estis. Deinde, pres quidẽ carnis nostrę eruditores habuimus, & reuerebamur eos: nũ multo magis obtẽperabimus patri spirituũ, & uiuemus? Et illi quidẽ in tẽpore paucorũ dierũ,

of faythe, receaued not the promyse, God prouydynge some better thynge for vs, that they shulde not be made perfecte wythout vs.

The.xii. Chapter.

A

AGod therfore we hauynge so greate cloude of wytnesses layde vpon vs, *layenge away all the weyght & synne that stãdeth by vs, let vs runne by pacience vnto the stryfe that is set afore vs, lokyng vpõ the author & fynysher of fayth Jesus, *wyche the ioye beynge set afore hym suffered the crosse, shame despysed, * and sytteth at the rygh̄thande of the seate of God. Remembre hym than that suffred suche speakynge agaynste hymselfe of synners, that ye be not weery, waxynge faynte in youre myndes. For ye haue not yet resysted vnto bloude, stryuyng agaynst synne, and haue forgoten the consolacion wyche speaketh vnto you as vnto chyldren, sayenge

* My sonne, despyse not the nourtoure of the LORD, nother do fayntwhã thou arte rebuked of hym. *For whom the LORD loueth, doth he chasten: & scourgeth euery sonne, whome he receaueth. Remayne in the chastenynge. God offereth hymselfe vnto you, as vnto chyldre: for what chylde is it whom hys father doth not chasten? Yf so be ye are wythout correction, wherof they haue all ben partetakers, than are ye bastardes and not chyldre. Moreouer, we haue had truely fathers of our flesh oure teachers, and we feared the: shall we not much more obey the father of spyrets, & liue? And they truely for the space of fewe

Epha. 4. c
Col. 3. a
1. Pet. 1. a

Philip. 2. a

Hebre. 1. c
and. 10. b

Proue. 3. b

Apoc. 3. b

B

dayes

dayes enfourmed vs accordynge to
theyr wyll: but thys vnto it þ is profy
table to recreaue hys holynesse. And e-
uery chastenyng for the present tyme
semeth not to be of ioye, but of sorow,
but afterward shall it geue them that
are exercysed by thesame, a mooste
quyet frute of ryghteousnesse. ffor þ
Eccl.25.a whych cause ✱lyft vp þ slacked hãdes
and þ lowsed knees, & make strayght
pathes vnto youre fete, that noman
halteynge do go astraye, but rather be
¶ healed. ✱ffollow vpon peace wyth all
Rom.12.c men, & holynesse, without þ which no
mã shall se God, takyng hede þ nomã
be destitute of the grace of God, leste
ony roote of bytternesse spryngynge
vpward do let, & by the same many be
stayned. That ther be no whoremõ-
Gen.25.d ger or vncleane persone as Esau, ✱ þ
solde hys byrthryghte for one meate.
ffor be sure that afterwardes also de-
syrynge to enheret, he was refused:
Gen.27.k ✱for he found no place of repẽtance,
though he had sought it wyth teares.
ffor ye are not come to a mountayne þ
Exod.20.c. can be handled, & ✱a fyre þ can be ap-
proched, & myste, & darkenesse, & tẽpest,
and þ sound of þ trõpe, & the voyce of
wordes: (the whych they þ dyd heare,
dyd excuse thẽselues, þ the word should
not happẽ vnto thẽ. ffor they coulde
Exod.19.b not beare that was spokẽ. And ✱yf a
beaste shall touche the mountayne, it
shalbe stoned. And so terrible was it
that was sene, [that] Moses dyd say:
¶ I am afrayed and quake.) But ye are
come vnto the mounte Sion, & the cy
Apo.21.b tie of the lyuyng God, ✱þ celestial Je
rusalẽ, & the multitude of many thou
sande of angels, & the congregacio of
the

dierum, secundam uoluntatem
suam erudiebant nos: hic autẽ
ad id quod utile est recipiendo
sanctificationẽ eius. Omnis au-
tem disciplina in præsenti quidẽ
uidetur non esse gaudii, sed mo
roris, postea autem fructum pa
catissimum exercitatis per eã,
reddet iustitię. Propter quod re
missas manus & soluta genua e-
rigite, & gressus rectos facite pe
dibus uestris, ut non claudicans
quis erret, magis autẽ sanetur.
Pacẽ sequimini cũ õnibus, & san
ctimoniã, sine qua nemo uide
bit deũ, cõtẽplantes ne quis de-
sit gratię dei, ne qua radix ama-
ritudinis sursũ germinãs impedi
at, & per illã iquinẽtur multi. Ne
quis fornicator aut prophanus
ut Esau, qui propter unã escã uẽ
didit primitiua sua. Scitote eñ
qñ & postea cupiẽs hæreditare
bñdictionẽ, reprobatus est: non
eñ inuenit pœnitẽtię locũ, quã-
quã cũ lachrymis inquisisset eã.
Nõ eñ accessistis ad tractabilẽ
montẽ, & accessibilẽ ignẽ, & tur
binẽ, & caliginẽ, & procellam, &
tubę sonũ, & uocẽ uerborũ: (quã
qui audierunt, excusauerũt se,
ne eis fieret uerbum. Non enim
portabant quod dicebatur: Et
si bestia tetigerit montem, lapi
dabitur. Et ita terribile erat
quod uidebatur, Moses dixit:
Exterritus sum & tremebũdus.)
sed accessistis ad Sion montẽ,
& ad ciuitatẽ dei uiuẽtis, Hieru
salẽ cœlestẽ, & multorũ milium
angelorũ frequẽtiam, & eccleśiã
primi-

primitiuorum, qui conscripti sũt in cœlis, & iudicẽ omnium Deũ, & spiritus iustorum perfectorũ, & testamenti noui mediatorem IESVM, & sanguinis aspersionẽ melius loquentẽ quam Abel. Videte ne recusetis loquẽtem. Si enim illi non effugerunt, recusantes eum qui super terram loquebatur: multo magis nos qui de cœlis loquentẽ nobis auertimus, cuius uox mouit terram tũc, nunc autẽ repromittit, dicẽs: Adhuc semel, & ego mouebo non solũ terram, sed & cœlũ. Quod autẽ semel dicit, declarat mobilium translationẽ, tanquẽ factorũ, ut maneãt ea quæ sũt, immobilia. Itaq; regnũ immobile suscipientes, habemus gratiã, per quam seruiamus placẽtes Deo, cũ metu & reuerẽtia: etenim Deus noster ignis consumens est.

the fyrstborne, whych are wrytten in the heauens, and to God the iudge of all, and to the spretes of the iuste and perfect, and to IESVS the mediatour of the newe testamente, and to the * sprenklynge of blonde, spealynge better than ‡ Abels. See that ye refuse not hym † speaketh. For yf they escaped not refusyng hym that spake vpõ earth: much more we, that refuse hym that speaketh vnto vs from the heauens, whose voyce dyd shake † earthe at that tyme, but now promiseth, sayenge: * Yet once agayne, and I shall shake, not onely the earthe, but also heauen. But that he sayeth yet once, he declareth the chaungyng of the mouable, as done, that those thynges that are vnmouable maye remayne. Receauyng therfore the vnmoueable kyngedome, we haue grace, * by the whyche let vs serue pleasynge God wyth feare and reuerence: * for our God is a consumynge fyre.

1. Pet. 1. a
Heb. 9. c
and. 10. c
‡ Gen. 4. d
Aggeu. 2. b
2. Pet. 2. a
Deut. 4. b

CAPVT XIII.

The. xiii. Chapter.

GHaritas fraternitatis maneat in uobis, & hospitalitatem nolite obliuisci: per hanc enim placuerunt quidam, angelis hospitio receptis. Mementote uinctorũ, tãquam simul uincti: & laborantiũ, tanquã & ipsi in corpore morãtes. Honorabile connubiũ in õnibus, & torus immaculatus. Fornicatores enim & adulteros iudicabit Deus. Sint mores sine auaritia, contẽti præsentibus: ipse enim dixit: Non te deseram neque derelinquam, ita ut confidenter dicamus: Dominus mihi

LEt † loue of brotherheade continue in you, * & forget not hospitalite: for by the same some were acceptable, receaupnge angels at lodgynge. * Remẽbre them that are bounde, as bounde wyth thẽ: & them that are in payne, as ye yourselues abydyng also in † body. Let wedlocke be honourable in all thynges, & † bed vndefyled. For God shal iudge † whoremõgers & aduoutereres. Let your maners be wt out couetousnesse, * beyng cõtent wt † thinges † ye haue already: for he saith: * I will not leaue nor forsake the, so † we maye boldly saye: ‡ The LORD

Gen. 18. a
and. 19. c
Rom. 12. a
1. Pet. 4. b
Math. 25. c
Heb. 10. a
Eccli. 29. a
Deut. 31. b.
Iosue. 1. a
‡ Psa. 55. a
and. 117. a

is my helper, I shall not be afrayd what man do vnto me. Remembre them that haue the ouerspyght of you, whyche haue spoken the worde of god vnto you, beholdyng ꝑ ende of whose conuersacion, followe theyr fayth.

Jesus Christ yesterdaye and ✱to day, Hebre. 3. b he abydeth forever. Be not miscaryed with sundry and straunge doctrines. Rom. 14. c ✱ffor it is best to staye the hart wyth Coloss. 3. c grace, ‡not wyth meates, whych dyd Titum. 1. c ‡Joh. 6. c not auayle them that dyd walke in them. We haue an altare, wherof they haue no power to eate that serue the Exod. 19. b tabernacle. ✱ffor those beastes, that Leui. 4. c the bloude is broughte into the holye Num. 19. a places by the hygh preest for synne, the bodyes of them are burnt wythout the tentes. ffor the which cause Jesus also, that he myght halowe the people Johan 19. b by hys bloude, ✱ dyd suffre wythout the gate. Let vs therfore go forth vnto hym wythout the tentes, bearynge Philip. 3. c hys rebuke. ✱ ffor we haue not here an abydynge cytie, but we seke one to come. ✱ Let vs therfore alwaye offer Psal. 91. a. ter the sacrifice of prayse vnto God thorow hym, that is ꝑ frute of [our] lyppes, knowlegyng vnto hys name. 1. Cor. 16. a And forget not the doyng well ✱ and ✱ Phi. 4. c the handreachyng: ‡ for wyth such sacrifyces is God made fauourable. † Obeye youre ouerseers, and be obedient vnto them: for they watche for you, as thoughe they shall geue an accompte for youre soules, that they maye do it wyth ioye, and not syghynge: for that doth not become you. Actu. 4. c ✱ Praye for vs: for we trust that we and. 12. a haue a good consctence, wyllynge in Ephes. 6. c all thynges to be conuersaunt well.

But

mihi adiutor, non timebo quid faciat mihi homo. Mementote prepositorū uestrorū, qui uobis locuti sunt uerbū Dei, quorū intuentes exitum conuersationis, imitamini fidē. IESVS Christus heri & hodie, ipse in secula. Doctrinis uariis & peregrinis nolite abduci. Optimum est enim gratia stabilire cor, non escis, que non profuerunt ambulantibus in eis. Habemus altare de quo edere non habent potestatem qui tabernaculo deseruiunt, quorum enim animalium infertur sanguis pro peccato in sancta per pontificem, horum corpora cremantur extra castra. Propter quod & IESVS, ut sanctificaret per suum sanguinem populum, extra portam passus est. Exeamus igitur ad eum extra castra, improperiū eius portantes. Non enim habemus hic manentem ciuitatē, sed futuram inquirimus. Per ipsum ergo offeramus hostiam laudis semper Deo, id est, fructum labiorum confitentium nomini eius. Beneficentiæ autem & communionis nolite obliuiscitali-bus enim hostiis promeretur deus. Obedite præpositis uestris, & subiacete eis: ipsi enim pernigilant quasi rationem pro animabus uestris reddituri, ut cum gaudio hoc faciant, & non gementes: hoc em nō expedit uobis. Orate pro nobis: cōfidimus em q̄ bonā cōsciētiā habemus, in oibus bene uolētes, cōuersari.

Amē

Amplius aũt deprecor uos hoc facere, quo celerius restituar uobis. Deus aũtẽ pacis qui eduxit de mortuis pastorem magnum ouium in sanguine testamenti eterni, Dominum nostrum IESVM Christum, aptet uos in omni bono, ut faciatis eius uoluntatem, faciens in uobis quod placet coram se per IESVM Christum, cui est gloria in secula seculorũ. Amen. Rogo autem uos fratres ut sufferatis uerbum solatii, etenim per paucis scripsi uobis. Cognoscite fratrẽ nostrum Timotheum dimissum, cum quo (si celerius uenerit) uidebo uos. Salutate omnes præpositos uestros, & omnes sanctos. Salutant uos de Italia fratres. Gratia cũ omnibus uobis. Amen.

But I beseche you to do the same yet more, þ I may be restored vnto you þ more speedily. The god of peace which D
hath brought our LORD Jesus Christe frõ the dead, * the great shepeherd Exec. 14. b
of the shepe, thorowe the bloude of Iob. 10. a
the eternall testamente, ‡ make you 1. Pet. 5. a
mete in euery good thyng, þ ye maye ‡ Deut. 8. b
do hys wyll, worhynge amonge you 2. Cor. 1. a
that maye please in his syght thorow þ Phil 4. 1. b
Jesus Christ, vnto whome be glorye for euer and euer: Amen. ¶ I beseche you brethren that ye suffre the worde of solace, for I haue wrytten vnto you wyth very few [wordes.] Knowe our brother Timothe that is lett go wyth whome (yf he shall come spedily) I wyll se you. Grete al your ouerseers, and all the sayntes: The brethren of Italy salute you: Grace be wyth you all. Amen.

Finis epistolæ Pauli Apostoli ad Hebræos.

¶ The ende of the Epistle of Paule the Apostle to the Hebrues.

EPISTOla catholica Iacobi Apostoli.

The catholyke Epistle of the Apostle James.

CAPVT PRIMVM.

The fyrst Chapter.

IAcobus Dei & Dñi nostri IESV Christi seruus, duodecim tribubus quæ sũt in dispersiõe salutẽ. Omne gaudium existimate fratres mei, cum

IAmes the seruaunte A
of God, and of our LORD Jesus Christ sendeth gretynge vnto the twelue trybes whyche are scattred. Acts. 8. a
¶ Counte it full ioye my brethren
Pp.iiii. whan

whan ye ds fall into ſundry temptacions, beynge ſure, that * the prouyng of youre fayth worketh pacience: but lette pacience haue a perfecte worke, that ye maye be perfecte and ſounde, faydynge in nothynge. * But yf ony of you nedeth wyſedome, let hym requyre it of God, whyche geueth plentyfully vnto euery man, & vpbraydeth not, and it ſhalbe geuen hym. * But let hym requyre it in fayth, not doutynge. For he that douteth, is lyke vnto the waue of the ſee, whych is ſteared of the wynde and is toſſed aboute: let not therfore that man ſuppoſe þ he ſhall receaue ought of the LORDE. A man that is doutfull, is vnſtable in all hys wayes. Let the brother of lowe degre reioyce in hys exaltacion, but the ryche in hys humbleneſſe: for as þ floure of graſſe ſhall he paſſe away. For the * Sonne aroſe wyth heate, and dryed þ graſſe, and hys floure fell downe, and the bewty of hys ſyghte perysshed. Euen ſo ſhall the ryche alſo fayde in hys wayes. * Happy is the man that ſuffereth tentacion: for whan he ſhall be proued, he ſhall receaue a crowne of lyfe, the whyche God hath promyſed to them that loue hym. Let noman whan he is tempted ſaye that he is tempted of God. For God is no temter of the euell, and he tempteth noman. But euery one is tempted, beynge drawē and entyſed of hys owne cōcupiſcence: afterwarde whan * concupiſtence hath conceaued, she engendreth ſynne: but ſynne whan it is fynyſhed, it engendreth death. Erre not therfore my mooſt beloued brethren.

Rom. 5. a
Ia. h. 13. b
1. Pet. 1. b
Prouer. 2. a
Ioh. 16. c
Marc. 11. c
Eccli. 14. b
Eſa. 40. a.
1. Petri. 1. b
Iob. 5. b
Rom. 6. b

cum in tentationes uarias ſncideritis, ſcientes quod probatio fidei ueſtræ patientiam operatur: Patientia autem opus perfectū habeat, ut ſitis perfecti & integri, in nullo deficientes. Si quis autem ueſtrum indiget ſapientia, poſtulet a Deo, qui dat omnibus affluenter, & non improperat, & dabitur ei. Poſtulet autē in fide, nihil hæſitans. Qui enim hæſitat, ſimilis eſt fluctui maris, qui a uēto mouetur & circunfertur: non ergo exiſtimet homo ille quod accipiat aliquid a Dño. Vir duplex animo, inconſtās eſt in omnibus uiis ſuis. Glorietur autem frater humilis, in exultatione ſua, diues autem in humilitate ſua: quoniam ſicut flos fœni tranſibit. Exortus eſt enim ſol cum ardore, & arefecit fœnū, & flos eius decidit, & decoruultus eius deperiit. Ita & diues in itineribus ſuis marceſcet. Beatus uir qui ſuffert tentationem: quoniam cum probatus fuerit, accipiet coronam uitæ, quā repromiſit Deus diligētibus ſe. Nemo cum tentatur, dicat quoniam a Deo tentatur, Deus enim intentator malorum eſt, ipſe autem neminem tentat. Vnuſquiſque uero tentatur a concupiſcentia ſua abſtractus & illectus: deinde concupiſcentia cū conceperit, parit peccatū: peccatum uero cum conſummatum fuerit, generat mortē. Nolite itaque errare fīes mei dilectiſſimi.

Euery

Omne

Omne datũ optimum,,& omne donum perfectum desursum est, descendens a patre luminũ, apud quẽ non est transmutatio, nec uicissitudinis obumbratio. Volũtarie enim genuit nos uerbo ueritatis, ut simus initiũ aliquod creaturę eius. Scitis enim fratres mei dilectissimi. Sit autem omnis homo uelox ad audiendum, tardus autem ad loquendũ, & tardus ad iram. Ira enim uiri iustitiã Dei non operatur. Propterea abiicientes omnem immundiciã & abundantiam malitiæ, in mansuetudine suscipite insitum uerbũ, quod potest saluare animas uestras. Estote autẽ factores uerbi, & nõ auditores tantum fallẽtes uosmetipsos. Quia si quis auditor est uerbi, & non factor, hic comparabitur uiro consyderanti uultũ natiuitatis suę in speculo, consyderauit enim se, & abiit, & statim oblitus est qualis fuerit. Qui autẽ perspexerit in lege perfecta libertatis, & permanserit in ea, non auditor obliuiosus factus, sed factor operis, hic beatus in facto suo erit. Si quis autem putat se religiosum esse, nõ refrenans linguam suam, sed seducens cor suum, huius uana est religio. Religio munda & immaculata apud Deum & patrẽ hæc est: Visitare pupillos & uiduas in tribulatione eorum, & immaculatum se custodire ab hoc seculo.

CAPVT II.

† * Euery best gyfte, and euery perfecte gyfte is from above, commynge downe from the father of lyghtes, by whom ther is no chaunge, nor course of ouershadowynge. * Of wyll syngly hath he engendred vs wyth ꝓ worde of truth, that we de some begynnynge of hys creature. Of ye knowe it my mooste beloued brethren. But * let euery mã be swyft to heare, but slowe to speake, & slow to wrath. For the wrath of man worketh not the ryghteousnesse of god. * Lasynge awaye therfore all vnclennesse, and abundaunce of malyce, receaue the grafted in word in gẽtlyneſſe, whych is able to saue your soules. † * And be ye doers of the word, and not hearers onely, deceauynge yourselues. * For yf ony man be an hearer of the worde, and not a doer, thesame shall be lykened vnto a man beholdyng the vysage of hys byrth in a glasse: for he dyd beholde hymselfe and wente, and forthwyth dyd he forget of what fassyon he was. * But he that shal looke in the lawe of perfecte lyberte, & shall remayne in thesame, not beynge become a forgetfull hearer, but an accomplysher of the worke, thesame shalbe happy in hys dede. But yf ony man thynketh hym to be deuoute, not refraynyng hys * tunge, but myscaryenge hys harte, thys mans deuocion is vayne. Pure and vnspotted deuocion by God and the father is thys: To vysyte the fatherlesse and motherlesse and the wedowes in theyr trouble, and to kepe hymselfe vndefyled from thys * worlde. †

Iames. 1.a
Ioh. 3. b
Iob 1. a and. 3. d
1. Cor. 4. c
Prou. 17. d Eccl. 5. b
L
Rom. 6. c and. 13. b Coloss. 3. a
Rom. 2. b
Luc. 6. a
Math. 5. b
1. Petr. 5. b Iacob. 3. a
1. Ioh. 2. a

CAPVT II. The. ii. Chapter.

MY brethren, haue not the fayth of our LORDE of glory Jesus Christe wyth
Leuit.19.b *regarde of persons. For yf ther entre into your congregacion a man hauynge a golden rynge, in a goodly apparell: and ther shall also entre in a poore man in a vyle rayment, and ye do loke vpon hym that is clothed wyth a gaye rayment, and shall saye vnto hym: Syt thou well here. And to the poore [ye shall saye:] Stande thou there, or syt downe vnder the footestoole of my fete: do not ye iudge by your selues, and are become iudges of euell thoughtes?
Matth.5.a. *Herken my mooste beloued brethren: hath not God chosen the poore in thys worlde the ryche in fayth and heyres of the kyngdome, the wych god hath promysed them that loue hym? But ye haue dishonoured the poore. Do not the ryche oppresse you by myghte, and drawe you to the iudgemente? Do not they blaspheme the good name that is called vpon you?
B Yf ye at the leest fulfyll royal lawe
Leuit.19.a accordyng to the scriptures: * Thou shalt loue thy neghboure as thyselfe, ye do well: but yf ye regarde the per-
Ezech.18.b sone, ye do synne, beyng rebuked of the lawe, as transgressours. * But who so euer kepeth the whole lawe, and offendeth in one, he is become
Exod.20.c guilty of all. For he that hath sayde: * Thou shalt not commytte aduoutry, hath sayde also: Thou shalte not kyll. But yf thou shalt not commyt aduoutry, but shalte slaye, thou arte become a transgressoure of the lawe.
Speake ye so, & do so, as beyng myndge to be

FRatres mei, nolite in personiarum acceptione habere fidem Domini nostri IESV Christi glorię. Etenim si introierit in conuentum uestrum uir aureum annulum habens, in ueste cădida: introierit autē & pauper in sordido habitu, & intendatis in eum qui indutus est ueste præclara, & dixeritis ei: Tu sede hic bene. Pauperi autē dicatis: Tu sta illic, aut sede sub scabello pedum meorum: nonne iudicatis apud uosmetipsos, & facti estis iudices cogitationum iniquarum? Audite fratres mei dilectissimi: nonne Deus elegit paupres in hoc mūdo, diuites in fide & hęredes regni, quod repromisit Deus diligētibus se? Vos autem exhonorastis pauperem. Nonne diuites per potentiam opprimunt uos, & ipsi trahunt uos ad iudicia? Nonne ipsi blasphemant bonum nomen quod inuocatum est super uos? Si tamen legem perficitis regalem secundum scripturas: Diliges proximum tuum sicut teipsum, bene facitis: si autem personā accipitis, peccatum operamini, redarguti a lege, quasi trāsgressores. Quicunque autem totam legem seruauerit, offendat autē in uno, factus est omnium reus. Qui enim dixit: Non mechaberis, dixit &: Non occides. Quod si non mechaberis, occides autem, factus es trāsgressor legis. Sic loquimini, & sic facite, sicut

per le-

per legém libertatis incipiétes iudicari. Iudicium enim sine misericordia illi qui non facit misericordiam. Superexaltat autem misericordia iudiciũ. Quid proderit fratres mei, si fidẽ quis dicat se habere, opera aũt non habeat? Nunquid poterit fides saluare eum? Si autem frater & soror nudi sint, & indigeant victu quotidiano, dicat autem aliquis ex uobis illis: Ite in pace, calefacimini & saturamini, non dederitis autem eis quę necessaria sũt corpori, quid proderit? Sic & fides si nó habeat opera, mortua est in semetipsa. Sed dicet quis: Tu fidẽ habes, & ego opera habeo, ostende mihi fidẽ tuã sine operibus, & ego ostẽdã tibi ex operibus fidẽ meã. Tu credis q̃ unus est Deus? Bene facis: & dæmones credũt & contremiscũt. Vis aũt scire o homo inanis, quoniã fides sine operibus mortua est? Abrahã pater noster nonne ex operibus iustificatus est, offerens Isaac filiũ suũ super altare? Vides q̃m fides cooperatur operibus illius, & ex opibus fides cõsũmata est? Et suppleta est scriptura, dicẽs: Credidit Abraham deo, & reputatũ est illi ad iustitiã, & amicus dei appellatus est. Videtis q̃m ex operibus iustificatur homo, & nõ ex fide tantũ? Similiter & Raab meretrix, nonne ex opibus iustificata est, suscipiẽs nũcios, & alia uia eiiciẽs? Sicut eñ corpus sine spũ mortuum est ita & fides sine operibus mortua est.

to be iudged by the lawe of liberte.
* For iudgemente wythout mercye shalbe vnto him that sheweth no mercy. And mercy exalteth iudgement.
* What doth it auayle my brethren yf ony mã do saye hym to haue fayth, but hath no workes? Can fayth saue hym? * But yf a brother and syster be naked, and do nede dayly foode, & ony of you do saye vnto them: Go in peace, be warmed, and be satisfyed, but ye shall not geue them the thynges that are necessarye to the bodye, what shall it auayle? Euen so faythe also, yf she hath no workes, is deade in herselfe. But some body wyll saye: Thou haste fayth, & I haue workes, shewe me thy fayth wythout workes, and I shall shewe the my fayth by the workes. Beleueste thou that ther is one God? Thou doest well: * the deuels do also beleue and tremble. But wylte thou knowe o thou vayne man that fayth wythout workes is deade? Was not Abraham our father iustifyed by workes, offerynge Isaac hys sonne vpon the altare? Seyste thou [not] that faythe worketh wyth hys workes, and by workes was faythe made perfecte? And the scripture was fulfylled, sayenge: * Abraham beleued God, and it was counted hym vnto ryghteousnesse, and he was called the frend of God. Se ye [not] that man is iustifyed by workes, and not by fayth onely? Lyke wyse also * Raab the harlot, was she not iustifyed, receaynge the messaungers, and sendyng them another waye? For as the body wythout ỹ spryte is deade: euen so faythe also wout workes is deade.

Math. 11. d

Math. 7. c

1. Ioh. 3. d

L

Math. 8. b
Marc. 1. c

Gen. 15. b
Rom. 4. a
Gala. 3. a

Iosu. 2. a
and 6. b

The.iii. Chapter.

MY bretheren become not many *maysters, knowynge that ye receaue the more iudgemente. For we all offende in many thynges. *He that offendeth not in word, ꝑ same is a perfect man, is able also to leade about ꝑ whole body wt a bridle. And yf we do put bridles into horses mouthes to cõsente vnto vs, we leade all their bodyes aboute. And beholde the shyppes whyle they be greate, and be led wyth great wyndes, wyth a lytle helme are they turned aboute, where the violẽce of the gouernoure wyll. Euen so also the tunge, it is a lytle membre true lye, & it exalteth greate thynges. Beholde what maner of fyre, how great a woode it setteth on fyre. And the tunge is a fyre, a multitude of wyckednesse. The tunge is set in our mẽbres, whych defyleth the whole body, and enflameth the whyle of our natiuite, beyng enflamed of hell. For euery nature of beastes, & byrdes, & serpentes, and of other are tamed, and are made meke of the nature of man: but the tunge can noman tame, a restlesse euell, full of deadly poyson. By thesame we blesse God and the father, and by the same do we curse mẽ, whyche *are created after the ymage and similitude of God. Oute of the very same mouth commeth forth the blessynge and cursynge. These thynges oughte not to be done my bretheren. Doth a fountayne flowe out at one hole swete and bytter water? Can the frygge tre my bretheren bringe forthe grapes, or the vyne, frygges?

Mych. 21. a

Eccli. 14. a
19. c
and. 25. b

Gen. 1. b

CAPVT III.

NOlite plures magistri fieri fratres mei, scientes quoniam maius iudicium sumitis. In multis enim offendimus omnes. Si quis in uerbo non offendit, hic perfectus est uir, potest etiam freno circunducere totum corpus. Si autẽ equis frena in ora mittimus ad consentiendum nobis, omne corpus illorum circũferimus. Et ecce naues cum magnæ sint, & a uentis ualidis minentur, circumferuntur a modico gubernaculo, ubi impetus dirigentis uoluerit: Ita & lingua, modicum quidẽ membrum est, & magna exaltat. Ecce quantus ignis, quã magnam syluam incendit. Et lingua ignis est, uniuersitas iniquitatis. Lingua constituitur in membris nostris, quæ maculat totum corpus, & inflãmat rotam natiuitatis nostræ, inflãmata a gehẽna. Omnis enim natura bestiarũ, & uolucrũ, & serpẽtiũ, & cæterorũ domãtur & domita sũt a natura humana: linguã aũt nullus hoim domare potest inquietũ malũ, plena ueneno mortifero. In ipsa bẽdicimus deũ & patrẽ, & in ipsa maledicimus hoies, qui ad imaginẽ & similitudinẽ dei facti sũt. Ex ipso ore procedit bẽdictio & maledictio. Nõ oportet fratres mei hæc fieri. Nũqd fõs de eodẽ foramine emanat dulcẽ & amaram aquam? Nunquid potest fratres mei ficus uuas facere, aut uitis, ficus?

ficus? sic neq; salsa dulcẽ potest ferre aquã. Quis sapiens & disciplinatus inter uos? Ostẽdat ex bona conuersatione operationẽ suam in mãsuetudine sapientię. Quod si zelũ amarũ habetis, & cõtẽtiões sint in cordibus uestris, nolite gloriari, & mẽdaces esse aduersus ueritatem: non est enim sapientia de sursum descẽdẽs a patre luminũ, sed terrena, animalis, diabolica. Vbi eñ zelus & cõtentio, ibi incõstantia & omne opus prauũ. Quę autẽ de sursum est sapiẽtia, primũ quidẽ pudica est, deinde pacifica, modesta, suadibilis, bonis cõsẽtiẽs, plena misericordia & fructibus bonis, iudicans sine simulatione. Fructus autem iustitię in pace seminatur faciẽtibus pacem.

CAPVT IIII

VNde bella & lites in uobis? Nonne ex cõcupiscẽtiis uris, quæ militant in mẽbris uestris? Concupiscitis, & non habetis: occiditis, & zelatis, & nõ potestis adipisci: litigatis & belligeratis, & non habetis, propter ea quod non postulastis. Petitis, & nõ accipitis, eo quod male peratis, ut in cõcupiscẽtiis uris insumatis. Adulteri, nescitis q̃ amicitia huius mũdi inimica est deo? Quicũq; ergo uoluerit amicus esse huius seculi, inimicus dei cõstituitur. An putatis q̃ inaniter scriptura dicat: Ad inuidiã cõcupiscit spiritus q̃ habitat in uobis? Maiorem aũt dat gratiã.

Propter

fygges? Euen so nother can salt water geue swete. Who is wyse & learned amonge you? Let hym ✱ shew hys wozkynge of hys good conuersacion in the meknesse of wysedome. Yf so be ye haue ✱ bytter hatred, and ther be contencions in youre hartes, reioyce not, & be not lyars agaynst the truth: for thys wysedome is not commynge downe from aboue from the father of lyghtes, but earthly, beastly, deuelyshe. For where as is enuy and contencion, there is inconstancy and euery euel wozke. But the wysedom that is from aboue, is fyrst truly ✱ chaast, than peaceable, meke, persuadynge, consentynge vnto good thynges, full of mercye and good frutes, iudgynge wythout simulacion. But the frute of ryghteousnesse is sowen in peace, vnto them that make peace.

Colos. 4.a Eph. 5.b

Rom. 13.b

Sap. 6.b

The.iiii. Chapter.

FRom whence are ther warres and strifes amonge you? Are they not from youre cõcupiscences, whych stryue in youre membres? Ye desyre, and haue not: ye slaye, and enuye, and can not get: ye stryue & warre, and haue not, because ye axed not. Ye axe, and receaue not, because ye axe not well, that ye maye bestowe it vpõ youre cõcupiscences. Ye aduouterers, know ye not ✱ that the frende shyppe of thys wozlde is enemye vnto God? ✱ Whosoeuer therfore wyll be a frende of thys wozlde, is made ỹ enemy of god. Thynke ye that scripture sayeth for nought: ✱ The spyrete that abydeth in you lusteth vnto enuye? But he ✱ geueth the moze grace.

Gal. 1.b

1. Joh. 2.c

Rom. 8.b Gal. 5.c

Prou. 3.b

Wher-

1.Pete.5.b Wherfore he sayeth: God *resysteth the proude, but geueth grace vnto the
Be lowly. Be subiecte vnto God therfore, but resyst the deuell, & he shal flye from you. Draw nye vnto God, and he shal draw nye to you. Clense your handes ye synners, and pourge youre hartes ye dubble harted. Be ye mysserable, sorowe, and wepe: Let youre laughter be turned into weppinge, &
4.Pet.5.a youre ioye into heuynesse. *Be lowly in the presence of the LORD, and he shall exalte you. Backbyte not one another my brethre. he that backbyteth his brother, or he that iudgeth hys brother, backbyteth the lawe, and iudgeth the lawe. But yf thou iudgest the lawe, thou arte not a doer of the lawe, but a iudge. For ther is one
Mat.10.a lawgeuer & iudge, which cã destroye
‡ Esa.28.a and delyuer. But *who art thou that
Luce.12.b. iudgest thy neghboure? ‡ Beholde now ye that saye: To daye or to morowe shall we go into that cytie, and continue there truely a yeare, and shall occupe and gayne, (whyche knowe not what shalbe tomorowe.
For what is youre lyfe? It is a vapoure appearynge for a lytle, and after that shal it vanysh.) for it that ye
Act.18.a do saye: * Yf the LORDE wyl. And:
Hebre.6.a Yf we do lyue, we shall do thys or þ. But now ye reioyce in your prydes. Euery such reioycynge, is wycked.
Luce.12.c. * To hym therfore that can do good, & not doynge it, it is synne vnto him.

The .v. Chapter.

A GO to now *ye rych, wepe,
1.Tim.6.b. howlynge in youre wretchednesses, þ whiche shall come to you. Your ryches are

Propter quod dicit: Deus superbis resistit, humilibus autẽ dat gratiã. Subditi ergo estote deo, resistite aũt diabolo, et fugiet a uobis. Appropinquate Deo, et appropinquabit uobis. Emundate manus peccatores, et purificate corda duplices animo. Miseri estote, et lugete, et plorate risus uester in luctũ cõuertatur, et gaudiũ in mœrorẽ. Humiliamini in cõspectu dñi et exaltabit uos. Nolite detrahere alteru trũ fratres mei. Qui detrahit fratri, aut qui iudicat fratrẽ suum, detrahit legi, et iudicat legẽ. Si autẽ iudicas legẽ, nõ es factor legis, sed iudex. Vnus enim legislator et iudex, qui potest perdere et liberare. Tu autẽ quis es, qui iudicas proximũ tuũ? Ecce nunc qui dicitis: Hodie aut crastino ibimus in illam ciuitatem, & faciemus ibi quidem annũ, & mercabimur, & lucrũ faciemus, (qui ignoratis quid erit in crastino. Quæ est em uita uestra? Vapor est ad modicũ parẽs, & deinceps exterminabitur,) pro, eo quod dicatis: Si Dominus uoluerit. Et: Si uixerimus, faciemus hoc aut illud. Nunc autẽ exultatis in superbiis uestris. Omnis exultatio talis, maligna est. Sciẽti igitur bonũ facere, & non facienti, peccatum est illi.

CAPVT V

AGite nũc diuites, plorate ululãtes in miseriis uris, quæ aduenient uobis. Diuitiæ uestræ putre-

putrefactæ sunt, uestimenta ue
stra a tineis comesta sunt, aurũ
& argentũ uestrum eruginauit,
& erugo eorum in testimonium
uobis erit, & manducabit car-
nes uestras sicut ignis. Thesau
rizastis uobis iram in nouissimis
diebus. Ecce, merces operario-
rũ qui messuerunt regiones ue-
stras, quę fraudata est a uobis,
clamat, & clamor eorũ in aures
Domini Sabaoth introiuit. Epu
lati estis super terram, & in luxu
riis enutristis corda uestra. In
die occisionis adduxistis & occi
distis iustum, & non restitit uo-
bis. Patientes igitur estote fra-
tres, usque ad aduentum Domi
ni. Ecce agricola expectat pre-
ciosum fructum terræ, patienter
ferens donec accipiat tempora
neum & serotinum. Patientes
igitur estote & uos, & confirma
te corda uestra, quoniam aduẽ-
tus Dñi appropinquauit. Nolite
ingemiscere fratres in alterutrũ,
ut nõ iudicemini. Ecce iudex an
te ianuãassistit. Exẽplum accipi
te fratres, exitus mali, lõganimi
tatis, laboris, & patiẽtię prophe
tas, qui locuti sũt in nomine do
mini. Ecce beatificamus eosqui
sustinuerunt. Sufferentiam Iob
audistis, & finem Domini uidi-
stis, quod misericors Dominus
est & miserator. Ante oĩa autem
fratres mei, nolite iurare, neq; p
cœlũ, neq; per terrã, neq; aliud
quodcunq; iuramentum. Sit au-
tem sermo uester: est, est: nón,
non, ut nõ sub iudicio decidatis.

Trista-

are corrupte, youre clothes are eaten
of mothes, youre golde and syluer is
rusted, and their rust shalbe a wyt-
nesse agaynst you, and shal eate your
flesshe as fyre. Ye haue heaped you
wrath in ỹ last dayes. *Beholde, the Leuit.19.c
wages of the labourers that haue Deut.24.c
reaped downe youre landes, ỹ whych Tobi.4.c
was defrauded of you, doth crye, and
their crye is entred into the eares
of the LORDE sabaoth. *Ye haue Lucæ.16.c
ben mery vpon earth, and haue no-
rysshed your hartes in vnmeasurable
nesses. Ye haue brought the ryghte-
ous in a daye of slaughter, and haue
slayne hym, & he dyd not wythstande
you. ✝Be ye pacient therfore brethrẽ B
vntyll the commynge of the LORD.
Beholde the husbandman wayteth
for the precious frute of the earth, ta
kynge pacience vntyll he receaue the
early and latter rayne. Be ye pacient
therfore, and stable youre hartes: for
the commynge of the LORDE is ap-
proched. Grudge not one agaynste ano-
ther brethren, ỹe be not iudged. Be-
holde, the iudge standeth before ỹ dore.
Take brethren the prophetes for an
ensample of an euell ende, of longe-
sufferynge, of worthynge, & pacience,
whych haue spoken in the name of ỹ
LORD. ✝Behold *we counte thẽ hap Mat.5.
py that haue suffered. Ye haue herde
of *the pacience of Job, and haue sene Job.1.c
the ende of the LORD, that the LOR and.2.b
DE is mercyfull and ryteous. But C
before all thynges my brethrẽ *swear Mat.5.d
not, nother by heauen, nor by earthe, 2.Cor.1.c
nor ony what soeuer oth els. But let
youre oth be: yee, yee: naye, naye, that
ye do not fall vnder iudgement. And

yf

yf ony of you be sory, let hym praye: Yf he be merye, let hym also synge psalmes. Yf ony amongyou be sycke, let hym bryng in the Elders of the congregacion, and let them praye
Marc.6.d. ouer hym, *anoynt yng hym wyth oyle in the name of the LORDE: and the prayer of fayth shall saue the sycke, and the LORDE shall rayse hym vp: and yf he be in synnes, they shalbe forgeuen hym. † Knowlege your synnes therfore one to another, and praye for eche other, that ye maye be saued: for the instaunte prayer of
3.Reg.17.a Luc.4.c the ryghteous is much worth. *Elias was a mortall man lyke vnto vs, and in prayer he prayed that it shulde not rayne vpon earth, and it rayned not in thre yeare and syxe monethes.
3.Reg.18.a *And he prayed agayne, and the skye gaue rayne, and the earthe gaue hys frute. My brethren yf ony of you shall erre from the truth, and ony mā shall conuerte hym, he muste knowe, that he that causeth a synner to conuerte from the errour of hys waye, he shall saue hys soule from death, and shall hyde the multitude of synnes. †

Tristatur autē uestrum aliquis, oret: æquo animo, & psallat. Infirmatur quis in uobis, inducat presbyteros ecclesiæ, & orent super eum, ungentes eum oleo in nomine Domini: & oratio fidei saluabit infirmum, & alleuabit eum Dominus: & si in peccatis sit, remittentur ei. Confitemini ergo alterutrum peccata uestra, & orate pro inuicem, ut saluemini: multum enim ualet deprecatio iusti assidua. Elias homo erat similis nobis passibilis, & oratione orauit, ut non plueret super terrā, et non pluit annos tres et menses sex. Et rursū orauit, et cœlum dedit pluuiā, & terra dedit fructum suū. Fratres mei, si quis ex uobis errauerit a ueritate, & cōuerterit quis eum, scire debet, quoniam qui conuerti fecerit peccatorem ab errore uiæ suæ, saluabit animam eius a morte, et operiet multitudinem peccatorum.

¶ The ende of ỹ canonicall Epistle of the Apostle James.

¶ Finis epistolæ canonicæ Iacobi Apostoli.

EPISTOla prima canonica Petri Apostoli.

CAPVT PRIMVM.

PEtrus Apostolus IESV Christi electis aduenis dispersionis Ponti, Galatię, Cappadociæ, Asię, & Bithynię, secundum præscientiam Dei patris in sanctificationem spiritus, in obedientiam & aspersionem sanguinis IESV Christi: gratia uobis & pax multiplicetur. Benedictus Deus & pater Domini nostri IESV Christi, qui secundum misericordiam suã magnam regenerauit nos in spem uiuam, per resurrectionẽ IESV Christi ex mortuis, in hæreditatem incorruptibilem, & inconta minatã, & immarcessibilem conseruatam in cœlis in uobis, qui in uirtute Dei custodimini per fidem in salutem, paratam reuelari in tempore nouissimo: in quo exultabitis, modicum nunc si oportet contristari in uariis tentationibus, ut probatio uestræ fidei multo pręciosior sit auro (qđ per ignem probatur) inueniatur in laudẽ, & gloriam, & honorẽ, in reuelatione IESV Christi, quem cum nõ uideritis, diligitis: in quem nunc quoque non uidẽtes, creditis: credentes autem exultabitis lętitia ienarrabili & glori-

The fyrst canonicall Epistle of Peter the Apostle

The fyrst Chapter.

PEter the Apostle of Jesus Christ to ꝑ chosen straungers of the * scatterynge abrode in Pontus, Galatia, Cappadocia, Asia, & Bithinia, accordyng to ꝑ forekn owlege of God the father vnto the sanctificatiõ of ꝑ spyrete, into the obedience and * sprenklynge of the bloude of Jesu Christe: ‡ Grace & peace be multiplyed vnto you. * Blessed be the God and father of oure LORDE Jesus Christe, whyche accordynge to hys greate mercy hath begottẽ vs agayne into a lyuely hope, by * the ryssynge agayne of Jesus Christe frõ the deade, into * an heretage vncorruptible, vndefyled, and not fadynge, ‡ kepte in heauen in you, whyche by the power of God are kepte by fayth vnto saluacion, whyche is ready to be shewed in the laste tyme: in the whyche ye shall reioyce, yf ye must nowe a lytle be sory in diuerse temptations, * that the tryeng of your fayth be found much more precious than gold (that is proued by fyre) vnto prayse and * glorye and honoure, in the reuelacion of Jesus Christe: * whome, whyle ye haue not sene, ye loue hym: in whome nowe also though ye are not seynge hym, ye beleue: but beleuynge ye shall reioyce wyth vnoutspeakeable

Mq.i. ioye

A
Act.2.a.
Pet.1.b and.10.c
‡2.Pe.1.a
*1.Cor.1.a Ephe.1.a
1.Cor.15.c
Rom.8.c ‡Colo.3.a 1.Tim.6.b
B
Job.23.a Jacob.1.a
Mach.25.c
Joh.20.d

loye & glorious, beawynge alwaye the ende of youre fayth, the ſaluacion of your ſoules: of the whyche ſaluacion
Gen. 49. b
Daniel. 1. g
Agge. 2. b
Zach. 6. b
* þ prophetes haue ſearched & ſought, whych prophecyed of the grace þ was to come amonge you, ſearchynge in whych or in what maner of tyme the ſpyrete of Chriſte in thē ſhulde ſignifye, ſhewynge afore the ſufferynges that are in Chriſte, and the glorys to com: vnto whō it was opened that they declared it not vnto themſelues, but made manifeſte thoſe thynges to you, the whych are now ſhewed vnto you by them, whyche preached vnto
Act. 2. B
‡ Luc. 2. h
you, * the holy gooſt beynge ſente frō the heauen, ‡ vpon whom the angels
¶
Luce. 12. D.
deſyre to looke. Wherfore, * the loynes of your mynde beyng gyrded vp, be ye ſobre, hope perfectly in that grace þ is offered vnto you, in the ſhewynge of Jeſus Chriſte, as chyldren of obedience, not beyng lyke faſhioned vnto the luſtes of youre foreignorannce, but vnto that holy, whych hath called you: that ye alſo be holy in all [your]
Leuit. 11. g. and. 19. a
conuerſacion, for it is wrytten: * Ye ſhalbe holy, for I am holy. And yf ye
Math. 25. e
call vpon that father, whyche * iudgeth accordyng to euery mans worke
Act. 10. D.
* wythout reſpecte of perſones, walke in feare the tyme of your indwelynge: + * knowyng that ye are not
2. Cor. 6. c and. 7. c
bought wyth corruptible ſyluer or golde, from youre vayne conuerſacion
Hyeb. 9. b
1. Joh. 1. b
Apoc. 1. a
of the fatherly tradicion: * but wyth the precious bloude of the vnſpotted
¶
and as an vndefyled lambe Chriſte, beynge knowen truely before the creacion of the worlde, but beynge made manyfeſte in the laſte tymes * for
Eſa. 9. b.
Luce. 2. h
your

glorificata, reportantes finē fidei ueſtræ, ſalutē animarum ueſtrarū: de qua ſalute exquiſierūt atq; ſcrutati ſunt prophetæ, qui de futura in uobis gratia prophetauerūt, ſcrutantes in quod uel in quale tempus ſignificaret in eis ſpiritus Chriſti, prænūciās eas quæ in Chriſto ſunt paſſiones, & poſteriores glorias: quibus reuelatum eſt quod non ſibi ipſis, uobis aūt manifeſtabāt ea, quæ nunc nunciata ſunt uobis, per eos qui euāgelizaueruntuobis ſpiritu ſancto miſſo de cœlo, in quem deſyderant angeli proſpicere. Propter quod ſuccincti lumbos mentis ueſtræ, ſobrii, perfecte ſperate in eam quæ offertur uobis gratiam, in reuelationem IESV Chriſti, quaſi filii obediētiæ non configurati prioris ignorātiæ ueſtræ deſyderiis, ſed ſecundum eum qui uocauit uos, ſanctum: ut & ipſi in omni cōuerſatione ſancti ſitis, quoniā ſcriptum eſt: Sancti eritis quoniam ego ſanctus ſum. Et ſi patrem inuocatis eum, qui ſine acceptione perſonarum iudicat ſecundū uniuſcuiuſque opus, in timore inColatus ueſtri tempore cōuerſamini, ſcientes quod non corruptibilibus auro uel argento redempti eſtis de uana ueſtra conuerſatione paterne traditionis: ſed precioſo ſanguine quaſi agni immaculati Chriſti & incōtaminati, præcogniti quidem antemundi conſtitutionem, manifeſtati aūt nouiſſimis temporibus

propter

propter uos, qui p er ipsũ fideles estis in Deo, qui suscitauit eũ a mortuis, & dedit ei gloriã, ut fides uestra & spes esset in Deo. Animas uestras castificãtes in o bediẽtia charitatis, in fraternitatis amore simplici, ex corde inuicẽ diligite attẽtius, renati nõ ex semine corruptibili, sed incorruptibili, per uerbũ dei uiui & permanentis in ẽternũ. Quia omnis caro ut fœnũ, & omnis gloria eius tanquã flos fœni. Exaruit fœnũ, & flos eius decidit: Verbũ autẽ Domini manet in æternũ: hoc est autem uerbum quod euangelizatum est in uobis.

CAPVT II.

DEponentes igitur omnẽ malitiã, & omnẽ dolũ, & simulatiões, & inuidias, & oẽs detractiones, sicut modo geniti ifãtes, rationables, & sine dolo, lac cõcupiscite, uti eo crescatis in salutẽ: si tamẽ gustatis quoniã dulcis est dñs. Ad quẽ accedẽtes, lapidem uiuũ, ab hoibus quidẽ reprobatũ, a deo aũt electũ & honorificatũ, & ipsi tanquã lapides uiui superædificamini, domus spiritualis, sacerdotiũ sanctũ, offerentes spirituales hostias, acceptabiles deo per IESVM Christũ. Propter qđ & cõtinet scriptura: Ecce pono in Siõ lapidẽ summũ, ãgulatẽ, probatũ, electũ, p̃ciosũ: & q̃ crediderit in eũ, nõ confũdetur. Vobis igitur honor credentibus: non credentibus autẽ lapis quem reprobauerunt ędificãtes, hic

your sakes, whyche by hym are fayth-full in God, whyche hath rayſed hym frõ the deade, * and hath geuen hym glory, þ your fayth & hope ſhuld be in God. * Clenſynge your ſoules in the obedience of loue, in the ſyngle loue of brotherheade, loue eche other mooreantneſtly frõ the harte, beynge borne agayne not of corruptible ſede, but vncorruptible, by þ worde of the lyuyng God and abydynge forever. * For all the fleſhe is as graſſe, and hys glory as the floure of graſſe. The graſſe wythered, and hys floure fell downe: but the worde of God abyderh for euer: ✠ but thys is the worde, * whych is preached amonge you. Phil. p. 1. a Act. 15. b Eſa. 40. a Eccl. 14. b Jacob. 1. b Deut. 30. c

The. II. Chapter. ✠

LAyenge * awaye therfore all malyce, & all gyle, & diſſemblynges, & enuyes, & all backbytynges, ‡ as newe borne babes, reaſonable and wythout gyle, couet the mylke, þ therin ye may growe vnto ſaluacion: * yf ye aſſaye at the leeſt that the LORD is ſwete. Vnto whome commynge neare, * the quycke ſtone, of men truelye refuſed, but choſen of God & glorifyed, ye alſo are buylded vpon, as quycke ſtones of þ ſpiritual houſe, a * holy preſthode, offerynge ‡ ſpirituall ſacrifices, acceptable vnto God thorow Jeſus Chriſt. Wherfore the ſcripture cõtayneth alſo. * Beholde, I laye in Sion an head ſtone, a corner ſtone, alowed, choſen, precious: & he that ſhall beleue in hym, ſhall not be aſhamed. Vnto you therfore that are beleuyng is it a prayſe: but vnto the not beleuyng, the ſtone whyche * the buylders refuſed, A Epheſ. 4. c Coloſ. 3. a. Hebre. 12. a ‡ mat. 18. a Pſal. 33. a Epheſ. 2. c. Eſa. 66. d ‡ Ro. 12. a Hebr. 13. c. d. Eſaye. 28. c Mark. 21. a Act. 4. a Pſal. 117. c

is thesame besome in the heade of the
Esay 8.c corner, and *a stone of stomblynge,
and a roche of an offendicle, vnto the
that offende in the worde, nother do
beleue on that wheron they are also
B set. * But ye are a chosen kynred, a
Exo. 19.a kyngly prestlode, ‡a holy nacion, the
‡Deut. 7.a
*Esa. 40.b people of purchasynge, *that ye do
shewe the powers of hym, which hath
called you into hys wonderfull lyght
oute of darkenesses. * Which som-
Osee. 2. c
Rom. 9 c tyme were not a people of God, but
nowe the people of God: which were
not haupnge obtayned mercye, but
nowe haue obtayned mercye. ‡ +Ye
most beloued, I beseke you as straun-
Rom 13. b gers and pylgrymes, *to abstayne
Galat. 5 c you from carnall desyres, whyche
Math. 5.b warre agaynste the soule, *haupnge
your conuersacion good amonge the
1 Petri. 3.b heythē, *that in it that they do back
byte you, as euell doers, they consy-
derynge you by [your] good workes,
they maye prayse God in the daye of
Rom 13.a visitacion. *Be ye therfore subiecte
Titum. 3.a vnto euery creature of man, because
of God: ether vnto the kynge, as the
moost excellente, ether vnto the chefe
officers, as sente from hym to the pu-
nyshmēt of euell doers, but the prayse
of good. ‡ For so is the wyll of God,
that doyng well ye maye cause the ig
norannce of foolyshe men to be stylle:
as beyng free, and not as haupnge ly-
berte for a cloke of wyckednesse, but
Rom. 12. b as the seruauntes of God. *Honoure
all men, loue brotherheade, feare god,
C *honoure the kynge. ‡ Ye seruaun-
Mat. 22. c tes be obediente vnto your maysters
‡Ephe 6.a wyth all feare, not onely the good
Colos 3 c and gentle, but also the frowarde.
Titum. 2. b

For

hic factus est in caput anguli, &
lapis offensionis & petra scan-
dali, his qui offendunt uerbo,
nec credunt in quo & positi sūt.
Vos autem genus electum, rega
le sacerdotiū, gens sancta, popu
lus acquisitionis, ut uirtutes an-
nuncietis eius, qui de tenebris
uos uocauit in admirabile lu-
men suum. Qui aliquando non
populus Dei, nunc autem popu-
lus Dei: qui non consecuti mise-
ricordiam, nunc autem miseri-
cordiam consecuti. Charissimi,
obsecro uos tanquam aduenas
& peregrinos, abstinere uos a
carnalibus desyderiis, quæ mili-
tant aduersus animam, conuer-
sationem nestram inter Gentes
habentes bonam, ut in eo quod
detractant de uobis, tanquam
de malefactoribus, ex bonis ope-
ribus uos consyderantes glori-
ficent Deum in die uisitationis.
Subiecti igitur estote omni hu-
manæ creaturæ, propter Deum:
siue regi, quasi præcellenti, siue
ducibus, tanquam ab eo missis,
ad uindictam malefactorum, lau
dem uero bonorum. Quia sic est
uoluntas Dei, ut benefacien-
tes obmutescere faciatis impru-
dentium hominum ignoranti-
am, quasi liberi, & non quasi ue-
lamen habentes malitiæ liberta-
tem, sed sicut serui Dei. Omnes
honorate, fraternitatē diligite,
Deum timete, regem honorifica
te. Serui subditi estote in omni
timore dominis, non tantum bo-
nis & modestis, sed etiā dyscolis.

Hec

Hæc est enim gratia, si propter Dei conscientiam sustinet quis tristitias, patiens iniuste. Quę enim est gratia si peccantes & colaphizati sustinetis? Sed si benefacientes patienter sustinetis, hæc est gratia apud Deum. In hoc enim uocati estis, quia & Christus passus est pro nobis, uobis relinquens exemplum, ut sequamini uestigia eius, qui peccatū nō fecit, nec inuentus est dolus in ore eius: qui cum malediceretur, nō maledicebat: cū pateretur, nō cōminabatur: tradebat aūt iudicāti se iniuste. Qui peccata nostra ipse pertulit in corpore suo super lignum, ut peccatis mortui, iustitiæ uiuamus, cuius liuore sanati estis. Eratis em̄ sicut oues errantes, sed cōuersi estis nūc ad pastorē & Episcopū animarū uestrarū.

CAPVT III.

SImiliter & mulieres, subditæ sint uiris suis, ut & si qui nō credunt uerbo, per mulierū cōuersationē sine uerbo lucrifiant, cōsyderātes in timore sanctā cōuersationē uestram: quarum nō sit extrinsecus capillatura, aut circūdatio auri, aut induméti uestimentorū cultus, sed qui abscōditus est cordis homo in incorruptibilitate, quieti & modesti spiritus, qui est in conspectu Dei locuples. Sic em̄ aliquando & sanctę mulieres sperātes in deo, ornabant se, subiectę propriis uiris, sicut Sara obediebat Abrahæ, dominum eum uocās, cuius

*For that is grace, yf ony man for cōscience sake of God do suffre heuynesses, sufferynge it vnwo:thely. For what thanke is it, yf ye spurnyng and beynge buffeted, do suffre it? *But yf ye doynge well beare it patiently, that is grace wyth God. For therto are ye called, for †Christ also suffred for vs, leauynge you * an ensample that ye do followe hys footesteppes, whyche dyd no synne, nother is there gyle fownd in hys mouth: *which whā he was euell spokē of, cursed not: whā he suffred, he thr:eatened not, but he deliuered hymself vnto hym ꝑ iudged hym vnrygh teously. *Whyche hath bo:ne our synnes hymselfe in hys bo dy vpon ꝑ tre, ꝑ beyng dead of synne, we may lyue vnto rygh teousnesse, by whose stryppes ye are healed. *For ye were as shepe goyng astray, but ye ar now turned to ꝑ shepeherde & bysh op of your soules. ℣ The. iii Chap.

1. Cor. 7. b

Math. 5. a
1. Pet. 1. c

Joh 13. b
Philip. 2. a

Mat. b. 17. a
Joh. 18. c

Esay 53. a.
1. Joh. 3. a

Esa. 53. b
Ezec. 14. b
Luc. 15. a.

IN ywewyse also *the wemen, let them be obedient vnto they: husbandes, ꝑ they also which obey not ꝑ wo:d, maye be wonne by the conuersacion of wemen wythout the wo:de, beholdynge your holy conuersatiō in fear: whose apparel *be not outward with bro:ydynge of heere, o: puttyng about of golde, o: puttynge on of apparell: but that the inwarde man that is hyd in the harte by unco:ruptibilite, be of a quiete & mehe spyrete, which: is rych in the syght of God. For so dyd holy wemē also trustyng in God tyer thē selues, beynge obediente vnto they: owne husbandes, as Sara dyd obeye Abraham, * callynge hym Lo:de,

A
1 Cor. 11. a
Ephes. 5. a
Coloss. 3. c

1. Tim. 2. b

Gene. 18. b

whose doughters ye are doynge well, and not fearynge ony perturbacion.
1. Tell. 4. a Lykewyse ye men be dwellynge wyth them accordynge to knowlege, * geuynge the woman honoure as vnto ỳ weaker vessell, as vnto lyke heyres also of the grace of lyfe, that your prayers be not let. ✣ But in conclusion, be ye all onemynded, sufferynge together, louers of brotherheade, mercyfull, soft, lowly, * not rendrynge euell
Prou. 20. c Math. 5. e Rom. 12. c for euell, nor curse for curse: but cõtrarywyse blessynge, for therfore are ye
‡ Gen. 12. a Math. 25. c ‡ Ose. 13. b Jac. 1. c. 3. a called, ‡ that ye do possesse the blesse by heretage. ✣ For * he that wyll loue lyfe, & se good dayes, let hym refrayne hys tunge frõ euell, & hys lyppes that they speake no gyle. Let hym eschue euell, & do good: let hym seke peace and followe it. ✣ For ỳ eyes of ỳ LORD are vpõ the ryghteous, and his eares into theyr prayers: but ỳ syght of ỳ LORDE vpõ thẽ that do euel. And who is it ỳ shall hurt you yf ye be followers
Mat. 5. a ‡ Esa. 8. c Math. 10. b of ỳ good? * Yee yf ye suffre ought for ryghteousnes sake, blessed are ye. And ‡ feare not ye theyr threatenynge, & be
Job. 1. c. ‡ Esa. 118. f Luc. 3. a not ye troubled, * but sanctifye the LORD Christ in your hartes, ✣ ‡ beynge euer redy to ỳ sattisfyeng of euery man requyrynge you an accõpte of ỳ fayth & hope, whyche is in you wyth mekenesse & feare, hauynge a good con
Titum. 2. a 1. Petr. 2. b scièce, * ỳ in that wherein they backbyte you, they may be ashamed whych
¶ speake euell of your good cõuersacion
1 Petri. 2. c Math. 5. a. in Christe. * For it is better you doynge well (yf it be ỳ wyll of God,) to
Rom. 5. a Heb. 9 c. d. suffre, than doynge euell. * For Christe also dyed once for oure synnes, the ryghteous for the vnryghteous,

that

cuius estis filię benefacientes, & nõ pertimẽtes vllã perturbationẽ. Viri similiter cohabitãtes secundũ sciẽtiam, quasi infirmiori vasculo mulieri impartiẽtes honorẽ, tanquã & coheredibus gratiæ vitæ, vt nõ impediãtur orationes vestrę. In fine aũt, õnes vnanimes, cõpatientes, fraternitatis amatores, misericordes, modesti, humiles, nõ reddẽtes malũ pro malo, nec maledictũ pro maledicto: sed e cõtrario bñdicentes: quia in hoc vocati estis, vt bñdictionẽ hereditate possideatis. Qui eñ vult vitã diligere, & dies videre bonos, coerceat linguã suã a malo, & labia eius ne loquãtur dolũ. Declinet a malo, & faciat bonũ: inquirat pacẽ, & sequatur eam: quia oculi Domini super iustos, & aures eius in preces eorũ: vultus aũt Domini super facientes mala. Et quis est qui vobis nocebit si boni æmulatores fueritis? Sed & si quid patimini propter iustitiã, beati. Timorẽ autẽ eorũ ne timueritis, &, nõ cõturbemini, dñm aũt Christũ sanctificate in cordibus vestris, parati sẽper ad satisfactionẽ õni poscẽti vos rationẽ de ea quę in vobis est spe & fide cũ modestia & timore, cõsciẽtiã habẽtes bonã, vt in eo quod detrahũt vobis, cõfũdãtur q calũniãtur vestrã bonã i christo cõuersationẽ. Melius est eñ, vt bñfaciẽtes (si volũtas dei velit) pati, q̃ malefaciẽtes: qa & Christus semel pro pctis nr̃is mortuus ẽ iustus pro in

iustis,

iustis, ut nos offerret Deo, mortificatos quidem carne, uiuificatos autem spiritu. In quo & his qui in carcere erant spiritibus, ueniens prædicauit, qui increduli fuerant aliquando, quando expectabant Dei patientiam in diebus Noe, cum fabricaretur arca, in qua pauci, id est, octo animæ saluæ factæ sunt per aquam. Quod & uos nunc similis formæ saluos facit baptisma, non carnis depositio sordium, sed conscientiæ bonæ interrogatio in Deum per resurrectionem IESV Christi, qui est in dextera Dei, deglutiens mortem, ut uitæ æternæ hæredes efficeremur, profectus in cœlum, subiectis sibi angelis, & potestatibus, & uirtutibus.

that he myght offer vs vp vnto God, beynge slayne truely after the flesshe, but quyckened after the spyrite. * In ꝓ whych also he commyng preached vnto the spyrets that were in preson, whych * were sometyme vnbeleuyng whan they wayted for the pacience of God in the dayes of Noe, whan ꝓ Arke was amakynge, * in the whych a few, that is, eyght soules were saued by the water. The whyche * baptysme beynge of lyke fashion doth saue you, not the layenge away of the fylthynesses of the flesshe, but the demaundynge of a good conscience towarde God, by the ryssynge agayne of Jesus Christ, whych is at the ryghthād of God, swalowyng vp deathe, that we myght become heyres of euerlastynge lyfe, beynge gone into heauen, * the angels, & the myghty, & powers beynge subiecte vnto hym.

1. Pet. 4. a.
Gene. 6. a.
Mat. 24. b
Luc. 17. c
Gene. 7. c
Rom. 6. a
Hebr. 1. b
and. 1. b. c

CAPVT IIII.

CHristo igitur passo in carne, & uos eadem cogitatione armamini. Quia qui passus est in carne, desiit a peccatis, ut iam non desideriis hominum, sed uoluntate Dei, quod reliquum est in carne uiuat temporis. Sufficit enim præteritum tempus ad uoluntatem Gētium consummandam, his qui ambulauerunt in luxuriis, desyderiis, uinolentiis, comessationibus, potationibus, ebrietatibus, & illicitis idolorum cultibus: in quo admirabantur non concurrentibus uobis in eandem luxuriæ confusionem, blasphe-

The. iiii. Chapter.

Therfore Christe haupnge suffered in the flesshe, be ye also armed wyth lyke meanynge. * For he that suffered in the flesshe, he lefte of from synnes, that he do not nowe lyue the residue of the tyme that resteth in the flesshe in * the lustes of men, but in the wyll of God. ‡ For it is ynough the tyme paste [to be spente] for the fulfyllynge of the wyll of the heythen, vnto them that haue walked in wantonnesses, lustes, dr̄ōkennesses, banckettynges, vnmeasurable eatynges and dr̄ynkynges, and vnlawful worshyppynges of Idols: in the whyche they maruayled that ye ranne not wyth thē vnto lyke cōfusiō of excesse,

A
Rom. 6. a
Joh. 1. a.
1. Joha. 2. c
‡ Eph. 4. b

speakynge euell: the whyche shall geue an accompt vnto hym, whych is readye to iudge the quycke and deade.

1. Petr. 3. c. * For because of thys also is the Gospell preached vnto the deade, ‡ that they truelye maye be iudged accordynge to men in the flesshe, but lyue after God in the spirete. But the ende of all thynges shall come neare.

B + * Be ye therfore wyse, and watche

Mat. 24. d. in prayers. But before all thynges be hauynge continuall loue towarde

Prou. 10. b eche other amonge yourselues: * for loue couereth the multitude of synnes. * Be harbarous towarde eche o-

Hebr. 13. a ther wythout grudgyng, ‡ euery one

‡ 1. Cor. 8. b minystrynge grace vnto another, as he hath receaued thesame, as good stewardes of the manyfolde graces

Iere. 23. e of God. * Yf ony man speaketh, [let hym speake] as the wordes of God:

Rom. 12. b * Yf ony man minystreth, [let it be done] as by power, the whyche God doth ministre, that in all thynges God maye be praysed thorowe Iesus Christ, + vnto whome be glorye and empyre for euer and euer. Amen.

Luce. 17. f Dearly beloued let not * the heate

1. Cor. 3. b be straunge vnto you, whyche happe

1. Pet. 1. b neth to the tryeng of you, as though some straunge thynge do happen vnto you: but takynge parte wyth the

L passions of Christ, * reioyce, that be-

2. Tim. 2. b. ynge merye, ye also maye reioyce in

Matth. 5. a the reuelacion of hys glorye. * Yf ye are reuyled in the name of Christe, ye shalbe happye: for it that is concernynge the honoure, glorye, and power of God, and hys spirete,

1. Petr. 2. c and. 3. c doth rest vpon you. * And let noman of you suffre as a manslayer, or a thefe,

blasphemantes: qui reddent rationem ei, qui paratus est iudicare uiuos & mortuos. Propter hoc enim & mortuis euangelizatum est, ut iudicentur quidem secundum homines in carne, uiuant autem secundum Deum in spiritu. Omnium autem finis appropinquabit. Estote itaque prudentes, & uigilate in orationibus. Ante omnia autem mutuam in uobismetipsis charitatem continuam habentes: quia charitas operit multitudinem peccatorum. Hospitales in inuicem sine murmuratione, unusquisq; sicut accepit gratiam in alterutrum illam administrantes, sicut boni dispensatores multiformis gratię Dei. Si quis loquitur, tanquam sermones Dei: si quis ministrat, tanquam ex uirtute, quam administrat Deus, ut in omnibus honorificetur deus per IESVM Christum, cui est gloria & imperium in secula seculorum. Amen. Charissimi, nolite peregrinari in feruore qui ad tentationem uobis fit, quasi noui aliquid uobis contingat: sed communicantes Christi passionibus, gaudete, ut & in reuelatione gloriæ eius gaudeatis exultantes. Si exprobramini in nomine Christi, beati eritis: quoniam quod est honoris, glorię, & uirtutis dei, & qui est eius spiritus, super uos requiescit. Nemo autem uestrũ patiatur ut homicida, aut

fur,

fur, aut maledicus, aut alienorum appetitor. Si autem ut Christianus, non erubescat, glorificet autem Deum in isto nomine: quoniam tempus est ut incipiat iudicium a domo Dei. Si autem primum a nobis, quis finis eorum qui non credunt Dei Euangelio? Et si iustus quidem uix saluabitur, impius & peccator ubi parebunt? Itaque & qui patiuntur secundum uoluntatem Dei, fideli creatori commendent animas suas in benefactis.

CAPVT V.

Seniores ergo qui in uobis sunt obsecro, cõsenior & testis Christi passionum, qui & eius quę in futuro reuelanda est gloriæ communicator, pascite qui in uobis est gregem Dei, prouidentes non coacte, sed spontanee secundum Deum: neque turpis lucri gratia, sed uoluntarie: neque ut dominantes in cleris, sed forma facti gregis ex animo. Et cum apparuerit princeps pastorum, percipietis immarcessibilem gloriæ coronam. Similiter adolescentes subditi estote senioribus. Omnes enim inuicẽ humilitatẽ insinuate: quia Deus superbis resistit, humilibus aũt dat gratiam. Humiliamini igitur sub potentu manu Dei, ut uos exaltet in tempore uisitationis, omnem

thefe, or curſed ſpeaker, or a defyzer of other mens goodes. But [yf he ſuffre] as a chriſten man, let hym not be aſhamed, but let hym prayſe God in thys behalfe: ✶ for it is tyme that the iudgemente do begynne at the houſe of God. But yf [it begynne] fyrſt at vs, what ſhalbe ỹ ende of them ✶ that do not beleue the Goſpell of God? ✶ And yf the ryghteous ſhall ſcarce be ſaued, where ſhall the wycked and ſynner appeare? Therfore let them alſo that ſuffre accordynge to ỹ wyll of God, commytte theyr ſoules vnto the faythfull creator in weldoynges.

Jere. 25. d
and. 49. b
Ezec. 9. b
Luce. 10. b
Pro. 11. d

The. v. Chapter.

The Elders therfore that are amonge you do I beſeke that ame alſo an Elder and ✶ wytneſſe of the paſſions of Chriſte, whyche ame alſo a partetaker of that glorye, whyche is to be reueled in tyme to come, ✶ fede the flocke of God that is amonge you, prouydynge [for them] not as compelled, but wyllyngly, accordyng to God: nother for fylthye lucres ſake, but wyllyngly: ✶ nother as rulynge ỹe lordes ouer ỹ lot [of God] but partely, ‡ beynge become the enſample of the flocke. And whan the chefe of the ſhepeherdes ſhal appeare, ye ſhall receaue the ✶ vncorruptible crowne of glory. Lykewyſe ye yonge men be obedient vnto the elder men. Yee ſhew lowlyneſſe euery one to another: for ✶ God doth reſyſt the proude, but geueth grace vnto ỹ lowly. ✝ Become ye therfore lowly vnder ỹ myghty hande of God, that he maye exalte you in the tyme of viſitacion, caſtyng

A
Act. 5. c
Apoc. 14. a
Luce. 12. b
‡ Tit. 2. a
1. Cor. 9. b
1. Tim. 4. b
Prou. 11. a
Matth. 23. a
Jacob. 4. a

Psal.54.c. Matth. 6.c. Luce.12.c
+caſtynge all youre careſulneſſe vpon hym: for he careth for you. Be ſobre, and watch: ‡ for youre aduerſary the deuell goeth aboute as a roarynge lyon, ſekyng whom he maye deuoure,

‡ Job.1.b 1 Pet.5.b
whom reſyſt beyng ſtrong in fayth, knowynge the ſame ſufferyng to happen vnto your brotherheade, whyche is in the worlde. And the God of all grace whyche hath called vs vnto hys eternall grace in Chriſte Jeſu, ꝑ ſame ſhall make perfecte, confirme, & ſtaye you, that * haue ſuffred a lytle: vnto

Jacob.4.a
Rom.8.c 1 Pet.5.a Heb.10.b.
hym be glorye & empyre for euer and euer. Amen. ¶ By Syluanus a fayth full brother (as I ſuppoſe) haue I wrytten breſely vnto you, prayenge and earneſtly requyrynge thys to be the true grace of God, in the whyche ye ſtande alſo. The lyke choſen congregacion that is at Babilon ſaluteth you, and Marke my ſonne.

Rom 16.b. 2.Cor.16.c 1.Thes.5.b.
* Grete ech other wyth an holy kyſſe. Grace be wyth you all, whych are in Chriſte Jeſu. Amen.

¶ The ende of the fyrſt canonicall Epiſtle of Peter the Apoſtle.

omnem ſollicitudinem ueſtram proiicientes in eum: quoniam ipſi cura eſt de uobis. Sobrii eſtote, & uigilate: quia aduerſarius ueſter diabolus tanquam leo rugiens circuit, quærens quẽ deuoret, cui reſiſtite fortes in fide: ſcientes eandem paſſionem ei, que in mundo eſt, ueſtræ fraternitati fieri. Deus aũt õnis gratiæ, qui uocauit nos in æternã ſuam gloriã in Chriſto IESV, modicũ paſſos ipſe perficiet, confirmabit, ſolidabitq;: Ipſi gloria & imperiũ in ſecula ſeculorũ. Amẽ. Per Syluanum fidelem fratrem uobis (ut arbitror) breuiter ſcripſi, obſecrans & conteſtans hanc eſſe ueram gratiam Dei, in qua & ſtatis. Salutat uos eccleſia que eſt in Babylone coelecta, & Marcus filius meus. Salute inuicẽ in oſculo ſancto. Gratia uobis omnibus qui eſtis in Chriſto IESV.

AMEN.

Finis primæ epiſtolæ canonicæ Petri Apoſtoli.

The ſecounde canonicall Epiſtle of Peter the Apoſtle.

The fyrſt Chapter.

A Simon Peter the ſeruaunt and Apoſtle of Chriſte Jeſus, vnto them that haue optayned coequall fayethe wyth vs in the ryghteouſneſſe of oure God,

EPISTOla ſecunda canonica Petri Apoſtoli.

CAPVT PRIMVM.

Simon Petrus ſeruus & Apoſtolus Chriſti IESV, iis qui coæqualem nobiſcum ſortiti ſunt fidem in iuſtitia Dei noſtri, & ſal-

& saluatoris nostri IESV Christi: Gratia uobis & pax adimpleatur in cognitione Dei & Christi IESV dñi nostri. Quomodo omnia nobis diuinę uirtutis suę quę ad uitā & pietatē donata sūt per cognitionem eius, qui uocauit nos propria gloria & uirtute, per quē maxima & pręciosa donauit nobis promissa, ut per hoc efficiamini diuinę cōsortes naturæ, fugientes eius quę in mundo est concupiscentiæ corruptionē. Vos aūt curam omnē subinferentes, ministrate in fide uestra uirtutem: in uirtute aūt, sciētiam: in scientia aūt, abstinentiā: in abstinentia aūt, patientiā: in patientia aūt, pietatē: in pietate autē, amorem fraternitatis: in amore autē fraternitatis, charitatem. Hęc enim si uobiscū assint, & superent, non uacuos, nec sine fructu uos cōstituent in domini nostri IESV Christi cognitiōe. Cui enim non præsto sunt hæc, cęcus est, & manu tentās, oblitionem accipiens purgationis ueterum suorum delictorū. Quapropter fratres magis satagite, ut per bona opera certā uestrā uocationē & electionē faciatis: hęc em faciētes, nō peccabitis aliquādo. Sic em abūdanter ministrabitur uobis introitus in ęternū regnū dñi & saluatoris nri IESV Christi. Propter quod incipiā uos semper commonere de his, & quidē sciētes & cōfirmatos uos in præsenti ueritate, Iustū aūt arbitror quādiu sum in hoc tabernaculo, suscita-

God and the sauioure Jesus Christ: * Grace be vnto you and peace be fulfylled in ꝑ knowlege of God, and Christ Jesu our LORD. As all thynges of the godly power, (whyche [belonge] vnto lyfe & godlynesse) are geuen vnto vs, by hys knowlege, whych hath called vs by hys owne glory and power, by whome he hath geuen vs greate and precyous promyses, that therebye ye become * partakers of the godly nature, flyenge the corrupcion of the desyre, whyche is in the worlde. But ye applyenge all care, mynystre in youre faythe, vertue: in vertue, knowlege: * in knowlege, abstinence: in abstinence, pacience: in pacience, Godlynesse: in Godlynesse, loue of brotherheade: in loue of brotherheade charite. For yf these be wyth you, and be plenteous, they shall make you not voyde nor without frute in the knowlege of oure LORDE Jesus Christe. For he that hath not these thynges, he is blynde and groppynge wyth the hande, forgettynge the clensynge of hys olde synnes. Wherfore brethren endeuoure ye the more, that ye make sure youre callynge & chosynge wyth good workes: for doynge these thynges, ye shall not synne at ony tyme. For so shall an entraunce into the euerlastynge kyngdome of our LORDE and Sauioure Jesus Christe be mynystred vnto you plentyfully. * Wherfore I shall begynne to admonyshe you alwaye of these thynges, and that truely you knowynge and beynge stablysshed in the present truthe. But I reken it ryghtfull as longe as I ame in thys * tabernacle to

1. Petri. 1. a
Ioh. 1. a
Colos. 2. b
1. Cor. 8. a
Luce. 22. g
2. Cor. 5. a

Job 11.b. 2. Tim. 4.a

to rayse you in the admonicion, * beynge sure that the layenge downe of my tabernacle shalbe quycke, accordynge also as oure LORDE Jesus Christe hath shewed me. Yee and I wyll gene diligence, and that oft, that ye maye haue after my death that ye make a remembraunce of all these thynges. † For we haue not made knowen vnto you the power & foreknowlege of oure LORDE Jesus Christ, haynge followed rude fables

Job 1. b
1. Joh. 1. a

* but beynge become the beholders
D
of hys greatnesse. For he was receaynge of God the father honoure & glory, suche a voyce from a great glory beynge fallen downe vnto hym:

Matth. 17. a. Marc. 9. a Luc. 9. b

* Thys is my beloued sonne, in whō I haue delyte, heare hym. And thys voyce haue we herde brought from heauen, whan we were wyth hym vpon the holy mounte. And we haue a sure worde of prophecye, vnto the whyche ye do well geuynge hede, as

2. Cor. 4. b

vnto a lyghte * shynynge in a darcke place, tyll the daye do ryse, and the morowestarre do ryse in youre hartes: † Knowynge thys fyrste, that all the prophecy of scripture, is not done

Dan. 9. b. Zach. 7. b 2. Tim. 3. b.

by priuate interpretacō. * For ỹ prophecye was neuer brought by mans wyll, but the holy men of God haue spokē beyng inspired by ỹ holy goost.

The. ii. Chapter.

A

Mat. 24. a. Actu. 20. b 1. Tim. 4. a

BVt ther haue ben false prophetes also amōge the people, * as ther shalbe lyenge masters amōg you, whych shall brynge in sectes of perdicō, and denye the LORDE that hath bought thē, brynginge vpō them selues a swyft

suscitare uos in commonitione, certus quod uelox est depositio tabernaculi mei, secūdum quod & Dominus noster IESVS Christus significauit mihi. Dabo autē operam, & frequenter, habere uos post obitum meum, ut horū omnium memoriā faciatis. Non em̄ indoctas fabulas secuti, notam fecimus uobis Domini nostri IESV Christi uirtutem & prę sciētiam, sed speculatores facti illius magnitudinis. Accipiens enim a Deo patre honorem & gloriam, uoce delapsa ad eum huiuscemodi a magnifica gloria Hic est filius meus dilectus, in quo mihi complacui, ipsum audite. Et hanc uocem nos audiuimus de cœlo allatā cū essemus cum illo in monte sancto. Et habemus firmiorem propheticum sermonem, cui bene facitis attēdentes, quasi lucernæ lucenti in loco caliginoso, donec dies illucescat, & lucifer oriatur in cordibus uestris: Hoc primum intelligētes, ꝙ omnis prophetia scripturæ, propria interpretatiōe nō fit. Non em̄ uoluntate humana allata est aliquando prophetia, sed spiritu sancto inspirati, locuti sunt sancti Dei homines.

CAPVT II.

EVerunt uero & pseudo prophetę in populo, sicut & in uobis erunt magistri mēdaces, qui introducent sectas perditionis, & eum qui emit eos, Dominū negant, superinducētes sibi celerē perdi-

perditionem. Et multi sequentur eorum luxurias, per quos uia ueritatis blasphemabitur, & in auaritia fictis uerbis de uobis negociabuntur, quibus iudicium iam olim non cessat, & perditio eorum non dormitat. Si enim Deus angelis peccantibus non pepercit, sed rudentibus inferni detractos in tartarum, tradidit cruciandos in iudicium conseruari: & originali mundo non pepercit, sed octauum Noe iustitiæ præconem custodiuit, diluuium mundo impiorum inducens, & ciuitates Sodomorum & Gomorrhæorum in cinerem redigens, euersione damnauit, exemplum eorum qui impie acturi sunt ponens: & iustum Loth oppressum a nephandorum iniuria ac luxuriosa conuersatione eripuit. (Aspectu enim & auditu iustus erat, habitans apud eos, qui de die in diem animam iustam iniquis operibus cruciabant.) Nouit Dominus pios de tentatione eripere, iniquos uero in diem iudicii reseruare cruciandos: magis autem eos qui post carnem in concupiscentia immunditiæ ambulant, dominationemque contemnunt, audaces, sibi placentes, sectas non metuunt introducere, blasphemãtes, ubi angeli, fortitudine & uirtute cũ sint maiores, non portant aduersum se execrabile iudicium: Hi uero uelut irrationabilia pecora naturaliter in cap-

perdition. And *many shall followe their lecherpes, by whome the waye of truth shalbe blasphemed, & by couetousnesse shall they make marchaundyse of you wyth fayned wordes, vnto whõ the iudgement longe sence hetherto doth not ceasse, & their perdiciõ slepeth not. *For yf God dyd not spare the angels synnyng, but beynge drawen downe wyth the bandes of the lower partes into hell, hath delyuered them to be kepte into iudgemente to be tormented: *and hath not spared the originall worlde, but hath kepte Noe the eyght preacher of ryghteousnesse, bryngynge the floude vpon the worlde of wycked men, *and turnynge the cyties of them of Sodoma and Gomorrha into asshes, damned them wyth ouerthrowynge, settynge thẽ for an ensample of thẽ that shuld doo euell: *and he delyuered the ryghteous Loth beyng oppressed wyth the iniury and lecherous conuersacion of the wycked. (For of syght and hearynge he was ryghteous, dwellynge wyth them that vexed the iuste soule from daye to daye wyth wycked workes.) *The LORD knoweth to draw the godly out of temptacion, but to reserue the wycked vnto the daye of iudgement to be tormented: much more those that walke after the flesshe in the despyte of vnclennesse, & despyse the power, are bolde, pleasyng thẽselues, they fear not to bryng in sectes, blasphemynge, *where as angels whyle they be greater in strength & power, bear not agaynst themselues the cursed iudgemente: * But these euen as vnreasonable beastes naturally,

Mary. 7. b

Ps

Iob. 4. b
Apoc. 20. a

Genes. 7. a

Gene. 19. a

Gene. 19. f.

1. Cor. 10. b

L

Iude. 1. b

Iere. 12. g

blas-

[borne] to catchynge and to destruc-
Jude. 1. b cion * blaſphemynge thoſe thynges
that they knowe not, ſhall perysshe in
theyr owne corrupcion, receauynge the
rewarde of vnrygh teouſneſſe, eſty-
mynge the one dayes voluptuouſneſſe
a pleaſure: ſtaynynges [they are] &
ſpottes, ouerflowynge in pleaſures,
at theyr feaſtes vſyng exceſſe of you,
hauynge eyes full of aduoutrye and
vnceſſeable ſynne, entycynge vnſta-
ble ſoules, hauynge a harte exercy-
ſed in couetouſneſſe, chyldre of curſe,
leauynge the rygh t waye they haue
erred, hauynge followed the waye
Num. 22. 23 and 24 of *Balaam of Boſor, whych loued
‡ Nu. 31. b the rewarde of wyckednesſe: ‡ but he
had a reproſe of hys folyſhenesſe. The tame
domme beaſte ſpeakynge wyth mans
voyce, forbadde the prophetes foo-
D lyſhenesſe. Theſe are fountaynes
Jude. 1. c wythout water, and *cloudes caryed
wyth tempeſtes, vnto whome the myſt
of darkeneſſe is reſerued. For ſpea-
kynge wyth pryde of vanite, they en-
tyce wyth the pleaſures of the fleſhe
vnto lecherye them, whyche eſcape a
lytle, whyche be conuerſaunt in er-
roure, promyſynge them lyberte, whā
they themſelues are ſeruauntes of
Joh. 8. c corrupcion. *For of whome ony mā
Rom. 6. b is ouercome: hys ſeruaunt is he alſo.
Luce. 9. c *For yf they flyeng þ ſtaynynges of
the worlde in the knowlege of oure
LORDE & Sauesoure Jeſus Chriſt,
beyng tangled wyth theſame are ouer
Matth. 12. c come agayne, * than are the latter
Pet. 2. 6. a endes become worſe vnto them than
the fyrſte. For it hadde ben better
for them not to knowe the waye of
ryghteouſnes, than after þ knowlege
to

in captionem & in perniciem, in
his quæ ignorant blaſphemantes, in corruptione ſua peribunt,
percipientes mercedem iniuſtitiæ, uoluptatem exiſtimantes
diei deliciaſt coinquinationes,
& maculæ, deliciis affluentes, in
conuiuiis ſuis luxuriantes uobiſ
cum, oculos habentes plenos
adulterii, & inceſſabilis delicti, pellicientes animas inſtabiles, cor exercitatum in auaritia habentes, maledictionis filii, derelinquentes rectam uiam
errauerunt, ſecuti uiam Balaam
ex Boſor, qui mercedem iniquitatis amauit: correptionem uero habuit ſuæ uecſaniæ. Subiugale mutum animal, in hominis uoce loquens, prohibuit prophetæ inſipientiam. Hi ſunt fontes ſine aqua, & nebulæ turbinibus exagitatæ, quibus caligo tenebrarum reſeruatur. Superbia enim uanitatis loquentes, pelliciunt in deſyderiis carnis luxuriæ eos, qui paululum effugiunt, qui in errore conuerſantur, libertatem illis promittentes, cum ipſi ſerui ſint corruptionis. A quo enim quis ſuperatus eſt, huius & ſeruus eſt. Si enim refugientes coinquinationes mundi in cognitione Domini noſtri & ſaluatoris IESV Chriſti, his rurſus implicati ſuperantur, facta ſunt eis poſteriora deteriora prioribus. Melius enim erat illis non cognoſcere uiam iuſtitiæ, quam poſt agnitionem,

retror-

rettorſum conuerti ab eo, quod illis traditum eſt, ſancto manda to. Contigit enim eis illud ueri prouerbii: Canis reuerſus eſt ad ſuum uomitum, & ſus lota in uolutabro luti.

CAPVT III.

HAnc ecce uobis cha riſſimi ſecundam ſcri bo epiſtolam, in qui bus ueſtram excito in commonitionem ſyncerã mẽ tem, ut memores ſitis eorum quæ prædixi uerborum a ſanctis Prophetis, & Apoſtolorum ueſtrorum præceptorum Domi ni ſaluatoris. Hoc primum & ſcientes, quod uenient in no uiſſimis diebus in deceptione illuſores, iuxta proprias concu piſcentias ambulantes, dicen tes: Vbi eſt promiſſio aut ad uentus eius? Ex quo enim pa tres dormierunt, omnia ſic per ſeuerant ab initio creaturæ. Latet enim eos hoc uolentes, quod cœli erant prius, & ter ra de aqua & per aquam conſi ſtens Dei uerbo, per quæ ille tunc mundus aqua inundatus periit. Cœli autem qui nunc ſunt & terra, eodem uerbo re poſiti ſunt, igni reſeruati in di em iudicii & perditionis impio rum hominum. Vnum uero hoc non lateat uos chariſſimi, quod unus dies apud Dominum, ſicut mille anni: & mille anni, ſicut di es unus. Non tardat Dominus pro-

* to turne backwarde from the holy commaundemente that was delyue red vnto them. For that true prouerbe is chaunced vnto them: * The dogge is turned agayne to hys vomite, and the ſowe beynge waſhen, in ſwallowynge of myre. Actu. 5. a. Prou. 26. b Eccli. 34. d

The iii. Chapter.

BEholde thys ſeconde Epiſtle do I wryte vnto you dearelye beloued, in the whyche I rayſe your ſyncere mynde by admonicion, that ye be myndefull of thoſe thynges that I haue ſayd before, [namely:] the wordes of the holy prophetes, and of youre apoſtles, [that is,] the precepts of the LORDE the Sauioure. Knowyng thys alſo fyrſt of al, *that in the laſt dayes ſhall come mockers in deceaueablenesſe, walkynge after theyr owne deſyres, ſayeng: ‡ Where is hys promyſe or hys cõmynge? For ſence the fathers ſlepte, all thynges do ſo remayne, [as at] the begynnynge of the creature. For thys they knowe not, and that wyllyngly, that the heauẽs were fyrſt, * and the earth was beynge of the water and by the water by the worde of God, by the whyche thynges * that worlde that than was, peryſhed by water. ‡ But the heauen and earth that are nowe, are ſet vp by the ſame worde, kepte *for the fyre vnto the daye of iudgemente & deſtruccion of wycked men. But be not ignorauñt of thys one thynge ye beloued, that *one daye by the LORD, is as a thouſande yeares: and a thouſande yeares, as one daye. The LORDE doth not make longe

A

1. Tim. 4. a 2. Tim. 3. a. Iude. 1. c ‡ Ezec. 12. d 2. Thes. 2. a

Gen. 1. a

Gen. 7. a ‡ Eccli. 16. c

2. Thes. 1. d

Pſal. 89. a Eſa. 6. 11. b 2 Peter. 3. a.

wyth hy

wyth hys promyse, as some do suppose: but he ✶behaueth hymself pacient
Rom. 1. a
Ezech. 18. d
ye because of you, ✶not wyllyng ony to perysh, but al men to come agayne
Mat. 24. d
1. Thes. 5. a
Apoc. 3. a
‡ Esa. 51. b
Ioel. 2. d
Petr. 1. b
to repentaunce. ✶But the daye of the LORDE shall come as a theefe, ‡ in the which the heauēs shall passe wyth a greate rushe, but the elementes shal be lowsed wyth heate, & the earth and all the workes that are therein shalbe burnte. Whan all these nowe be to be lowsed, what maner of persons ought ye to be than in holye conuersations and godlynesses, waytynge and hastyng vnto the cōmyng of the LORDES day, ✶ by the whyche the heauēs burnynge shalbe lowsed, and the elemētes for heate of the fyre shal fayde?
Eccl. 16. c
Esay. 65. c
Apoc. 21. a.
‡ Esa. 66. d
Matt. 13. e.
✶ But we wayte for newe heauens, and newe earth, as ‡ hys promyses [are.] in the whyche ryghteousnesse dwelleth. Wherfore ye derely beloued, waytynge for these thynges, endeuoure to be founde vnspotted and vnstayned vnto hym in peace, and estyme the longesufferynge of oure LORDE [youre] healthe, as oure moost beloued brother Paule, hath wrytten vnto you, accordynge to the wysedome that is geuen hym, euen as in all hys epistles also, speakynge in them of these thinges: in the which are some thynges harde of vnderstandyng, the whych the vnlearned & vnstedfast do peruerte, as other scriptures also, to theyr owne damnacion. Ye brethren therfore knowynge it before, beware, leste beynge drawen awaye by the errour of the vnwyse, ye fall from youre owne stedfastnesse: but growe in the grace and

promissionem suam sicut quidam existimant, sed patienter agit propter uos, nolens aliquos perire, sed omnes ad pœnitentiam reuerti. Adueniet autem dies Domini ut fur, in quo cœli magno impetu transient: elementa uero calore soluentur, terra autem & omnia quæ in ipsa sunt opera, exurentur. Cum igitur hæc omnia dissoluenda sint, quales oportet uos esse in sanctis conuersationibus & pietatibus, expectantes & properantes in aduentu diei Domini, per quem cœli ardentes soluentur, & elementa ignis ardore tabescent. Nouos uero cœlos & nouam terram ut promissa ipsius expectamus, in quibus iustitia habitat. Propter quod charissimi hæc expectantes, satagite immaculati & inuiolati ei inueniri in pace, & Domini nostri longanimitatem salutem arbitramini, sicut & charissimus frater noster Paulus, secundum datam sibi sapientiam scripsit nobis, sicut & in omnibus epistolis, loquens in eis de his: in quibus sunt quædam difficilia intellectu, quæ indocti & instabiles depranant, sicut & cæteras scripturas, ad suam ipsorum perditionem. Vos igitur fratres præscientes, custodite, ne insipientium errore traducti, excidatis a propria firmitate: crescite uero in gratia & in co-

in cognitione Domini nostri & saluatoris IESV Christi. Ipsi gloria & nũc, & in diem æternitatis. AMEN.

in the knowlege of oure LORD and Sauioure Jesu Christe. To hym be glory, both nowe, and in the daye of euerlastynge. Amen.

¶ Finis secundæ epistolæ canonicæ Petri Apostoli

¶ The ende of the seconde canonicall Epistle of Peter the Apostle.

EPISTOla prima canonica Ioannis Apostoli.

CAPVT PRIMVM.

The fyrst canonicall Epistle of Jhon the Apostle

The fyrst Chapter.

QVod fuit abinitio, quod audiuimus, quod uidimus oculis nostris, quod perspeximus, & manus nostræ cõtrectauerũt de uerbo uitę, & uita manifesta est, & uidimus, & testamur, & annunciamus uobis uitam æternam, quę erat apud patrem, & apparuit nobis. Quod uidimus & audiuimus annunciamus uobis, ut & uos societatem habeatis nobiscũ, & societas nostra sit cum patre, & cũ filio eius IESV Christo. Et hæc scribimus uobis, ut gaudeatis, & gaudium uestrum sit plenum. Et hæc est annunciatio quam audiuimus ab eo, et annunciamus uobis: quoniam Deus lux est, & tenebræ in eo nõ sunt ullę. Si dixerimus quoniam societatem habemus cum eo, & in tenebris ambu-

THat which was from A
the begynnynge, that
whych we haue herde
that whych *we haue Joh.1.b. 1.Petri.1.a
sene wyth oure eyen,
that whyche we haue Joh.20.b.
beholde, and *our handes haue handled, of the wozd of lyfe, and the lyfe is
manifest, and we haue sene, & testifye Joh.17.a
& shew vnto you * þ lyfe euerlastyng
whyche was by the father, & appeared
vnto vs. That whyche we haue sene
and haue herde do we shew vnto you,
that ye also maye haue fellowshyppe
wyth vs, & that oure fellowshyp be wt
the father, and wyth hys sonne Jesus
Christe. And these thynges do we Joh.16.a
wzyte vnto you, þ ye may reioyce, * & and.17.b
your ioye maye be full. ‡ And thys is 1.Joh.1.b.
the tydynges that we haue herde of B
hym, & do shewe vnto you: that God ‡Joh.17.b.
is lyghte, and ther is no darkenesse
in hym. * Yf we say that we haue fel- Psal.14.a
lowshyppe wyth hym, and walke in Esay.33.b
darke-

darkeneſſe, we lye, and do not the truth. But yf we walke in lyghte, as he alſo is in lyghte, we haue fellowſhyppe together, and *the bloude of hys ſonne Jeſus Chriſte cleanſeth vs from all ſynne. ‡Yf we do ſaye that we haue no ſynne, we deceaue oure ſelues, and the truth is not in vs.

Heb.9.b
1.Petr.1.c
1.Ioh.1.a
‡Prou.19.b

*Yf we knowlege our ſynnes, he is faythfull and ryghteous, that he do forgeue vs oure ſynnes, and cleanſe vs from all wyckednesſe. Yf we do ſaye that we haue not ſynned, we make hym a lyar, and hys worde is not in vs.

2.Reg.8.g.
and.9.a
Iob.13.b.
Prou 28.b.
Eccli.7.c
Pſal.31.a

The.ii.Chapter. ✣

MY lytle chyldren, theſe thynges do I wryte vnto you that ye ſynne not. But although ony man doth ſynne, we haue *an aduocate by the father Jeſus Chriſt the ryghteous, and *he is the attonemente for oure ſynnes: not for oures onely, but alſo for the whole worldes. And therby do we knowe that we loue hym, yf we kepe hys commaundementes. *He that ſayeth hym to knowe God, and doth not kepe hys cõmaundementes, he is a lyare, & in theſame is not the truth. But he that kepeth hys worde, truely in the ſame is the loue of God perfecte: *therby we know that we are in hym. ‡He that ſayeth him to abyde in hym, ought alſo to walke ſo, as he hath walked. ✣ Wooſte beloued, I wryte no newe commaundement vnto you, but an olde commaundemẽt, the whyche ye hadde from the begynnynge. The olde commaundemente is the worde whyche ye haue herde

Hebr.7.b.
Rom.3.g
*Ioh.4.c
Ioh.11.b
‡Ioh.13.b.
1.Pet.2.c

Agayne.

ambulamus, mentimur, & veritatem non facimus. Si autẽ in luce ambulamus, ſicut & ipſe eſt in luce, ſocietatẽ habemus ad inuicẽ, & ſanguis IESV Chriſti filii eius emundat nos ab omni peccato. Si dixerimus quoniã peccatum non habemus, ipſi nos ſeducimus, & veritas in nobis non eſt. Si confiteamur peccata noſtra, fidelis eſt & iuſtus, ut remittat nobis peccata noſtra, & emundet nos ab omni iniquitate. Si dixerimus quoniam non peccauimus, mendacem facimus eum, & uerbum eius non eſt in nobis.

CAPVT II.

Filioli mei, hæc ſcribo uobis, ut non peccetis. Sed & ſi quis peccauerit, aduocatũ habemus apud patrem IESVM Chriſtum iuſtum, & ipſe eſt propitiatio pro peccatis noſtris: nõ pro noſtris autẽ tantum, ſed etiam pro totius mundi. Et in hoc ſcimus quoniã cognouimus eũ, ſi mãdata eius obſeruamus. Qui dicit ſe noſſe deũ, & mandata eius nõ cuſtodit, mendax eſt, & in eo ueritas nõ eſt. Qui aũt ſeruat uerbũ eius, uere in hoc charitas dei perfecta eſt, in hoc ſcimus quoniam in ipſo ſumus. Qui dicit ſe in ipſo manere, debet ſicut ille ambulauit, & ipſe ambulare. Chariſſimi, non mandatum nouum ſcribo uobis, ſed mãdatum uetus qđ habuiſtis ab initio. Mãdatũ uetus eſt uerbũ, qđ audiſtis.

Iterum

Iterum mandatum nouum scribo uobis, quod uerum est, & in ipso, & in nobis, quia tenebræ transierunt, & uerum lumen iam lucet. Qui dicit se in luce esse, & fratrem suum odit, in tenebris est usque adhuc. Qui diligit fratrem suum, in lumine manet, & scandalum in eo non est. Qui autem odit fratrem suum, in tenebris est, & in tenebris ambulat, & nescit quo eat, quia tenebræ obcæcauerunt oculos eius. Scribo uobis filioli, quoniam remittuntur uobis peccata propter nomen eius. Scribo uobis patres, quoniam cognouistis eum qui ab initio est. Scribo uobis adolescentes, quoniam uicistis malignum. Scribo uobis infantes, quoniam cognouistis patrem. Scribo uobis patres, quoniam cognouistis eum qui ab initio est. Scribo uobis iuuenes, quoniam fortes estis, & uerbum Dei manet in uobis, & uicistis malignum. Nolite diligere mundum, neq; ea quæ in mundo sunt. Si quis diligit mundum, non est charitas patris in eo. Quoniam omne quod est in mundo, concupiscẽtia carnis est, & concupiscentia oculorũ, & superbia uitæ, quæ nõ ex patre, sed ex mundo est. Et mundus trãsit, & concupiscentia eius. Qui autem facit uoluntatem Dei, manet in æternũ. Filioli, nouissima hora est, & sicut audistis quia antichristus uenit, nunc antichristi multifacti sunt, unde scimus quia

Agayne I wryte vnto you a * newe commaundemẽt, whych is true, both in hym, and in you, for the darkenesses are paste, and the true lyghte doth nowe shyne. He that sayeth hym to be in the lyght, and hateth hys brother, is yet in darkenesse. He that loueth hys brother, remayneth in the lyght, and ther is no offendicle in hym. But he that hateth hys brother, is in darkenesse, and walketh in darkenesse and wotteth not whether he doth go: for darkenesses haue blynded hys eyen. I wryte vnto you lytle chyldren, * that synnes are forgeuen you for hys names sake. I wryte vnto you fathers, because ye haue knowen hym that is from the begynnyng. I wryte vnto you yong men, for ye haue ouercome the wycked. I wryte vnto you babes, for ye haue knowen the father. I wryte vnto you fathers that ye haue knowen hym that is from the begynnynge. I wryte vnto you yong men that ye are stronge, and the worde of God abydeth in you, and ye haue ouercome the wycked. Loue not the worlde, nor the thynges that are in the worlde. Yf ony man loueth the worlde, the loue of the father is not in hym. For all that is in the worlde, is the concupiscence of the flesh, and the lust of the eyen, & the pryde of lyfe: whych is not of the father, but of the worlde: And * the worlde passeth away, and hys luste. But he that doth ‡ the wyll of God, abydeth forever. My lytle chyldre, it is the last houre, and as ye haue herde that * Antichryst cometh: euen nowe are ther many become Antichristes, wherby we know

Ioh. 13. b and 15. b

Luce. 24. b Act. 4. a

Psal. 89. e. Esa. 40. a 1. Cor. 7. b ‡ Ioh. 6. e 1. Ioh. 4. a

Mat. 24. a Ioh. 5. b

that it is the laste houre. They went
Joha.13.c Act.20.d out * from vs, but they were not of vs: for yf they hadde ben of vs, they shulde verely haue remayned wyth
1.Cor.11.b. vs. But *that they maye be knowen that they are not all of vs. But ye
Heb.1.b. haue the *anoyntynge of hym that is holy, and ye knowe all thynges. I haue not wrytten vnto you, as not knowyng the truth, but as knowyng it, and because euery lye is not of the
D truth. Who is a lyar, saue he that denyeth that Jesus is Christe? The same is the Antichriste, whych denyeth
Joh.14.a. the father and the sonne. *Euery one that denyeth the sonne, hath not the father: he that confesseth the sonne, hath the father also. That whyche ye haue herd frō the begynnyng, let that remayne in you: for yf that remayne in you, whych ye haue herde frō the begynnyng, ye shall also remayne in the sonne & the father. And thys is ỳ promyse ỳ he hath promysed vs, [namely] lyfe euerlastynge. These thynges haue I wrytten of them that deceaue
Esa.54.c Joha.6.e. 14.c.16.b you. *And ỳ anoyntyng that ye haue receaued of hym, let it remayne i you. And ye haue not nede that ony man teach you, but lyke as his anoyntyng teacheth you of all thynges, so is it true also, and it is no lye. And as he hath taughte you, so abyde you in hym. And nowe ye lytle chyldren abyde in hym, that whan he shall ap-
Sap.5.a. peare, we maye haue hope, *& be not ashamed of hym at hys cōmynge. Yf ye knowe that he is ryghteous, know also that euery one that doth ryghteousnesse, is borne of hym.

quia nouissima hora est. Ex nobis prodierūt, sed nō erāt ex nobis: nam si fuissent ex nobis, per mansissent utique nobiscum. Sed ut manifesti sint, quoniam non sunt omnes ex nobis. Sed uos unctionem habetis a sancto: & nostis omnia. Non scripsi uobis quasi ignorantibus ueritatem, sed quasi scientibus eam, & quoniam omne mendacium ex ueritate non est. Quis est mendax, nisi is qui negat quoniam IESVS est Christus? Hic est antichristus, qui negat patrem & filium. Omnis qui negat filium, nec patrem habet: qui confitetur filium, & patrem habet. Vos quod audistis ab initio, in uobis permaneat: quia si in uobis permāserit quod audistis ab initio, & uos in filio & patre manebitis. Et hęc est repromissio quam ipse pollicitus est nobis, uitam æternam. Hæc scripsi uobis de his qui seducunt uos. Et uos unctionem quam accepistis ab eo, maneat in uobis. Et non necesse habetis, ut aliquis doceat uos, sed sicut unctio eius docet uos de omnibus, & uerum est, & non est mendacium. Et sicut docuit uos, manete in eo. Et nūc filioli manete in eo, ut cum apparuerit, habeamus fiduciam, & non confundamur ab eo in aduentu eius. Si scitis quoniam iustus est, scitote quoniam & omnis qui facit iustitiam, ex ipso natus est.

The.iii. Chapter.

CAPVT III.

Be-

Vide-

VIdete qualem charitatem dedit nobis pater, ut filii Dei nominemur & simus. Propter hoc mundus non nouit nos, quia nõ nouit eum. Charissimi, nunc filii Dei sumus, & nondũ apparuit quid erimus. Scimus quoniam cum apparuerit, similes ei erimus: quoniam uidebimus eum sicuti est. Et omnis qui habet hanc spem in eo, sanctificat se, sicut & ille sanctus est. Omnis qui facit peccatum, & iniquitatem facit: & peccatum est iniquitas. Et scitis quia ille apparuit ut peccata tolleret: & peccatum in eo non est. Omnis qui in eo manet, non peccat: & omnis qui peccat, non uidit eum. Filioli, nemo nos seducat. Qui facit iustitiam, iustus est, sicut & ille iustus est. Qui facit peccatum, ex diabolo est: quoniam ab initio diabolus peccat. In hoc apparuit filius Dei, ut dissoluat opera diabolí. Omnis qui natus est ex Deo, peccatum non facit, quoniam semen ipsius in eo manet, & non potest peccare, quoniam ex Deo natus est. In hoc manifesti sunt filii Dei, & filii diabolí. Omnis qui non est iustus, non est ex Deo, & qui non diligit fratrem suum: quoniam hæc est annunciatio, quam audistis ab initio: Vt diligatis alterutrum.

BEholde what loue the father hath geuen vs, that we are called the chyldren of God, and be. Therfore *doth not the worlde knowe vs, because it hath not knowen hym. A Jehẽ 6. f. 1. Cor. 2. a

Dearly beloued, nowe are we *the chyldren of God, and it hath not yet appeared what we shalbe. *We knowe that whan he shall appeare, we shalbe lyke hym: for we shall se hym as he is. And euery one that hath thys hope in hym, sanctifyeth hymselfe, as he also is holy. Euery one that doth synne, dothe wyckednes also: and synne is wyckednesse. *And ye knowe that he hath appeared that he shulde take away synnes, and ther is no synne in hym. Euery one that abydeth in him, synneth not: and euery one that synneth, hath not sene hym, nor hath knowen hym. Luce. 20. d. Rom. 8. e 1. Cor. 15. k. Colos. 1. a Philip. 3. e Esay. 53. d. 1. Tim 1. c. Titum 2. b 1. Petri. 2. c

My lytle chyldren, let noman myscarye you. he that doth ryghteousnesse, is ryghteous, as he is ryghteous also. he that doth synne, is of the deuell: *for the deuell synneth from the begynnynge. Therfore appeared the sonne of God, that he do lowse the workes of the deuell. *Euery one that is borne of God, doth no synne, because hys sede *abydeth in hym, and he can not synne, because he is borne of God. *By that are the chyldren of God manifeste, and the chyldren of the deuell. Euery one that is not ryghteous, is not of God, and he that loueth not hys brother: for thys is the tydynge the whych ye haue herde from the begynnynge: that ye loue one another. B Joh. 8. d. 1. Joh. 3. c 1. Pet. 1. d Joh. 15. d

Gen.4.b * Not as Cain, whych was of ỹ euel, and slewe hys brother. And wherfore dyd he slaye hym? Because hys workes were euell, but hys brothers, Joh.15.b ryghteous. ✣ * Marueyle not brethren, yf the worlde hate you. We knowe that we are translated from death to lyfe, because we loue the brethren. He that loueth not, abydeth in Matth.5.c. deathe. * Euery one that hateth hys brother, is a manslayer: and ye knowe Apoc.22.c. that * euery manslayer hath not lyfe L euerlastynge abydynge in hym. By 1 Joh.3.c and.15.b Rom.5.a that haue we knowē * the loue of god, that he hath layde hys lyfe for vs: and we ought to laye oure lyues for the Deu.15.a brethren. * He that shall haue the substaunce of thys worlde, and shall se hys brother to haue nede, and shutteth vp hys entyer affection frō hym, howe dwelleth the loue of God in Jacob.2.d. hym? My lytle chyldren, * let vs not loue wyth worde, nor tunge, but with worde and truth. ✣ By thys do we knowe that we are of the truthe, and we shall quyte oure hartes in hys syghte. For yf oure harte do repreheude vs, God is greater than oure harte, and he knoweth all thynges. Moost dearly beloued, yf oure harte shall not rebuke vs, we haue confy- Joh̄.16.c dence towarde God, * and what so 1.Joh̄.3.b euer we shall desyre, we shall receaue Jacob.4.a it of hym: for we kepe hys commaundementes, and we do the thynges that are pleasynge before hym. And thys is hys commaundement, that we beleue in the name of hys sonne Jesus Christe, & that we loue one another, * as he hath geuen vs a com- Joh.13.b. and.15.b maundemente. And he that kepeth hys

Non sicut Cain, qui ex maligno erat, & occidit fratrem suum. Et propter quid occidit eum? Quoniam opera eius maligna erant, fratris autem eius iusta. Nolite mirari fratres, si odit uos mundus. Nos scimus quoniam translati sumus de morte ad uitā, quoniam diligimus fratres. Qui uō diligit, manet in morte. Omnis qui odit fratrem suum, homicida est: & scitis quoniam omnis homicida non habet uitam æternam in se manentem. In hoc cognouimus charitatem Dei, quoniam ille animam suam pro nobis posuit: & nos debemus pro fratribus animas ponere. Qui habuerit substantiam huius mundi, & uiderit fratrem suum necessitatem habere, & clauserit uiscera sua ab eo, quomodo charitas Dei manet in eo? Filioli mei, non diligamus uerbo, neque lingua, sed opere & ueritate. In hoc cognoscimus quod ex ueritate sumus, & in conspectu eius suadebimus corda nostra. Quoniam si reprehenderit nos cor nostrum, maior est Deus corde nostro, & nouit omnia. Charissimi, si cor nostrum non reprehēderit nos, fiduciam habemus ad Deū, & quicquid petierimus, accipiemus ab eo: quoniam mādata eius custodimus, & ea quæ sunt placita corā eo, facimus. Et hoc est mandatū eius, ut credamus in noie filii eius IESV Chri, & diligamus alterutrū, sicut dedit mandatū nobis. Et qui seruat

manda

mãdata eius, in illo manet, & ipse in eo. Et in hoc scimus quoniam manet in nobis, ex spiritu, quem dedit nobis.

CAPVT IIII.

CHarissimi, nolite omni spiritui credere, sed probate spiritus si ex Deo sint, quoniã multi pseudoprophetæ exierunt in mundũ. In hoc cognoscitur spiritus Dei: Omnis spiritus qui cõfitetur IESVM Christũ in carne uenisse, ex Deo est: & omnis spiritus qui soluit IESVM, ex Deo nõ est, & hic est antichristus, de quo audistis qm̃ uenit, & nũc iam in mundo est. Vos ex Deo estis filioli, & uicistis eũ: qm̃ maior est qui in uobis est, quã qui in mundo. Ipsi de mũdo sũt, ideo de mũdo loquũtur, & mũdus eos audit, Nos ex deo sumus. Qui nouit deũ, audit nos: qui non est ex deo, non audit nos. In hoc cognoscimus spiritũ ueritatis & spiritũ erroris. Charissimi, diligamus nos inuicem, quia charitas ex deo est. Et omnis qui diligit, ex deo natus est, et cognoscit Deũ. Qui non diligit, non nouit deũ, quoniã deus charitas est. In hoc apparuit charitas dei in nobis, quoniam filium suum unigenitũ misit Deus in mundum, ut uiuamus per eum. In hoc est charitas, nõ quasi nos dilexerimus deum, sed quoniam ipse prior dilexit nos, & misit filiũ suum propitiationẽ pro peccatis nostris. Charissimi, si sic Deus dilexit nos, & nos

hys cõmaundementes, * thesame abydeth in hym, & he in hym. And therby do we knowe that he abydeth in vs, euen * by ꝑ spyrete, ꝑ whych he hath geuen vs. 1. Joh. 4. b. Rom. 8. b.

The. iiii. Chapter.

DEarly beloued beleue not A euery spyrete, * but proue 1. Thess. 5. b the spyretes whether they Gal. 1. b be of God, for * many false 1. Joh. 2. c prophetes are gone out into ꝑ worlde. 2. Joh. 1. b
Therby is the spyrete of God knowe: Euery spyrete that confesseth Jesus Christe to be come in the fleshe, is of God: and euery spyrete that parteth Jesus, is not of God, & thesame is ꝑ Antichryste, of whome ye haue herde that he commeth, and euen nowe is he in the worlde. Ye lytle chyldren are of God, and haue ouercome hym: for he is greater that is in you, than he that is in the worlde. They are of the worlde, therfore speake they of the worlde, and the worlde heareth them. We are of God. * He that 1 Joh. 2. b knoweth God, heareth vs: he that is not of god, doth not heare vs: by that do we knowe the spyrete of truth, & the spyrete of erroure. Dearly beloued let vs louse eche other, for loue is of God. And euery one that loueth, is borne of B God, & knoweth God. He that loueth not, doth not know God, for God is loue. * By thys hath ꝑ loue of god appeared in vs, because God sente hys 1 Joh. 4. c Rom. 5. a only begotten sonne into the worlde, that we maye lyue in hym. In thys is loue, not as thoughe we haue loued God, but because he hath loued vs fyrst, and * sente hys sonne the atone- 2. Cor. 5. d Colos. 2. b mente for oure synnes. Dearlye beloued, yf God hath so loued vs,

we oughte also to loue one another.
Exod 33. d * Noman hath sene God at ony tyme.
Deut. 4. b
Joh. 1. b ‡ Yf we do loue eche other, God abydeth in vs, and hys loue is perfecte
1. Tim. 6. c in vs.
‡ 1. Joh. 3. c By this do we know that we abyde in hym, and he in vs, because he hath geuen vs of hys spyrite. And we haue sene and testifye that the father hath sente hys sonne the Sa-
Joh. 6 l uioure of the worlde. * Whosoeuer shall confesse that Jesus is the sonne of God, God abydeth in hym, and
¶ he in God. And we knowe and beleue the loue that God hath in vs.
+ God is loue, and he that abydeth in loue, abydeth in God, and God in hym. In this is the loue of God perfecte with vs, that we
Ephe. 3. b haue * boldnesse in the daye of iudgemente: for as he is, so are we also in this worlde. ffeare is not in loue, but perfecte loue casteth forth feare, because feare hath paynefulnesse: but he that feareth, is not perfecte in loue. Let vs therfore loue God, for God hath lo-
1. Joh. 2. a ued vs fyrste. * Yf ony man shall saye, I loue God, and shall hate hys brother, he is a lyare. ffor he that loueth not hys brother whome he seyth, howe can he loue God whome he seyeth not? And this com-
Leuit. 19. c maundement haue we of God, * that
Joh. 13. d he that loueth God, do loue hys brother also. +

The. v. Chapter.

A
Math 16. c Euery one ỳ beleueth that
Joh. 1. a Jesus is Christe, * is borne of God. And euery one that loueth hym that begat

& nos debemus alter alterutrũ diligere. Deum nemo uidit unquam. Si diligimus inuicem, Deus in nobis manet, & charitas eius in nobis perfecta est. In hoc cognoscimus q̃ in eo manemus, & ipsi in nobis, quoniam de spũ suo dedit nobis. Et nos uidimus & testificamur quoniã pater misit filium suum saluatorem mundi. Quisquis confessus fuerit, quoniam IESVS est filius Dei, Deus in eo manet, & ipse in Deo. Et nos cognouimus, & credimus charitati, quam habet Deus in nobis. Deus charitas est, & qui manet in charitate, in Deo manet, & Deus in eo. In hoc perfecta est charitas dei nobiscum, ut fiduciam habeamus in die iudicii: quia sicut ille est, & nos sumus in hoc mũdo. Timor nõ est in charitate, sed perfecta charitas foras mittit timorem, quoniam timor pœnam habet: qui autem timet, non est perfectus in charitate. Nos ergo diligamus Deum, quoniam Deus prior dilexit nos. Si quis dixerit quoniã diligo deũ, & fratrẽ suũ oderit, mẽdax est. Qui eñ nõ diligit fratrẽ suũ quẽ uidet, deũ quẽ non uidet quomodo potest diligere? Et hoc mandatum habemus a Deo ut qui diligit Deum, diligat & fratrem suum.

CAPVT V.

OMnis qui credit q̃m Iesus est Christus, ex deo natus est. Et omnis qui diligit eum qui genuit,

genuit, diligit & eum qui natus est ex eo. In hoc cognoscimus quoniam diligimus natos Dei, cum Deum diligamus, & mandata eius faciamus. Hæc enim est charitas Dei, ut mandata eius custodiamus, & mandata eius grauia non sunt. Quoniam omne quod natum est ex Deo, uincit mundum: & hæc est uictoria quę uincit mũdum, fides nostra. Quis est enim qui uincit mundũ, nisi qui credit quoniam IESVS est filius dei? Hic est qui uenit per aquam & sanguinẽ IESVS Christus: nõ in aqua solum, sed in aqua & sanguine. Et spiritus est qui testificatur quoniam Christus est ueritas. Quoniam tres sunt qui testimonium dant in cœlo, pater, uerbum, & spiritus sanctus: & hi tres unum sunt. Et tres sunt qui testimonium dant in terra: spiritus, aqua, & sanguis: & hi tres unum sunt. Si testimonium hominum accipimus, testimonium Dei maius est: quoniam hoc est testimonium Dei quod maius est, quoniam testificatus est de filio suo. Qui credit in filium Dei, habet testimonium Dei in se. Qui non credit filio, mendacem facit eum: quia non credit in testimonium, quod testificatus est deus de filio suo. Et hoc est testimonium, quoniam uitam æternam dedit nobis Deus, & hæc uita in filio eius. Qui habet filium Dei, habet uitam: qui non habet filium Dei, uitam non habet. Hęc scribo

begat, loueth hym also that is borne of hym. By thys do we knowe that we loue the chyldren of God, whan we loue God, and do hys commaundementes. * For thys is the loue of God, that we do kepe hys commaundementes, * and hys commaundementes are not heuy. † For all that is borne of God, ouercommeth the worlde: and thys is * the victory that ouercommeth the worlde, euen oure fayth. For who is it that ouercõmeth the worlde, saue he that beleueth þ Jesus is the sonne of God? Thys is he that commeth by water and bloude Jesus Christe: not by water onely, but in water and bloude. * And it is the spirite that testifyeth that Christe is the truthe. For ther are thre that beare wytnesse in heauen: the father, the worde, and the holy goost: and these thre are one. And ther are thre that beare wytnesse in earthe: the spirite, water, and bloude: and these thre are one. * Yf we receaue the wytnesse of men, the wytnesse of God is greater: for this is the wytnesse of God, the whyche is greater, because he testifyed it of hys sonne. * he that beleueth in þ sonne of god, hath the wytnesse of God in hym. † he that beleueth not the sonne, maketh hym a lyare: because he beleueth not in the wytnesse, the whych God hath testifyed of hys sonne. And thys is the wytnesse, that God hath geuen vs euerlastynge lyfe, * and thys lyfe is in hys sonne. he that hath the sonne of God, hath lyfe: he that hath not the sonne of God, hath not the lyfe. These thynges do

1. Joh. 14. b
Mych. 17. c. Joh. 16. d.
1. Cor. 15. b
Mach. 1 b. and. 17. a Joh. 1. d and. 11. d
B
Joh. 5. d
Joh. 1. c Rom. 8. b. Gala. 4. a
Joh. 1. d

I

I wrote vnto you, that ye may know that ye haue lyfe euerlastyng, ye that do beleue in the name of the sonne of God. * And thys is the boldnesse whyche we haue towarde God, that * what so euer we shall axe accordynge to hys wyll, he heareth vs, and we knowe that he heareth vs what so euer we shall desyre: We are sure that we haue þ petitions that we requyre of hym. ℒ He that knoweth hys brother to synne a synne not vnto deathe, let hym axe, & lyfe shalbe geuē vnto hym synnynge not vnto deathe. Ther is a * synne vnto death, I saye not that ony man do prayer for that. ‡ Euery wyckednesse is synne, and ther is a synne vnto death. * We knowe that euery one that is borne of God, doth not synne: but the generacion of God kepeth hym, and the wycked toucheth hym not. We knowe that we are of God, and the whole worlde is set on myschefe. And we knowe that þ sonne of God is come, * and hath geuen vs vnderstandynge that we maye knowe the true God: and we are in hys true sonne. This same is the true God, & the euerlastynge lyfe.

Ioh 6.d

Marc.11. Ioh.16.c 1.Ioh 5.c

ℒ

Iere.7.b Matth.12.c Ioh̄.8.b. ‡1.Ioh.3.a 1.Ioh.3.b

Luce.14.b

Litle chyldren kepe you from ymages.

¶ The ende of the fyrst canonicall Epistle of Ihon the Apostle.

scribo uobis, ut sciatis quoniam uitam habetis æternam, qui creditis in nōie filii Dei. Et hæc est fiducia quam habemus ad deum, quia quodcunque petierimus secundum uoluntatem eius, audit nos, & scimus quia audit nos quicquid petierimus. Scimus quod habemus petitiones, quas postulamus ab eo. Qui scit fratrem suum peccare peccatum non ad mortem, petat, & dabitur ei uita peccanti non ad mortem. Est peccatum ad mortem, non pro illo dico ut roget quis. Omnis iniquitas peccatum est, & est peccatum ad mortem. Scimus quia omnis qui natus est ex Deo, non peccat, sed generatio dei conseruat eum, & malignus non tangit eum. Scimus quoniam ex Deo sumus, & mundus totus in maligno positus est. Et scimus quoniam filius Dei uenit, & dedit nobis sensum ut cognoscamus uerū Deū: & sumus in uero filio eius. Hic est uerus Deus, & uita æterna. Filioli, custodite uos a simulacris.

¶ Finis primæ epistolæ canonicæ Ioannis Apostoli

EPISTOla secunda canonica Ioannis Apostoli.

CAPVT PRIMVM.

SEnior electæ dominæ & natis eius, quos ego diligo in ueritate: & nō ego solus, sed & oēs qui cognouerunt ueritatem propter ueritatē, quę permanet in nobis, & uobiscum erit in æternum. Sit uobiscum gratia, & misericordia, & pax a Deo patre, & a Christo IESV filio patris in ueritate & charitate. Gauisus sum ualde quod inueni de filiis tuis ambulantes in ueritate, sicut mandatum accepimus a patre. Et nunc rogo te domina, non tanquam mandatum nouum scribēs tibi, sed quod habuimus ab initio, ut diligamus alterutrum. Et hæc est charitas, ut ambulemus secundum mandata eius. Hoc est enim mandatum, ut quemadmodum audistis ab initio, in eo ambuletis. Quoniam multi seductores exierunt in mundum, qui non confitentur IESVM Christum uenisse in carne hic est seductor & antichristus. Videte uosmetipsos, ne perdatis quæ operati estis, sed ut mercedem plenam accipiatis. Omnis qui rece-

The seconde canonicall Epistle of Iohn the Apostle.

The first Chapter.

THe Elder to the electe lady, and hyr chyldrē, whome I loue in the truth: & not I onely, but all they also that haue knowen þ truth for the truthes sake, whyche abydeth in you, and shalbe wyth you forever. Grace, mercye, and peace be wyth you from God the father, and from Christe Iesu *the sonne of the father in truth and loue. I reioyced greatly that I haue founde of thy chyldren walkynge in truth, as we haue receaued commaundemente of the father. And nowe I beseke the lady, not as wrytynge *a newe commaundement vnto the, but it that we had from the begynnyng, that we do loue one another. And thys is loue, that we do walke after hys commaundemētes. For thys is the commaundemente, that as ye haue herde sence the begynnynge, ye do walke in hym. *For many deceauers are gone oute into the worlde, whych do not confesse Iesus Christe to be come in the flesshe: thys is a deceauer: an Antichriste. Take hede to youreselues, that ye do not lose the thynges that ye haue wrought, but that ye maye receaue full rewarde. Euery one that goeth

a

Esai. 17. a

1. Joh. 2. a

b

1. Joh. 2. c and. 4. a

bacht

Joh.14.c backe, and contynueth not in * the doctrine of Chriſte, hath not God: he that contynueth in the doctrine, the ſame hath the father and ỹ ſonne.

2.Tell.3.b. * Yf ony cõmeth vnto you, and bryngeth not thys doctrine, receaue hym not into the houſe, nother ſalute him. For he that ſalutreth hym, is partner of hys euell workes. Beholde, I haue tolde you it before, that ye be not aſhamed in the LORDES dare.

1.Joh.b. * Hauynge many thynges to wryte vnto you, I wolde not do it wyth paper & ynke: for I truſt to be wyth you, and to ſpeake mouth to mouth, that

Joh.16.c 1.Joha.1.a. * your ioye maye be full. The chyldren of thyne electe ſyſter ſalute the.

recedit, & non permanet in doctrina Chriſti, Deum non habet. Qui permanet in doctrina, hic patrem & filium habet. Si quis uenit ad uos, & hanc doctrinam non affert, nolite eum accipere in domum, nec Aue ei dixeritis. Qui enim dicit illi Aue, communicat operibus eius malignis Ecce prædixi uobis, ut in die domini non confundamini. Plura habens uobis ſcribere, nolui per chartam & atramentum: ſpero enim me futurum apud uos, & os ad os loqui, ut gaudium veſtrum plenum ſit. Salutant te filii ſororis tuæ electæ.

¶ The ende of the ſeconde canonicall Epiſtle of Jhon the Apoſtle.

Finis ſecundæ epiſtolæ canonicæ Ioannis Apoſtoli.

The thyrde canonicall Epiſtle of Jhon the Apoſtle.

The fyrſt Chapter.

THE Elder vnto the mooſt deare Gaius, whome I loue in the truth Dearly beloued in all thynges I wyſh that thou walke proſperouſly, and fare well, as thy ſoule proſpereth. I reioyced greatly whan the brethren dyd come, and dyd beare wytnes vnto thy truth, as thou walkeſt in the truth. * I haue no greater

EPISTOla tertia canonica Ioannis Apoſtoli.

CAPVT PRIMVM.

SEnior Gaio chariſſimo, quẽ ego diligo in veritate. Chariſſime, de oĩbus orationẽ facio proſpere te ingredi, & valere, ſicut proſpere agit aia tua. Gauiſus ſũ valde veniẽtibus frib⁹, & teſtimoniũ phibẽtibus veritati tuę, ſicut i veritate ambulas. Maiorẽ horũ nõ habeo

beo gratiam, quam ut audiam filios meos in ueritate ambulare. Charissime, fideliter facis quicquid operaris in fratres, & hoc in peregrinos, qui testimonium reddiderunt charitati tuæ in conspectu ecclesiæ, quos bene facies, deducens digne Deo. Pro nomine enim eius profecti sunt, nihil accipientes a Gentibus. Nos ergo debemus suscipere huiusmodi, ut cooperatores simus ueritatis. Scripsissem forsitan ecclesiæ, sed is qui amat primatum gerere in eis Diotrephes, non recipit nos. Propter hoc si uenero, commonebo eius opera quæ facit, uerbis malignis garriens in nos. Et quasi non ei ista sufficiant, neq; ipse suscipit fratres, & eos qui suscipiũt, prohibet, & de ecclesia eiicit. Charissime, noli imitari malum, sed quod bonum est. Qui bene facit, ex Deo est: qui autem male facit, non uidet Deum. Demetrio testimonium redditur ab omnibus, & ab ipsa ueritate: sed & nos testimonium perhibemus, & nosti quoniam testimonium nostrum uerum est. Multa habui tibi scribere, sed nolui per atramentum & calamum scribere tibi. Spero autem protinus te uidere, & os ad os loquemur. Pax tibi. Salutant te amici. Saluta amicos nominatim.

¶ Finis tertiæ epistolæ canonicæ Ioannis Apostoli.

ter grace than these, that I do heare my chyldren to walke in the truthe. Dearly beloued *thou doest faythfully what so euer thou dooste vnto the brethren, and that vnto the straungers whych haue borne wytnesse vnto thy loue in the syght of the congregacion, the whych bryngyng on theyr waye worthely vnto God, thou shalt do well. For they are gone forthe for hys names sake, *takynge nothynge of the heythen. We ought therfore *to receaue suche, that we maye be fellowhelpers of the truth. I had happely wrytten vnto the congregacion, but Diotrephes, whyche loueth to beare rule in thesame, doth not receaue vs. Therfore yf I shall come, I shall admonysh hym of hys workes that he dothe, babblynge agaynste vs wyth euell wordes. And as thoughe these thynges were not sufficient vnto hym, nother dothe he receaue the brethren, & those that receaue them, doth he forbyd, and casteth thē forthe out of the congregacion. Dearly beloued, *follow not it that is euel, but it that good is. He that doth wel, is of God, but he that doth euell, seyth not God. Vnto Demetrius is a [good] reporte geuen of euery one, and of the truth herselfe: wee we also geue hym a [good] reporte, & thou knowest that our reporte is true. I had many thynges to wryte vnto the, *but I wold not wyth ynke & penne wryte vnto the. But I trust to se the shortly, and we shall speake mouth to mouth. Peace be vnto the. The frendes grete the. Grete the frendes by name.

☞ The ende of the thyrd canonicall Epistle of Jhon the Apostle.

Heb. 13. a.
1. Cor. 9. b.
2. Cor. 11. a.
Math. 10. c
3
Psa. 36. a.
2. Joh. b.

The canonicall Epistle of Jude the Apostle.

The fyrst Chapter.

A IVdas the seruaunt of Jesus Christ, the brother of James, vnto them that are beloued in God ꝑ father, and kept & called in Christ Jesu: Mercy vnto you, & peace, & loue be fulfylled. Dearly beloued, I busyed moost carefully to wryte vnto you, it was nedefull vnto me to wryte vnto you of youre commune saluacion, desyryng the fayth once delyuered vnto the sayntes to be stryuen thorowe.

2. Pet. 2. a *For ther are some men preuely entred in (whych longe sence are wrytten vnto suche iudgemente) wycked, chaungynge the grace of our LORD Jesu Christe into lechery, and Psal. 13. a *denyeng the onely ruler and our LORDE Jesus Christ. But I wyll admonyshe you, knowyng once for all, that Jesus sauynge the people oute of the Num. 14. d lande of Egypte, secondarely *he destroyed those that dyd not beleue: but Esa. 14. b Gen. 4. d. Apoc. 10. a *the angels that kept not theyr princely state, but haue lefte theyr dwellyng, hath he kept wyth eternall bandes vnder the darkenesse vnto the iudB gemente of the greate daye: Gen. 19. c *as Sodoma also and Gomorrha, and all ꝑ cyties therebу, goynge a whorynge after straunge fleshe, are become an ensample, sufferynge thy payne of euerlastynge fyre.

EPISTOla canonica Iudæ Apostoli

CAPVT PRIMVM.

IVdas IESV Christi seruus, frater Iacobi, his qui sũt in Deo patre dilectis, & in Christo IESV cõseruatis & uocatis: Misericordia uobis, & pax, & charitas adimpleatur. Charissimi, omnem sollicitudinem faciens scribendi uobis, de communi uestra salute necesse habui scribere uobis, deprecans supercertari semel traditæ sanctis fidei. Subintroierunt enim quidam homines (qui olim prescripti sunt in hoc iudicium) impii, Domini nostri gratiam transferentes in luxuriam, & solum dominatorem & Dominum nostrum IESVM Christum negantes. Commonere autem uos uolo, sciẽtes semel omnia, quod IESVS populum de terra Aegypti saluans, secundo eos qui non crediderunt perdidit: angelos uero qui non seruauerunt suum principatum, sed dereliquerũt suũ domicilium, in iudicium magni diei, uinculis æternis sub caligine seruauit: sicut Sodoma & Gomorrha, & finitimæ ciuitates simili modo exfornicatæ, & abeũtes post carnẽ alterã, facti sũt exemplum, ignis æterni pœnam susti-

sustinētes. Similiter & hi qui carnem quidem maculant, dominationem autem spernunt, maiestatem autem blasphemant. Cum Michael archangelus cum diabolo disputans altercaretur de Mosi corpore, non est ausus iudicium inferre blasphemiæ, sed dixit: Imperet tibi Deus. Hi autem quęcunque quidem ignorant, blasphemant: quæcunque autem naturaliter, tanquam muta animalia norunt, in his corrūpūtur. Væ illis qui in uia Cain abierunt, & in errore Balāā mercede effusi sunt, & in cōtradictione Chore abierūt. Hi sunt in epulis suis maculæ, conuiuantes sine timore, semetipsos pascētes, nubes sine aqua, quę a uentis circumferuntur, arbores autumnales, infructuosæ, bis mortuę, eradicatæ, fluctus feri maris, despumantes suas cōfusiones, sydera errantia, quibus procella tenebrarum seruata est in æternum. Prophetauit autē & de his septimus ab Adam Enoch, dicens: Ecce uenit Dominus in sanctis milibus suis, facere iudicium cōtra omnes, & arguere omnes impios de omnibus operibus impietatis eorum, quibus impie egerunt, & de omnibus duris, quę loquuti sunt contra Deū peccatores impii. Hi sunt murmuratores, querulosi, secundum desyderia sua ambulantes, & os eorum loquitur superbiam, mirātes personas.

fyre. Lykewyse truely [do] these also that stayne the flesshe, and despyse the gouernaunce, and speake euell of the maiestye. * Whan as Michael the archangell disputyng dyd stryue about the body of Moses, he durst not geue iudgemente agaynste the blasphemye, but sayde: God commaunde the. * But these truely do speake euell of what soeuer thynges they know not: but what soeuer thynges they knowe naturally as domme beastes, in those are they corrupte. Wo be vnto them that are gone into the waye of * Cain, and in the erroure of ‡ Balaam are they spylte wyth rewarde, and are gone in the gaynesayenge of * Chore. These are the spottes, feastyng at theyr meates wythout feare, fedynge themselues, * cloudes wythoute water, whych are carped about wyth wyndes, trees of the gatherynge tyme, vnfrutefull, twyse deade, pulled vp by the rootes, the wawes of the ragynge see, fomynge theyr shames, wandrynge starres, vnto whome the tempeste of darkenesse is kepte foreuer. And Enoch also the seuenth from Adam prophecyed of these, sayenge: * Beholde, the LORDE is come wyth hys holy thousandes, to geue iudgemente agaynste euery man, and to rebuke all the wycked of all theyr workes of wyckednesse, wherewyth they haue done wyckedly, and of all the cruell speakynges, that the wycked synners haue spoken agaynste God. These are murmurers, cōplayners, walkynge after theyr lustes, & theyr mouth speaketh pryde, wonderynge

Iud. 1. a
1. Pet. 2. c.
Gen. 4. a
‡ Nu. 24. a
Num. 16.
2. Pet. 2. b.
Esaye. 3. c.
Apoca. 1. a

ac-

at men for cause of auauntage. But be ye mooſt beloued myndefull of the wordes that are ſpoken afore of the Apoſtles of oure LORDE Jeſus Chriſt, *whyche ſayde vnto you that in ꝑ laſt ſeaſons ſhall come mockers, walkyng in wyckednesſes accordyng to theyr pleaſures. Theſe are they that ſeparate themſelues, beaſtly, hauyng no ſprete. But be ye mooſt beloued buyldyng yourſelues vpō our mooſt holy fayth, prayenge in the holy gooſt, kepe yourſelues in the loue of God, waytyng for the mercye of oure LORDE Jeſus Chriſte into lyfe euerlaſtynge. And them truely beynge iudged rebuke ye, but ſaue the other, drawynge them out of the fyre. And haue compaſſion vpon the other wyth feare, hatynge alſo the ſame ſpotted cote, whyche is fleſhely. But vnto hym that is able to kepe you wythout ſynne, and to ſet you vnſpotted before the ſyght of hys glory with ioye, at the commynge of our LORDE Jeſus Chriſt, vnto the only God our Saueoure thorow Jeſus Chriſte our LORDE be glory, and mateſty, empyre, and power, before all the world, both now and for euer & euer. AMEN.

Act. 20. d
1. Tim. 4. a
2. Tim 3. a
2. Pet. 3. a

ſonas queſtus cauſa. Vos autem chariſſimi memores eſtote uerborum quæ prædicta ſunt ab Apoſtolis Domini noſtri IESV Chriſti, quidicebant uobis, quoniam: In nouiſſimis temporibus uenient illuſores, ſecundum deſyderia ſua ambulantes in impietatibus. Hi ſunt qui ſegregant ſemetipſos, animales, ſpiritum nō habentes. Vos autem chariſſimi, ſuperædificantes uoſmetipſos ſanctiſſimæ noſtræ fidei, in ſpiritu ſancto orantes, uoſmetipſos in dilectione Dei ſeruate, expectantes miſericordiam Domini noſtri IESV Chriſti in uitam æternam. Et hos quidem arguite iudicatos, illos uero ſaluate de igne rapientes. Aliis autem miſeremini in timore, odientes & eam quæ carnalis eſt, maculatam tunicam. Ei autē qui potens eſt uos conſeruare ſine peccato, & conſtituere ante conſpectum gloriæ ſuæ immaculatos in exultatione, in aduentu Domini noſtri IESV Chriſti, ſoli Deo ſaluatori nō per IESVM Chriſtum Dominum noſtrū gloria, & magnificentia, imperiū, & poteſtas ante oia ſecula, & nunc & in oia ſecula ſeculorū. Amen.

¶ The ende of the canonicall Epiſtle of Jude the Apoſtle.

¶ Finis epiſtolæ canonicæ Iudæ Apoſtoli

APOCA-lypsis Ioannis Apostoli.

CAPVT PRIMVM.

APocalypsis IESV Christi quam dedit illi Deus palã facere seruis suis, quę oportet fieri cito: & significauit, mittẽs per angelũ suũ seruo suo Ioanni, qui testimoniũ perhibuit uerbo Dei, & testimonium IESV Christo quæcunque uidit. Beatus qui legit & audit uerba prophetiæ huius, & seruat ea quæ in ea scripta sunt: tempus enim prope est. Ioannes septem ecclesiis quæ sunt in Asia: Gratia uobis & pax ab eo qui est, & qui erat, & qui uẽturus est, & a septẽ spiritibus qui in conspectu throni eius sunt, & a IESV Christo, qui est testis fidelis, primogenitus mortuorum, & princeps regum terræ, qui dilexit nos, & lauit nos a peccatis nostris in sanguine suo, & fecit nos regnum, & sacerdotes Deo & patri suo, ipsi gloria & imperium in secula seculorum. Amen. Ecce uenit in nubibus, & uidebit eum omnis oculus, & qui eum pupugerunt. Et plangent se super

The Apoca-lypse or Reuelacion of the Apostle Jhon.

The fyrst Chapter.

THe reuelacion of Jesus Christe, whyche God gaue vnto hym * to make manifeste vnto his seruauntes, the whych must happen shortly: ✝ And he shewed it sendynge it by hys angell vnto hys seruaunt Jhon, * whych dyd beare wytnesse vnto ꝑ word of god, & wytnesse vnto Jesus Christe, all that euer he dyd se. * Happy is he that readeth and heareth ꝑ wordes of thys prophecy, & kepeth those thynges that are wrytten in the same: for the tyme is at hande. Jhon vnto the seuen congregacions that are in Asia: Grace be vnto you and peace frõ hym that is, & that was & that is to come, & frõ the seuen spretes that are in ꝑ syght of hys trone, & from Jesus Christ whiche is a faythfull wytnesse, * the fyrstborne of the deade, and prynce of the kynges of the earth, whyche hath loued vs, & * hath washẽ vs frõ our synnes in his bloud & hath made vs a kyngdome & prestes vnto God and hys father, vnto hym be glorye and empyre for euer and euer Amen. ✝ * Beholde he commeth in the cloudes, and euery eye shall se hym, & they ‡ that haue pearsed hym. And all kynred of the earthe shall

A

Joh. 16. b

Joh. 19. b and. 21. b

Apoc. 22. a.

1. Cor. 15. c. Coloss. 1. b.

Psal. 89. b 1. Petri. 1. c 1. Joh. 1. b Apoc. 5. b

B

Esai. 24. c Jude. c ‡ Zach. 12. a Joel. 29. b.

bewayle them̄selues ouer hym. Euē so. Amen. * I am Alpha and Omega, Esa. 44. b Apoc. 22. c. the begynnynge and ende sayeth the LORDE God almyghty, whyche is, and whyche was, and whych is to come. I Ihon your brother and parta ker in the tribulacion, and kyngdome, and pacience in Christe Jesu, was in the Ile whyche is called Pathmos for the worde of God and wytnesse of Jesus Christ. I was in spryte on the sondaye, and I herde a greate voyce behynde me, as of a trompe, sayenge: That thou seyst, wryte in a boke, and sende it vnto the seuen congregacions that are in Asia: Vnto Ephesus, and Smyrna, and Pergamus, and Thyatira, and Sardis, and Philadelphia, and Laodicia. And I turned, that I myght se the voyce that spake vnto me. And beynge turned, I sawe seuen golden candelstyckes, and in the myddes of the seuen golden candelstyckes one Daniel 7 b and 10. a * lyke the sonne of mā, clothed with a longe garmente reachynge to the fotes, and gyrded aboute the brest wyth a golden gyrdle: but hys heade & heres were whyte as whyte woll, Apoc. 1. e and 19. c and as snowe * and hys eyen as a flame of fyre, and hys fete lyke vnto brasse, as in a burnynge ouen, and hys voyce as the voyce of many waters. and in hys ryghthand had he Apoc. 19. c. seuen starres, * and oute of hys mouth wente a swearde sharpe of bothe sydes, * and hys face as the sonne shy- Math 17. a ned in hys strength. And whan I hadde seue hym, I fell at hys fete euen as deade. And he layde hys ryghthande vpon me, sayenge:

super eum omnes tribus terræ. Etiam, Amen. Ego sum Alpha & ω, principiū & finis, dicit Dominus Deus qui est, et qui erat, et qui uenturus est omnipotens. Ego Ioannes frater uester et particeps in tribulatione, et regno et patiētia in Christo IESV, fui in insula quæ appellatur Pathmos propter uerbum Dei et testimonium IESV Christi. Fui in spiritu in Dominica die, et audiui post me uocem magnam, tanquam tubæ, dicentis: Quod uides, scribe in libro, et mitte septem ecclesiis, quæ sunt in Asia, Epheso, et Smyrnæ, et Pergamo, et Thyatiræ, et Sardis, et Philadelphię, et Laodociæ. Et conuersus sum, ut uiderē uocem quę loquebatur mecum. Et conuersus, uidi septem candelabra, aurea, et in medio septem candelabrorum aureorum, similem filio hominis, uestitum podere, et præcinctum ad mămillas zona aurea: caput autem eius et capilli erant candidi uelut lana alba, et tanquam nix, et oculi eius uelut flamma ignis, et pedes eius similes aurichalco, sicut in camino ardenti, et uox illius tanquam uox aquarum multarum, et habebat in dextera sua stellas septem, et de ore eius gladius utraque parte acutus exibat, et facies eius sicut sol lucet in uirtute sua. Et cum uidissem eum, cecidi ad pedes eius tanquam mortuus. Et posuit dexteram suam super me, dicens:

Feare Nolī

Noli timere; ego sum primus, & nouissimus, & uiuus, & fui mortuus, et ecce sum uiuens in secula seculorum, et habeo claues mortis et inferni. Scribe ergo quæ uidisti, et quæ sunt, & quæ oportet fieri post hæc. Sacramentum septem stellarum, quas uidisti in dextera mea, & septem candelabra aurea; Septem stellæ angeli sunt septem ecclesiarum, et candelabra septem, septem ecclesiæ sunt.

CAPVT II.

ET angelo Ephesi ecclesiæ scribe: Hæc dicit qui tenet septem stellas in dextera sua, qui ambulat in medio septem candelabrorum aureorum: Scio opera tua, & laborem, & patientiam tuam, & quod non potes sustinere malos, & tentasti eos qui se dicunt Apostolos esse, et non sunt, & inueneisti eos mendaces, & patientiam habes, & sustinuisti propter nomen meum, & non defecisti. Sed habeo aduersum te pauca, quod charitatem tuam primam reliquisti. Memor esto itaque unde excideris, & age pœnitentiam, & prima opera fac: si nautem, ueniam tibi cito, & mouebo candelabrum tuum de loco suo, nisi pœnitentiam egeris. Sed hoc habes, quia odisti facta Nicolaitarum, quæ & ego odi. Qui habet aurem, audiat quid spiritus dicat ecclesiis: Vincenti dabo edere de

feare not, * I am the fyrst, and laste and ‡ am alyue, and was deade, and beholde I am lyuynge for euer and euer, and * I haue the keyes of death & hell. Wryte therfore ꝑ thynges that thou hast sene, & that are, & that must be done after thys. The mysterye of the seuē starres whych thou hast sene in my ryghthande, & the seuen golden candelstyckes [is thys:] The seuen starres are the angels of the seuen cōgregacions, and the seuen candelstyckes are the seuen congregacions.

Exod.3.c. Rom.6.b

Iob.12.b Esa.44.b Apoc.1.b

The.ii. Chapter.

AND wryte vnto * the angell of the cōgregaciō of Ephesus: These thynges sayeth he that holdeth the seuē starres in hys ryghthande, whyche walketh in the myddes of the seuen golden candelstyckes: I knowe thy woꝛkes and labouꝛe, and thy pacience, & that thou canste not suffre the euell men, and hast proued them that saye them to be apostles, and are not, and hast found them lyars, & hast pacience, and hast suffred for my names sake, & hast not faynted. But I haue a fewe thynges agaynste the, that thou hast left thy fyrst loue. Be therfore myndful whence thou art falle frō, & repēt, and do the fyrst woꝛkes: * Yf not, I shall come quyckely vnto the, and remoue thy candelstycke frō hys place, wythout thou do repente. But thys hast thou also, that thou hatest ꝑ dedes of the * Nicolaitans, the whych I hate also. He that hath an eare, let hym heare what the spirite doth saye vnto the congregacions: Vnto hym that ouercōmeth shall I geue to eate

A Malac.1.b 1.Cor.11.b. Apoc.3.a.

Luce.13.a.

Actu.6.a.

Gene.2.d of the * tre of lyfe, that is in the para-
dyse of my God. And vnto ꝑ angel of
the congregacion of Smyrna, wryte:
Esay. 41.a These thynges sayeth * the fyrste and
last, whych was deade, and lyueth. I
knowe thy tribulacion, & thy pouerte,
but thou arte ryche, and arte blasphe-
med of them that do saye them to be
Iewes, and are not, but are the syna-
goge of satanas. Feare none of those
thynges that thou shalte suffre. Be-
holde, the deuell shal cast some of you
into prison, that ye maye be proued,
& ye shall haue tribulacion ten dayes.
Be faythfull vntyll death, and I shal
Tob.3.d. geue the * the crowne of lyfe. ¶ He that
1.Tim.2.a hath an eare, let hym heare what the
spyrete doth saye vnto the congrega-
cions: ¶ He that shall ouercomme,
shall not be hurt of the seconde death.
And wryte vnto the angell of the con
gregacion of Pergamus. These
Hebre.4.c. thynges sayeth he that hath * the
sharpe twoedged swearde: I knowe
where thou dwellest, where the seate
of Satanas is, and thou kepeste my
name, and hast not denyed my fayth.
And in those dayes [was] Antipas
my faythfull wytnesse, whych was
slayen by you, where Satanas dwel-
leth. ¶ But I haue a fewe thynges
agaynste the, because thou haste there
Num.25.a that holde the doctrine of * Ba-
and.31.c laam, whych taught in Balac to
put an occasion of synne before the
chyldren of Israell, to eate and to cō-
myt fornicacion: euen so hast thou al
so thē that kepe the doctrine of ꝑ Ni-
colaitans. Repente thou lyke wyse: yf
not, I wyl come shortly vnto the, and
fyght agaynst thē wyth ꝑ swearde of
my.

de ligno uitę, qđ est in paradiso
dei mei. Et ăgelo Smyrnę eccle
siæ scribe: Hæc dicit primus &
nouissimus, qui fuit mortuus, et
uiuit. Scio tribulationem tuam,
et paupertatem tuam, sed dines
es, & blasphemaris ab his qui se
dicunt ludęos esse, & non sunt,
sed sunt synagoga satanæ. Nihil
horum timeas quæ passurus es.
Ecce, missurus est diabolus, ali-
quos ex uobis in carcerem, ut
tentemini, & habebitis tribula-
tionem diebus decem. Esto fide
lis usque ad mortem, & dabo ti-
bi coronam uitæ. Qui habet au
rem, audiat quid spiritus dicat
ecclesiis: Qui uicerit, nō ledetur
a morte secunda. Et angelo Per
gami ecclesię scribe: Hæc dicit
qui habet rompheam utraque
parte acutam: Scio ubi habitas,
ubi sedes est sathanæ, et tenes
nomen meum, & non negasti fi-
dem meam. Et in diebus illis
Antipas testis meus fidelis, qui
occisus est apud uos, ubi satanas
habitat. Sed habeo aduersus te
pauca, quia habes illic tenen-
tes doctrinam Balaam, qui do-
cebat in Balac mittere scanda-
lum coram filiis Israel, edere &
fornicari: ita habes & tu tenen
tes doctrinam Nicolaitarum. Si
militer pœnitētiā age: si quo mi-
nus, uenia tibi cito, & pugnabo
cum.

cum illis in gladio oris mei. Qui habet, autem audiat quid spiritus dicat ecclesiis: Vincenti dabo manna abscõditum, & dabo illi calculum candidum, & in calculo nomen nouum scriptum, quod nemo scit, nisi qui accipit. Et angelo Thyatirę ecclesię scribe: Hæc dicit filius Dei, qui habet oculos tãquã flammã ignis, & pedes eius similes aurichalco Noui opera tua, & fidem, & charitatem tuam, & ministerium, & patientiã tuam, & opera tua nouissima plura prioribus. Sed habeo aduersus te pauca, quia permittis mulierẽ Hiezabel, quæ se dicit propheten, docere, & seducere seruos meos, fornicari, & manducare de idolothytis. Et dedi illi tempus ut pœnitentiam ageret, & non uult pœnitere a fornicatione sua. Ecce, ego mitto eam in lectum, & qui mœchãtur cum ea, in tribulatione maxima erunt, nisi pœnitentiam ab operibus suis egerint, & filios eius interficiam in morte, & scient omnes ecclesiæ, quia ego sũ scrutans renes & corda, & dabo unicuiq; uestrũ secũdum opera sua. Vobis autem dico & cæteris qui Thyatiræ estis. Quicunq; nõ habent doctrinam hanc, & qui non cognouerũt altitudinem satanę, quemadmodum dicunt: non mittam super uos aliud pondus: tamen id quod habetis tenere, donec ueniam. Et qui uicerit, & custodierit usq; in finẽ opera mea, dabo illi potestatẽ sup gentes, & reget

my mouth. he that hath an eare, let hym heare what ỳ spyrete do saye vnto the cõgregaciõs. Vnto hym that ouercõmeth shall I geue the hyd Manna, & shall geue hym a whyte stone, & in the stone *a newe name wrytten, the which nomã knoweth, saue he ỳ receaueth it. And wryte vnto the angell of the cõgregacion of Thyatira: These thynges saieth ỳ sõne of god, *which hath eyes as ỳ flame of fyre, and hys fete lyke vnto brasse: I know thy workes, & fayth, & thy loue, & seruyce, & thy pacience, & thy last workes more than the fyrst. But I haue a fewe thynges agaynste ỳ. Because thou suffrest the womã *Iesabell to teach, whych sayeth her to be a prophete, & to myscarry my seruauntes, to vse fornicacion, & to eate of ỳ Idolofferynges. And I haue geuen her respyte that she shulde repente, and she wyll not repent of hyr fornicacion. Beholde, I caste her into a bedde, and they that vse whoredome wyth her, shalbe in greate tribulacion, wythout they shall repent of theyr workes, & I shall slaye hyr chyldrẽ by deathe: all congregacions shal know, *that I am searchyng the reynes & hartes, & I shall geue vnto euery one of you accordynge to hys dedes. But I saye vnto you, & to other ỳ be at Thyatira: Whosoeuer haue not thys doctrine, and they that haue not knowen the depth of Satan, as they do saye: I shall laye none other charge vpon you: not wythstandynge kepe ỳ wych ye haue, vntyll I come. And he ỳ shall ouercõme, & shall kepe my workes vntyll ỳ ende, I shall geue hym power ouer the nacions, & he shall

Ose. 2. a Iohan. 1. a

Apoca. 1. c and. 19. c

3. Reg. 16. b 4. Reg. 9. a

D

Ier. 17. b Psal. 7. b

Psal. 2. b Apoc. 19. c

rule them wyth an yron rodde, and they shalbe broke as a potters vessell, as I also haue receaued of my father, and I shall geue hym the morninge starre. He that hath an eare, let hym heare what the spirite doth saye vnto the congregacions.

The. iii. Chapter.

A Apoc. 2. a

AND vnto the *angel of the congregacio of Sardis, wryte: These thynges sayeth he that hath the seuen spirites of God, & the seuen starres: I know thy workes, because thou haste a name that thou doest lyue, & thou art deade. Be thou wakyng & strengthen the rest that were dyenge: for I haue not founde thy workes full before my God. Haue therfore in mynde howe thou hast receaued & herde, & kepe it, and repente. Yf thou therfore shalt not watche, I Mat. 24. b shall come vnto the *as a thefe, and 1. Thes. 5. a thou shalt not know at what houre I 2. Pet. 3. b. shall come vnto the. But thou haste fewe names in Sardis, which haue not defyled their garmentes, and they shall walke wt me in whyte garmentes, for they are worthy. He that shal ouercome, shall so be clothed wyth whyte garmentes: and I shal not put out hys name Exod. 32. a out of *the boke of lyfe, & I shal knowlege hys name before my father, & before his angels. He that hath an eare, let hym heare what the spirite doth saye vnto the congregacions. And vnto the angell of the congregacion of Philadelphia, wryte: These thynges sayeth the holy and true, whych hath Esay. 22. d. the keye of Dauid, whyche *openeth, Ioa. 12. d and noman shutteth: shutteth, and noman openeth: I knowe thy workes.

reget eas in uirga ferrea, & tanquam uas figuli confringentur, sicut & ego accepi a patre meo, & dabo illi stellam matutinam. Qui habet aurem, audiat quid spiritus dicat ecclesiis.

CAPVT III.

ET angelo ecclesiæ Sardis, scribe: Hæc dicit qui habet septem spiritus Dei, & septem stellas: Scio opera tua, quia nomen habes quod uiuas, & mortuus es. Esto uigilans, & confirma cætera quæ moritura erant: Non enim inueni opera tua plena coram Deo meo. In mente ergo habe, qualiter acceperis, & audieris, & serua, & pœnitentiam age. Si ergo non uigilaueris, ueniam ad te tanquam fur, et nescies qua hora ueniam ad te. Sed habes pauca nomina in Sardis, qui non inquinauerunt uestimenta sua, et ambulabunt mecum in albis, quia digni sunt. Qui uicerit, sic uestietur uestimentis albis, et non delebo nomen eius de libro uitæ, et confitebor nomen eius coram patre meo, et coram angelis eius. Qui habet aurem, audiat quid spiritus dicat ecclesiis. Et angelo Philadelphiæ ecclesiæ scribe: Hæc dicit sanctus et uerus, qui habet clauem Dauid, qui aperit, et nemo claudit: claudit, et nemo aperit. Scio opera tua.

Ecce

Ecce, dedi coram te ostium apertum, quod nemo potest claudere, quia modicam habes uirtutem, & seruasti uerbum meum, & non negasti nomen meum. Ecce, dabo de synagoga satanę, qui dicunt se Iudæos esse, & non sunt, sed mentiuntur. Ecce, faciam illos ut ueniant, & adorent ante pedes tuos, & scient quia ego dilexi te. Quoniã seruasti uerbum patientiæ meæ, & ego seruabo te ab hora tentationis, quæ uentura est in orbem uniuersum, tentare habitantes in terra. Ecce uenio cito, tene quod habes, ut nemo accipiat coronam tuam.

Qui uicerit, faciam illum columnam in templo Dei mei, & foras non egredietur amplius, & scribam super eum nomen dei mei, & nomen ciuitatis Dei mei nouæ Hierusalem, quæ descendit de cœlo a Deo meo, & nomen meum nouum. Qui habet aurem, audiat quid spiritus dicat ecclesiis. Et angelo Laodiciæ ecclesiæ, scribe; Hæc dicit Amen, testis fidelis & uerus, qui est principium creaturæ Dei: Scio opera tua, quod neque frigidus es, neq; calidus: utinã frigidus esses aut calidus. Sed quia tepidus es, & nec frigidus, nec calidus, incipiam te euomere ex ore meo, qa dicis: Diues sũ, & locupletatus, & nullius egeo: & nescis qa tu es miser, & miserabilis & pau-

Beholde, I haue geuen a doze open before the, the whyche noman can shut, because thou haste a lytle strength, & hast kepte my woꝛde, and haste not denyed my name. Beholde, I shall geue out of Satanas synagoge them that do saye them to be Iewes, & are not, but do lye. Beholde, I shall make thẽ that they do come, and woꝛshyppe before thy fete, and they shall know that I haue loued the. Because thou haste kepte the woꝛde of my patience, I wyll also kepe the from the houre of temptacion, the which shall come vpõ the whole woꝛlde, to proue the dwellers on earth. Beholde, I come quyckely, holde that thou hast, that nomã take away thy crown. He þ shall ouercõme, I shall make hym a pyller in the temple of my God, & he shall nomoꝛe go foꝛth, & I wyll wꝛyte vpon hym þ name of my God, and þ name of the cytie of my God, newe Ierusalem, *whych is come downe frõ heauẽ fro my God, and my new name. He that hath an eare, let hym heare what the spꝛete sayeth vnto the congregacions. And vnto the angell of the congregacion of Laodicia, wꝛyte: These thynges sayeth Amen, the faythfull and true wytnesse, whyche is the begynnyng of the creature of god: I know thy woꝛkes, þ thou art nother colde, noꝛ whote: woulde God thou wereste ether cold oꝛ whote. But because thou arte lukewarme, and nother whote, noꝛ colde, I shall begynne to spewe the out of my mouth, foꝛ thou sayest: I am ryche, & encreased, & haue nede of nothynge: and thou doest not knowe that thou arte woꝛtched & myserable,

*Apoc.u.c.

and poore, and blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayest become ryche: and that thou be clothed wyth whyte garmentes, that the shame of
Apoca.16.c thy *nakednesse do not appeare: and anoynte thyne eyen wyth eye salue,
Pro.3.b. that thou mayest se. *Those that I
Hebre.12.a do loue, do I rebuke & chastise. Be feruent therfore, and repente. Beholde, I stande at the dore, & knocke: Yf ony man shall heare my voyce, and shall open the dore vnto me, I shall entre in vnto hym, and shall suppe with hym, and he wyth me. He that shall ouercõ
Luce.22.b me, I shall graunt hym, *to syt with me on my seate, as I also haue ouercomme, and haue sytten wyth my father in his seate. He that hath an eare, let hym heare what the spyrete sayeth vnto the congregacions.

The.iiii. Chapter.

After thys I loked, and beA hold a dore was opẽ in heauen, & the fyrst voyce that I herde [was] as of a trõpe speakynge wyth me, sayenge: Come vp hether, & I shall shewe the the thynges that must happen shortely. After thys I was forthwyth in spyrete. And beholde ther was a seate set in heauen, and one syttynge vpon the seate. And he that sat was lyke vnto a Jasper stone, & a sardine stone. And ther was a reynebow in the cõpasse of the seat, lyke vnto ỳ syght of a smaragde.
Dani.7. *And aboute the seate foure & twen-
Apoc.20.b. tye seates, and vpõ the seates foure & twenty elders syttynge, decked wyth whyte garmentes, and vpon theyr heades were golden crownes. And from

& pauper, & cæcus, & nudus. Suadeo tibi emere a me aurum ignitum probatum, ut locuples fias: & uestimentis albis induaris, ut non appareat confusio nuditatis tuæ: & collyrio inunge oculos tuos, ut uideas. Ego quos amo, arguo, & castigo. Aemulare ergo, & pœnitentiam age. Ecce, sto ad ostium, & pulso: si quis audierit uocem meam, & aperuerit mihi ianuam, introibo ad illum, & cœnabo cum illo, & ipse mecum. Qui uicerit, dabo ei sedere mecũ in throno meo, sicut & ego uici, & consedi cum patre meo in throno eius. Qui habet aurem, audiat quid spiritus dicat ecclesiis.

CAPVT IIII.

Post hæc uidi, & ecce P ostium apertum in cælo, & uox prima quam audiui tanquam tubæ loquentis mecum, dicens. Ascẽde huc, & ostendam tibi quę oportet fieri cito. Post hęc, statim fui in spiritu. Et ecce, sedes posita erat in cœlo, & supra sedem sedens. Et qui sedebat, similis erat aspectui lapidis Iaspidis & Sardinis. Et iris erat in circuitu sedis, similis uisioni Smaragdinæ. Et in circuitu sedis, sedilia uiginti quatuor, & supra thronos uigiti quatuor seniores sedẽtes, circumamicti stolis albis, & in capitibus suis coronas aureas. Et de

ae throno procedebāt fulgura, & uoces, & tonitrua & septem lampades ardentes ante thronum, quæ sunt septē spiritus Dei. Et in conspectu sedis, tanquam mare uitreum, simile Cristallo, & in medio sedis, & in circuitu sedis quatuor animalia plena oculis ante & retro. Et animal primum simile leoni, & secūdū simile uitulo, & tertiū animal habēs faciem uelut hominis, & quartū animal simile aquilæ uolanti. Et quatuor animalia singula eorum habebant alas senas, & in circuitu, intus plena sunt oculis, & requiem non habebāt die ac nocte, dicentia: Sanctus, sanctus, sanctus Dominus Deus omnipotens, qui erat, & qui est, & qui uēturus est. Et cum darent illa animalia gloriā, & honorē, & benedictionem sedenti super thronū, uiuenti in secula seculorū, procidebant uiginti quatuor seniores ante sedentē in throno, & adorabant uiuentem in secula seculorū, & mittebant coronas suas ante thronū, dicētes: Dignus es dñe Deus noster accipere gloriā, & honorē & uirtutē: quia tu creasti oia, & propter uolūtatē tuā erāt, & creata sunt.

frō the trone dyd procede lyghtenynges, & voyces, & thonderynges, & seuē burnyng lāpes before þ trone, þ which are the seuen spyrytes of God. And in the syght of þ seate was as it had ben a glassy see, lyke vnto Cristal: and in the myddes of þ seate, & in cōpasse of þ seat, were foure beastes full of eyes before & behynde. And the fyrst beaste was lyke vnto a Lion, and the second lyke vnto a Calfe, & the thyrde beaste haurynge a face lyke a Mans, and the fourth beaste lyke vnto an Egle flyenge. And the foure beastes had euery one of them syx wynges, & aboute & wythin they are full of eyes, and they had no rest nyght & day, sayenge: holy, holy, holy LORDE God omnipotent, whych was, & that is, & that is to come. And whā those beastes gaue glory, & honoure, & blessyng vnto him that sytteth vpon the trone lyuynge for euer & euer, the foure and twenty elders fell downe before hym that sytteth vpon the trone, and worshypped the lyuynge for euer and euer, & layde downe theyr crownes before þ trone, sayenge: Thou arte worthy LORDE our God to receaue glory & honoure, and power: for thou haste created all thynges, and for thy wylles sake were they, and are created. Esa. 6. a

CAPVT V.

The.v. Chapter.

ET uidi in dextera sedētis super thronū, librū scriptū intus et foris, signatū sigillis septē. Et uidi angelū fortē, prædicantem uoce magna: Quis est dignus aperire librum, et soluere signacula eius? Et nemo poterat neq; in cœlo,

AND I saw in the ryghthand of hym þ sat vpon the trone a boke wrytten & in & without, sealed with seuē seales. Esai. 2. b.

And I saw a strong angel, preachyng wyth loude voyce: Who is worthy to open þ boke, & to louse hys seales. And noman was able to open it, nother in heauen,

heauen, nor in earthe, nor vnder the earthe, nother to loke on it. And I wept much, because noman is found worthy to open the boke, nor to loke on it. And one of the elders sayde
Gen. 49. b Esaye. 11. b vnto me: Wepe not, *beholde, the lyon of the tribe of Juda, the roote of Dauid hath ouercome to open the boke, and to lose hys seuen seales. And I sawe, and beholde in the myddes of the trone, and of the foure beastes, and of the elders a lambe standynge as kylled, haupnge seuen hornes, and seuen eyes, whych are the seuen spretes of God, sente into all the earth. And he came, and toke the boke of the ryghthande of hym that sat on
B the seate. And whan he had opened the boke, the foure beastes, and the foure and twenty elders fell downe before the lambe, haupnge euery one harpes and golden vyals, full of odoure, whyche are the prayers of sayntes, & they sange a newe songe, sayenge: Thou arte worthy LORDE to receaue the boke, and to open hys seales, *for thou wast slayne, and haste redimed vs vnto God in thy blonde, out of euery kynred, & tunge, & people and nacion, and thou haste made vs vnto our God a kyngedome, and prestes, and we shal raygne vpon earth.
Heb. 9. b. 1. Petri. 1. c 1. Johñ. 1. b Apoca. 1. a. Daniel. 7. b *And I sawe, and herde the voyce of many angels in the compasse of the seate, and of the beastes, and elders, and the nombre of them was thousandes of thousandes, sayenge wyth loude voyce: The lãbe that is slayen is worthy to receaue power & Godheade, and wysedome, and strength, and honoure, and glorye, & blessynge.

And

cœlo, neque in terra, neque subtus terram, aperire librum, neque respicere illum. Et ego flebam multum, quoniam nemo dignus inuẽtus est aperire librum, nec uidere eum. Et unus de senioribus dixit mihi: Ne fleueris, ecce, uicit leo de tribu Iuda, radix Dauid aperire librum, & soluere septem signacula eius. Et uidi, & ecce in medio throni & quatuor animalium, & in medio seniorum agnum stantem tanquam occisum, habentem cornua septem, & oculos septem, qui sunt septem spiritus Dei, missi in omnem terram. Et uenit, & accepit de dextera sedentis in throno librum. Et cum aperuisset librũ, quatuor animalia, & uiginti quatuor seniores cecideront coram agno, habentes singuli citharas & phialas aureas, plenas odoramentorum, quæ sunt orationes sanctorum, & cãtabant canticum nouũ, dicentes: Dignus es Domine accipere librum, & aperire signacula eius quoniam occisus es, & redemisti nos Deo in sanguine tuo, ex õni tribu, et lingua, et populo, et natione, et fecisti nos deo nro regnũ et sacerdotes, et regnabimus sup terrã. Et uidi, et audiui uocẽ ãgelorũ multorũ i circuitu throni, et animalium, et seniorũ, et erat numerus eorũ milia milium dicentium uoce magna: Dignus est agnus q occisus est accipere uirtutẽ, et diuinitatẽ, et sapiẽtiã, et fortitudinẽ, & honorẽ, et gloriã, & bñdictionẽ,

Et

Et omnẽ creaturam quæ in cœlo eſt, et ſub terra, et quæ ſunt in mari, et quæ in eo, omnes audiui dicentes: Sedenti in throno, et agno, benedictio, et honor, et gloria, et poteſtas in ſecula ſeculorum. Et quatuor animalia dicebant: Amen. Et uiginti quatuor ſeniores ceciderunt in facies ſuas, et adorauerunt uiuentem in ſecula ſeculorum.

And euery creature that is in heauen, and vpon the earthe, and vnder the earth, and that are in the ſee, and that are therein, I herde them all ſayenge: Vnto hym that ſytteth in the ſeate, & vnto the lambe, be bleſſynge, and honoure, and glorye, and power for euer and euer. And the foure beaſtes ſayd: Amen. And the foure and twenty elders fell vpon theyr faces, and worſhypped the lyuynge for euer and euer.

CAPVT VI.

Et uidi quod aperuiſſet agnus unum de ſeptem ſigillis, et audiui unum de quatuor animalibus dicens tanquam uocem tonitrui. Veni, et uide. Et uidi: et ecce equus albus, et qui ſedebat ſuper illum habebat arcum, et data eſt ei corona, et exiuit uincens ut uinceret. Et cum aperuiſſet ſigillum ſecundum, audiui ſecundum animal, dicens: Veni, et uide. Et exiuit alius equus, ruſus, & qui ſedebat ſuper illum, datum eſt ei ut ſumeret pacem de terra, & ut inuicem ſe interficiant, & datus eſt ei gladius magnus. Et cum aperuiſſet ſigillum tertium, audiui tertium animal, dicens: Veni & uide. Et ecce equus niger, & qui ſedebat ſuper illum habebat ſtateram in manu ſua. Et audiui tanquam uocẽ in medio quatuor animaliũ dicẽtẽ: Bilibris tritici denario uno, et tres bilibres hordei denario uno,

The.vi.Chapter.

And I ſawe that the lambe had opened one of the ſeuen ſeales, and I herde one of the foure beaſtes ſayenge as the voyce of a thonder: Come, and ſe. And I ſawe: and beholde a whyte horſe, & he that ſat vpon the ſame, had a bowe, and ther was a crowne geuē vnto hym, & he went out conquerynge that he ſhulde ouercome. And whan he had opened the ſeconde ſeale, I herde the ſeconde beaſt, ſayeng: Come, and ſe. And ther went out another horſe, reede, & he that ſat vpon it, it was geuen hym that he ſhulde take awaye peace from the earthe, and that they ſhulde ſlaye eche other, and ther was a greate ſwearde geuen hym. And whan he hadde opened the thyrde ſeale, I herde the thyrde beaſte, ſayenge: Come, and ſe. And beholde a blacke horſe, and he that ſat vpon the ſame had a payre of balaunces in hys hande. And I herde as it had bene a voyce in the myddes of the foure beaſtes, ſayenge: Two pounde weyght of wheat for one peny, and thre two pounde weyghtes of barlye for one

Zach.1.b and.6.a

peny. and the wyne and oyle do not
℣ thou hurte. And whan he had opened
the fourth seale, I herde the voyce of
the fourth beaste. sayenge: Come and
se. And beholde a pale horse, and he
that sat vpon it, hys name was cal-
led Death, and hell followed hym,
and power was geuen hym vpon the
foure partes of ꝑ earth, to kyll wyth
the swearde, & honger, and death, and
beastes of the earthe. And whan he
had opened the fyfte seale, I sawe vn-
der the altare the soules of them that
were slayne for the worde of God,
and for the wytnesse that they had,
and cryed wyth loude voyce, sayenge:
4. Esd. 15. b * how long LORDE, thou holy and
Dame. 11. b true, doest thou not iudge and doest
not auenge oure bloude of them that
dwell vpon earth? And vnto euery
one of them were geuen whyte gar-
Esaye. 26. c mentes. * And it was sayd vnto the,
that they should rest yet a lytle whyle,
vntyll their fellowseruauntes & bre-
thren be fulfylled, whyche are to be
℣ kylled as they also. And I sawe whan
he hadde opened the syxte seale, and be
Math. 27. f holde ther happened a greate * earth-
quake, & the Sonne became blacke as
a heery sacke, and the Moone became
altogether as bloude, and the starres
fell downe from heauen vpon earthe,
as the fygge tre casteth hys vntyme-
ly fygges, whan it is shaken of a great
wynde. And the heauen went awaye
as a boke rolled together, and euery
hyll, and ples were remoued from
Esaye. 2. c their places: * and the kynges of the
earthe, and princes, and captaynes,
and the ryche, and the stronge, & eue-
ry bondman, and freman hyd them-
selues

uno, et uinum et oleum nõ læse-
ris. Et cum apperuisset sigillum
quartum, audiui uocem quarti
animalis, dicentis: Veni et uide.
Et ecce equus pallidus, et qui se
debat super eũ, nomẽ illi Mors,
et Infernus sequebatur eum, et
data est illi potestas super qua-
tuor partes terræ, interficere, gla
dio, fame, et morte, et bestiis ter
ræ. Et cum apperuisset sigillum
quintum, uidi subtus altare ani-
mas interfectorum propter uer-
bum Dei, et propter testimoni-
um quod habebant, et clama-
bant uoce magna, dicentes: Vs-
quequo Domine sanctus et ue-
rus non iudicas, et non uindicas
sanguinem nostrum de his qui
habitant in terra? Et datæ sunt
illis singulæ stolæ albæ, et di-
ctum est illis ut requiescerent
adhuc tẽpus modicũ, donec con
pleãtur cõserui eorũ et frẽs eorũ
qui interficiendi sunt sicut et il-
li. Et uidi cum aperuisset sigil-
lum sextum, et ecce terræmotus
magnus factus est, et sol factus
est niger tanquam saccus silici-
nus: et luna tota facta est sicut
sanguis, et stellæ de cœlo ceci-
derunt super terram, sicut ficus
emittit grossos suos cum a uẽto
magno mouetur, et cœlũ recessit
sicut liber inuolutus, et oĩs mons
et insulæ de locis suis motæ sunt:
et reges terræ, et principes, et
tribuni, et diuites, et fortes, et
oĩs seruus, et liber abscondерunt

se in-

se in speluncis & petris montium, & dicunt montibus & petris: Cadite super nos, & abscondite nos a facie sedentis super thronum, & ab ira agni: quoniam uenit dies magnus iræ ipsorum. Et quis poterit stare?

selues in the dennes and in roches of the hylles, and saye vnto the mountaynes and rockes: * Fall vpon vs, and hyde vs from the syght of hym that sytteth vpon the trone, and from the wrath of the lambe: For the great daye of theyr wrath is come. And who shalbe able to endure?

Ose.10.b
Luce.23.c.
Apoc.6.b

CAPVT VII.

The.vii.Chapter.

POst hæc uidi quatuor angelos stantes super quatuor angulos terræ, tenentes quatuor uentos terræ, ne flarent super terram, neque super mare, neque in ullam arborem. Et uidi alterum angelum ascendentem ab ortu solis, habentem signum Dei uiui, & clamauit uoce magna quatuor angelis, quibus datum est nocere terræ & mari, dicens: Nolite nocere terræ & mari, neque arboribus, quoadusque signemus seruos Dei nostri in frontibus suis.

Et audiui numerum signatorum, centum quadraginta quatuor milia, signati ex omni tribu filiorum Israel. Ex tribu Iuda, duodecim milia signati. Ex tribu Ruben, duodecim milia signati. Ex tribu Gad, duodecim milia signati. Ex tribu Aser, duodecim milia signati. Ex tribu Nephthalim, duodecim milia signati. Ex tribu Manasse, duodecim milia signati. Ex tribu Symeõ duodecim milia signati Ex tribu Leui, duodecim milia signati.

AFter these thynges sawe I foure angels standynge vpon the foure corners of the earth, holdynge ꝑ foure wyndes of the earth, that they shulde not blow vpõ earth, nor vpon the see, nor vpon ony tre. + And I saw another angell commynge vp from the rysynge of the Sonne, hauyng the token of the lyuynge God, and he cryed wyth loude voyce vnto ꝑ foure angels, vnto whome it was geuen to hurte the earthe and the see, sayenge: * Hurte not the earthe and see, nother the trees, vntyll we seale the seruauntes of oure God in theyr foreheades. And I herde the nombre of the sealed, hundreth and foure and forty thousande, sealed of euery trybe of the chyldren of Israell. Of the trybe of Juda are twelue thousande sealed. Of the trybe of Ruben are twelue thousande sealed. Of ꝑ trybe of Gad are twelue thousande sealed. Of the trybe of Aser are twelue thousande sealed. Of the trybe of Nephthalim are twelue thousande sealed. Of the trybe of Manasse are twelue thousand sealed. Of the trybe of Symeon are twelue thousande sealed. Of the trybe of Leui are twelue thousande sealed.

A
B

Apoc.9.a

Ex

Of

Of the tribe of Isachar are twelue thousande sealed. Of the tribe of Zabulon are twelue thousande sealed. Of the tribe of Joseph are twelue thousande sealed. Of the tribe of Benjamin are twelue thousand sealed. * After these thynges sawe I a greate multitude, the whiche noman coulde nombre, oute of all nacions, & kynredes, and peoples, and tunges, standynge before the trone, and in the syght of ℣ lambe, clothed wyth whyte garmentes, and palmes in they^r handes, and they cryed wyth loude voyce, sayenge: Saluacion [be ascribed] vnto oure God, whych sytteth vpon the seate, and the lambe. And all the angels stode in the compasse of ℣ seate, and the elders, and the foure beastes, and they fell downe vpon they^r faces in the syght of the trone, and wor shypped God sayenge: Amen.

℣ Blessynge, and glory, and wysedom, and thankesgeuynge, honoure, and power, and strength, be vnto oure God, for euer and euer. Amē. ℣ And one of the elders answered, and sayde vnto me: They that be clothed in whyte garmentes, who are they, and whence came they? And I sayde vnto hym: Wyth, thou knowest it. And he sayde vnto me: these are they that are come from greate tribulacion, & haue washen they^r garmentes, and haue whyted them in the bloude of the lambe. Therfore are they before the seate of God, and serue hym daye and nyght in hys temple: and he that sytteth in the trone, * shall dwel vpon them. ℣ They shall not honger nor thyrst ony more, nother shall ℣ Sōne syghte

Ex tribu Isachar, duodecim milia signati, Ex tribu Zabulon, duodecim milia signati. Ex tribu Ioseph, duodecim milia signati. Ex tribu Beniamin, duodecim milia signati. Post hæc uidi turbam magnam, quam dinumerare nemo poterat, ex omnibus gentibus, & tribubus, & populis, & linguis, stantes ante thronum, et in conspectu agni, amicti stolis albis, et palmæ in manibus eorum, & clamabant uoce magna, dicentes: Salus Deo nostro, qui sedet super thronum, & agno. Et omnes angeli stabant in circuitu throni, & seniorum, et quatuor animalium, et ceciderunt in conspectu throni in facies suas, & adorauerunt Deum, dicentes: Amen. Benedictio, & claritas, et sapiēntia, & gratiarum actio, honor, & uirtus, & fortitudo Deo nostro in secula seculorum. Amen. Et respondit unus de senioribus, & dixit mihi: Hi qui amicti sunt stolis albis, qui sunt? & unde uenerunt? Et dixi illi: Domine mi, tu scis. Et dixit mihi: Hi sunt qui uenerūt de tribulatione magna, et lauerut stolas suas, & dealbauerunt eas in sanguine agni. Ideo sunt ante thronum Dei, & seruiunt ei die ac nocte in tēplo eius, & qui sedet in throno, habitabit super illos: Non esuriēt, neq; sitiēt āplius, neq; cadet sup illos

Exod. 19. g
℣ Isa. 49. c

illos sol, neque ullus æstus: quoniam agnus qui in medio throni est, reget illos, et deducet eos ad uitæ fontes aquarum, et absterget Deus omnem lachrymã ab oculis eorum.

CAPVT VIII.

ET cum aperuisset sigillum septimum, factum est silentium in cœlo, quasi media hora. Et uidi septem angelos stantes in conspectu Dei, et datæ sunt illis septem tubæ. Et alius angelus uenit, et stetit ante altare, habens thuribulum aureum, et data sunt illi incensa multa, ut daret de orationibus sanctorum omnium super altare aureum, quod est ante thronum. Et ascendit fumus incensorum de orationibus sanctorum de manu angeli coram Deo. Et accepit angelus thuribulum aureum, et impleuit illud de igne altaris, et misit in terram, et facta sunt tonitrua, et uoces, et fulgura, et terræmotus magnus. Et septem angeli qui habebant septem tubas, præparauerunt se, ut tuba canerent. Et primus angelus tuba cecinit, et facta est grãdo, et ignis, mixta in sanguine: et missum est in terram, & tertia pars terræ combusta est, & tertia pars arborum cõcremata est, et omne fœnum uiride combustũ est. Et secũdus angelus tuba cecinit, et tanquã mons

ipghte vpon them, nor only heate: for the lambe that is in the myddes of the trone shall rule them, & shall leade them vnto the fountaynes of watre of lyfe, * and God shall wepe awaye euery teare from theyr eyes. Esaie. 25. b Apoc. 21. a.

The. viii. Chapter.

AND whã he had opened the seuenth seale, ther happened a sylence in heauen, nearehãde halfe an houre. And I sawe seuen angels standynge in the syght of God, and vnto them were geuen seuen trompettes. And ther came another angell and stode before the altare, haupnge a golden censoure, and muche incense was geuen hym, that he shulde geue of * the prayers of all sayntes vpon the golden altare, the whyche is before the trone. And the smoke of incense of the prayers of sayntes wente vp before God oute of the angels hande. And the angell toke the golden censoure, and fylled it wyth fyre of the altare, and caste it to the earthe, and ther happened thonderynges, and voyces, and lyghtenynges, and a greate earthquake. And the seuen angels that hadde the seuen trompettes prepared themselues that they myghte blowe wyth the trompet. And the fyrste angell dyd blowe wyth the trompette, and ther happened hayle, and fyre, myngled wyth bloude: and it was caste into the earthe, and the thyrde parte of the earth was burnte, and the thyrde parte of the trees was burnt, and all greene grasse was burnte. And the seconde angell dyd blowe wyth a trompet, and as it had ben a greate Psa. 140. a

great mountayne burnyng wyth fyre was caſt into the ſee, & the thyrd part of the ſee became blouder: & the thyrde parte of the creatures dyed, of thoſe that had lyfe in the ſee, and the thyrde part of the ſhyppes peryſhed. And the thyrde angell blewe wyth a trompet, and ther fell a great ſtarre from heauen burnynge lyke a creſhet, & it fell vpõ the thyrde parte of the floudes, & vpon the fountaynes of waters: & the name of the ſtarre is called Wormewoode, & the thyrde parte of the waters became wormewoode, & many men dyed of the waters: for they became bytter. And the fourth angell dyd blowe wyth the trompet, and the thyrde parte of the Sonne was ſmytten, & the thyrde parte of the Moone, and the thyrde parte of the ſtarres, inſomuche that the thyrde parte of them was darkened, and the thyrde parte of the daye dyd not ſhyne, and of the nyghte lykewyſe. And I ſawe and herde the voyce of an Egle, flyenge by the myddes of heauen, ſayenge wyth loude voyce: Wo, wo, wo vnto the dwellers in earth, of ỹ other voyces of the thre angels, that were for to blowe wyth the trompet.

mons magnus igne ardens, miſſus eſt in mare, et facta eſt tertia pars maris, ſanguis, & mortua eſt tertia pars creaturæ, eorum quæ habebant animas in mari, et tertia pars nauium interiit. Et tertius angelus tuba cecinit, et cecidit de cœlo ſtella magna ardens tanquam facula, et cecidit in tertiam partem fluminum, et in fontes aquarum: & nomen ſtellæ dicitur Abſynthium, et facta eſt tertia pars aquarum in abſynthium, & multi hominum mortui ſunt de aquis: quia amaræ facte ſunt. Et quartus angelus tuba cecinit, et percuſſa eſt tertia pars ſolis, et tertia pars lunæ, et tertia pars ſtellarum, ita ut obſcuraretur tertia pars eorum, et diei non luceret pars tertia, et noctis ſimiliter. Et uidi, et audiui uocem unius aquilæ uolantis per medium cœli, dicentis uoce magna: Væ, uæ, uæ, habitantibus in terra, de cæteris uocibus trium angelorũ, qui erant tuba canituri.

The.ix. Chapter.

AND the fyfte angell dydde blow wyth a trompet, and I ſawe a ſtarre to be fallen downe to the earth, & ther was geuẽ hym the keye of ✶the bottõleſſe pytte. And he opened the bottomleſſe pytte, and the ſmoke of the pytte wente vp, ✶as the ſmoke of a greate fornace: and the Sonne and the ayer was darkened of the ſmoke of the pytte,

Zacha. 9. b

Apoc. 14. c. and. 19. a

CAPVT IX.

ET quintus angelus tuba cecinit, et uidi ſtellam de cœlo cecidiſſe in terram, et data eſt ei clauis putei abyſſi. Et aperuit puteum abyſſi, et aſcendit fumus putei, ſicut fumus fornacis magnæ: et obſcuratus eſt ſol, et aer de fumo putei.

tei. Et de fumo putei exierunt locustæ in terram, & data est illis potestas, sicut habent potestatem scorpiones terræ, & præceptum est illis ne lederent fœnum terræ, neque omne uiride, neque omnem arborem: nisi tantum homines, qui non habent signum Dei in frontibus suis: & dictū est illis, ne occiderēt eos, sed ut cruciarent mensibus quinque: & cruciatus eorum, ut cruciatus scorpii cum percutit hominem. Et in diebus illis quærent homines mortem, & non inuenient eam: & desyderabunt mori, & fugiet mors ab eis. Et similitudines locustarū similes equis paratis in prælium: & super capita earum tanquam coronæ similes auro, & facies earum tāquam facies hominum: & habebāt capillos, sicut capillos mulierū, & dētes earū sicut dētes leonū erāt: et habebant loricas sicut loricas ferreas, et uox alarū earū sicut uox curruum equorum multorum, cutrētium in bellum: & habebant caudas similes scorpionum, et aculei erant in caudis earum: et potestas earum nocere hominibus mēsibus quinque. Et habebant super se regem angelū abyssi, cui nomen hebraice Abaddon, græce autem Appollyon, et latine habens nomen Exterminans. Væ unum abiit, et ecce ueniunt adhuc duo uæ post hæc. Et sextus angelus tuba cecinit, et audiui uocem unam ex quatuor cornī

pytte. And out of the smoke of ỳ pyt went locustes into the earth, & power was geuen them, as the scorpions of the earth haue power, * and it was cō maunded them that they shulde not hurte the grasse of the earth, nor euery grene thynge, nor euery tre: saue onely the men that haue not the token of God in they^r forehedes: and it was sayd vnto thē, that they shulde not kyll thē, but ỳ they shuld vexe thē fyue monethes: & they^r payne [was] as the payne of a scorpion, whan he styngeth a man. And in those dayes * shall mē seke death, & shal not fynde it: and they shall couet to dye, and death shall flye from them. And the iphenesses of the locustes were lyke vnto horses prepared vnto battayll: and vpon they^r heades as it had ben crownes lyke vnto golde, and they^r faces as the faces of men, & they had heeres, as the heeres of wemē, & they^r teth were as the teth of lyons: & they had habergions as yron habergions, and the sounde of they^r wynges was as the sounde of the chaarets of many horses, runnynge into a battayle: and they hadde tayles lyke as of scorpions, and ther were stynges in they^r tayles: and they^r power was to hurte men fyue monethes. And they had the angell of the bottomlesse pytte for a kynge ouer them, whose name is in hebrue Abaddon, but in Grehe, Apollyon, and in Latine, hauynge ỳ name Rootynge out. One wo is paste, and behold ther come yet two woes more after thys. And the syxte angell dyd blow with a trōpet, and I herde a voyce oute of the foure

Ex.7.a

Ose.10.b
Apo.ca.6.c

L

horū

hornes of the golden altare, whych is before the eyes of God, sayenge vnto the syxte angell that had the trompet: Louse ỹ foure angels that are bounde in the greate floude Euphrates. And the foure angels were loused, whyche were ready at an houre, and a daye, and moneth, & yeare, that they shulde kyll the thyrde parte of men. And the nombre of horsemen was twenty tymes ten thousande: and I herde theyr nombre. And thus I sawe the horses in a vision, & they that sat vpon them had fyry habergions, and yelow, and brymstony: and ỹ horses heades were as the heades of lyons, & out of theyr mouth dyd come forth fyre, & smoke, & brymstone. And of these thre plages was the thyrde parte of men slayne, [namely,] of fyre, of smoke, & brymstone, whyche dyd come forth oute of theyr mouth. For the power of ỹ horses is in theyr mouth, & in theyr tayles: for theyr tayles are lyke serpentes, haupnge heades, and wyth the same do they hurte. And ỹ reste of men that were not kylled wyth these plages, nother repented of the workes of theyr handes, that they shulde not worshyp deuels, and golden ymages, and syluer, & of brasse, & of stone, & of woode, whyche nother can heare, nor se, nor walke, *and haue not repented of theyr manslaughter, nor of theyr wytcherafftes, nor of theyr fornication, nor of theyr theftes.

Apoc. 22.c

The. x. Chapter.

AND I saw another mighty angell cõmyng downe frõ heauē, clothed wt a cloude, and the rayne bow vpõ his heade

cornibus altaris aurei, quod est ante oculos Dei, dicentem sexto angelo qui habebat tubam: Solue quatuor angelos, qui ligati sunt in flumine magno Euphrate. Et soluti sunt quatuor angeli, qui parati erãt in horam, & diem, & mẽsem, & annũ, ut occiderent tertiã partẽ hominum. Et numerus equestris exercitus, uicies millies dena millia: & audiui numerũ eorũ. Et ita uidi equos in uisione, & q sedebãt sup eos, habebant loricas igneas, & hyacinthinas, & sulphureas: et capita equorũ erãt tãquã capita leonum, & de ore eorũ procedebat ignis, & fumus, et sulphur. Et ab his tribus plagis occisa est tertia pars hoim, de igne, et de fumo, et sulphure, quę procedebãt ex ore ipsorũ. Potesta s enim equorum in ore eorũ est, et in caudis eorũ: nãcaudę eorũ similes serpẽtibus, habẽtes capita, et in his nocẽt. Et cæteri hoies qui nõ sũt occisi in his plagis, neque pœnitentiã egerunt de operibus manuum suarũ, ut non adorarẽt dæmoia, et simulachra aurea, et argentea, et ærea, et lapidea, et lignea, quæ neq; uidere possũt, neque audire, neq; ambulare, et nõ egerũt pœnitẽtiã ab homicidiis suis, neq; a ueneficiis suis, neq; a fornicatiõe sua, neq; a furtis suis.

CAPVT X.

ET uidi alium angelum fortem descendentem de cœlo, amictum nube, et iris in capite eius

eius,& facies eius erat ut sol,& pedes eius tanquam columna ignis:& habebat in manu sua libellum apertum. Et posuit pedē suum dexterum super mare, sinistrum autem super terram, & clamauit uoce magna, quemadmodum cum leo rugit. Et cum clamasset, locuta sunt septem tonitrua uoces suas. Et cum locuta fuissent septem tonitrua uoces suas, ego scripturus eram: & audiui uocem de cœlo, dicentem mihi: Signa quæ locuta sunt septem tonitrua,& noli ea scribere. Et angelus quem uidi stantem super mare & super terram, leuauit manum suam ad cœlum, & iurauit per uiuentem in secula seculorū qui creauit cœlum, & ea quæ in ea sunt: & terram,& ea quæ in ea sunt:& mare,& ea quæ in eo sūt: Quia tēpus nō erit amplius, sed in diebus uocis septimi angeli,cū cœperit tuba canere,consūmabitur misteriū Dei, sicut euāgelizauit per seruos suos prophetas.Et tauduiuocē de cœlo,iterū loquētē mecū, & dicentem: Vade, & accipe librum apertum de manu angeli, stantis super mare & super terram. Et abii ad angelum, dicens ei, ut daret mihi librum. Et dixit mihi: Accipe librum, & deuora illum, & faciet amaricari uentrem tuum, sed in ore tuo erit dulce tanquam mel.Et accepi librū de manu angeli, & deuoraui illum, & erat in ore meo tanquam mel dulce: & cum deuorassem eum,

amā-

heade,and hys face was as the sonne, and hys fete as a pyller of fyre:and he had in hys hande a lytle boke open. And he set hys ryght foote vpon ꝓ see, but the lefte vpon the earth,& he cryed wyth loude voyce, as whan a lyon roareth. And whan he had cryed, the seuen thonders spake theyr voyces. And whan the seuē thonders had spoken theyr voyces, I was about to wryte:& I herde a voyce from heauen sayeng vnto me:Seale vp ꝓ thynges that the seuē thonders haue spoken,& wryte them not. * And ꝓ angell whō I saw standyng vpō the see and vpon the lande lyfte vp hys hande towarde heauē,and dyd sweare by the lyuynge for euer & euer, whych dyd create heauen,& the thynges that are therein:& the earth,& the thynges that are in it: and ꝓ see,& the thynges ꝓ are therein: That ther shalbe nomore tyme, but in the dayes of ꝓ voyce of the seuenth angell, whā the trompet shall begyn to blowe, the mysterye of God shalbe fynyshed, as he hath preached by hys seruauntes ꝓ prophetes. And I herde a voyce frō heauen speakynge agayne wyth me,& sayenge: Go,& take ꝓ boke that is open of the hand of the angel, standynge vpon the see and vpon the earthe. And I wente vnto the angell, sayeng vnto hym, that he shulde geue me the boke. And he sayde vnto me: * Take the boke, and eate it vp, and it shall make thy belly to become bytter, but in thy mouth it shalbe swete as hony: And I toke the boke of the angels hande, and I dyd eate it vp,and it was swete in my mouth as hony:and whan I had eatē it vp,

Daniel.12.b

Ezech.3.a
Apo.4.a

my

my belly was become bytter, and he sayde vnto me: Thou must prophecye agayne vnto the heythen, & peoples, and tunges, and many kynges.

The.xi. Chapter.

A AND ther was geuen me a reede ryke vnto a rodde, and it was sayde vnto me:

Ezech. 40. 41. 42. 43. *Ryse, and meete the temple of God, and ỹ altare, & them that worshyp in it: but the quere that is in the tẽple, cast out, & meete it not: for it is geuen vnto the heythen, and the holy cytie shal they tread vnder foote two and forty monethes. And I shall geue vnto my two wytnesses, & they shall prophecye thousande, two hundreth, & thre score dayes, clothed wyth sackes: * These are two olyue trees, and two shynyng candelstyckes, standynge in the presence of the God of ỹ earth. And yf ony mã wyll hurte thẽ, fyre shall go out of theyr mouth, and shall cõsume theyr enemyes: & yf ony mã wyl hurt thẽ, so must he be kylled. These haue power to shut heauen, that it do not rayne the tyme of theyr prophecy: and haue power ouer waters, to turne them into blonde, and to smyte the earth wyth euery plage as ofte as they wyll. * And whan they shall haue fynyshed theyr testimony, the beaste that dyd come vp out of ỹ bottomlesse pytte, shal make warre agaynste them, and shall ouercome them, and shall kyll them. And theyr bodyes shall lye in the stretes of the greate cytie, whyche spiritually is called Sodoma, and Egypte, where theyr LORD also was crucifyed. And some of ỹ trybes, & peoples

Zach. 4. a.

B

Dan. 7. d. Apoc. 13. b.

amaricatus est uenter meus, et dixit mihi: Oportet te iterum prophetare Gẽtibus, & populis, & linguis, & regibus multis.

CAPVT XI.

ET datus est mihi calamus similis uirgæ, & dictum est mihi: Surge, & metire templũ Dei, & altare, & adorãtes in eo: atrium autem quod est intra templum, eiice foras, & ne metiaris illud: quoniam datum est Gentibus, & ciuitatem sanctam calcabunt mensibus quadraginta duobus. Et dabo duobus testibus meis, & prophetabũt diebus mille, ducẽtis, sexaginta, amicti saccis. Hi sunt duæ oliuæ, & duo cãdelabra lucentia, in conspectu Domini terræ stantia. Et si quis uoluerit eos nocere, ignis exiet de ore eorum, & deuorabit inimicos eorum: & si quis uoluerit eos lædere, sic oportet eum occidi. Hi habẽt potestatem claudendi cœlum, ne pluat diebus prophetiæ ipsorum: & potestatem habent super aquas conuertendi eas in sanguinem, & percutere terram omni plaga quotiescunque uoluerint. Et cum finierint testimonium suum, bestia quæ ascendit de abysso, faciet aduersum eos bellum, & uincet illos, & occidet eos. Et corpora eorum iacebunt in plateis ciuitatis magnæ, quæ uocatur spũaliter Sodoma, & Aegyptus, ubi & Dñs eorum crucifixus est. Et uidebunt de tribubus, & populis

pulis,& linguis,& gentibus corpora eorũ per tres dies & dimidiũ, & corpora eorũ non sinent poni in monumẽtis. Et inhabitãtes terram gaudebunt super illis, & iucundabuntur,& munera mittent inuicẽ: quoniam hi duo prophetę cruciauerunt eos, qui habitabant super terrã. Et post dies tres & dimidium,spiritus uitæ a Deo intrauit in eos: & stetерunt super pedes suos, & timor magnus cecidit super eos qui uiderunt eos. Et audierunt uocem magnam de cœlo, dicẽtem eis: Ascendite huc. Et ascenderunt in cœlum in nube, & uiderunt illos inimici eorũ. Et i illa hora factus est terræmotus magnus, et decima pars ciuitatis cecidit, et occisa sunt in terrę motu nomina hominum septẽ milia, et reliqui in timorem sunt missi,et dederũt gloriã Deo cœli. Væ secundũ abiit,et ecce uę tertiũ ueniet cito Et septimus angelus tuba cecinit, et factę sũt uoces magnę in cœlo,dicentes: Factum est regnum huius mundi Domini nostri et Christi eius,et regnabit in secula seculorum. Amen. Et uiginti quatuor seniores qui in cõspectu Dei sedent in sedibus suis,ceciderũt in facies suas, et adorauerunt deũ,dicentes: Gratias agimus tibi Dñe Deus noster omnipotẽs,qui es,et qui eras,et qui uẽturus es, qa accepisti uirtutẽ tuã magnã, & regnasti. Et iratæ sunt gentes, & aduenit ira tua, & tempus mortuorum iudicari,

pies,e tunges, e theyꝑ shall se theyꝛ bodyes thꝛe dayes e an halfe, e they shal not suffꝛe theyꝛ bodyes to be layd in graues. And ꝑ dwellers vpõ earth shal reioyce ouer them, e be glad, and shall sende pꝛesentes to eche other: because that these two pꝛophetes vexed them that dwelt vpon earth. And after thꝛe dayes and an halfe, dyd the spꝛete of lyfe frõ God entre into thẽ, and they stode vpon theyꝛ fete, and a great feare fell vpõ them that dyd se them. And they herde a greate voyce frõ heauẽ sayenge vnto them: Come vp hether. And they wente vp into heauen in a cloude, and theyꝛ enemyes sawe them. And in that houre ther happened a greate earthquake, and the thyꝛde parte of the cytie fell, and in the earthquake were slayne the names of men seuen thousande, and the remnaunte were feared, and gaue prayse vnto the God of heauen. The seconde wo is paste, and beholde the thyꝛde wo shall come shoꝛtely. And the seuenth angell dyd blow wyth the trõpet, e ther happened greate voyces in heauẽ, sayeng: The kyngdõ of this woꝛlde is become oure LORDES, and his Chꝛistes, e he shal raygne foꝛ euer e euer. Amen. And the foure and twenty elders that sytte in the syghte of God in theyꝛ seates, fell vpon theyꝛ faces, and woꝛshypped god, sayenge: We thanke the oure LORDE God almyghty, whych arte, e whych weꝛest, and whyche arte to come, foꝛ thou hast receaued thy greate myght, and haste raygned. And the heythen were angry, and thy wꝛath is come, and ꝑ tyme of the deade to be iudged,

and to geue rewarde vnto thy ſeruaũtes the prophetes, & vnto ꝑ ſayntes, & them that drede thy name, greate and ſmall, & to roote out thẽ that haue corrupted ꝑ earth. And the tẽple of God was opened in heauẽ, and the Arke of hys teſtamẽt was ſene in hys tẽple: & ther happened lyghtenynges, & voyces, & thonderynges, & earthquakes, & a great hayle. The.xii. Chapter.

A ANd ther happened a greate token in heauen: A woman clothed wyth ꝑ Sonne, and the Moone vnder hyr fete, & on hyr head a crowne of twelue ſtarres, & was with chyld, & cryed trauaylynge, & is payned ꝑ ſhe myght bryng forth. And ther was ſene another token in heauen. And beholde, a greate reede draggon, hauyng ſeuẽ heades, & ten hornes, & vpon hys heades ſeuen crownes, and hys tayle drue ꝑ thyrde parte of the ſtarres of heauen, & caſte them to ꝑ earth. And ꝑ draggon ſtode before the woman that ſhulde brynge forth, ꝑ whan ſhe had brought forthe, he myghte deuoure hyr chylde. And ſhe brought forth a manchylde, which was for to rule all ꝑ heythen wt a rod

B of yron, & hyr ſonne was takẽ vp vnto
Apoc. 12. c. God, & vnto hys trone: * & the womã fled into ꝑ wylderneſſe, where ſhe had a place prepared of God, that he may fede her there thouſand, two hundreth & thre ſcore dayes. And ther happened
Daniel. 12. f a great battayl in heauen: * Michael and hys angels fought wyth the draggon, and the draggõ fought, & his angels, and they preuayled not, nother was theyr place founde any more in
Apoc. 14. b. Luce. 10 b. heauen. * And the ſame great draggon was

et reddere mercedem ſeruis tuis prophetis, et ſanctis, et timentibus nomẽ tuum, puſillis et magnis, et exterminãdi eos qui corruperunt terrã. Et apertum eſt tẽplum Dei in cœlo, et uiſa eſt arca teſtamenti eius in templo eius, et facta ſunt fulgura, et uoces, et tonitrua, et terræmotus, et grando magna.

CAPVT XII.

ET ſignum magnum apparuit in cœlo: Mulier amicta ſole, et luna ſub pedibus eius, et in capite eius corona ſtellarũ duodecim, et in utero habens, et clamabat parturiẽs, et cruciatur ut pariat. Et uiſũ eſt aliud ſignũ in cœlo: et ecce draco magnus rufus, habẽs capita ſeptẽ, et cornua decẽ, et in capitibus eius diademata ſeptẽ, et cauda eius trahebat tertiã partẽ ſtellarũ cœli, et miſit eas i terã. Et draco ſtetit ante mulierẽ quæ erat paritura, ut cũ peperiſſet, filiũ eius deuoraret. Et peperit filiũ maſculum, qui recturus erat oẽs gẽtes in uirga ferrea, & raptus eſt filius eius ad deũ, & ad thronũ eius, & mulier fugit in ſolitudinẽ, ubi habebat locũ paratũ a deo, ut ibi paſcat eã diebus mille, ducentis, ſexagita. Et factũ eſt prẽliũ magnũ in cœlo: Michael et angeli eius prẽliabantur cũ dracone, & draco pugnabat, & angeli eius, et non ualuerunt, neq; locus inuentus eſt eorũ amplius in cœlo. Et proiectus eſt draco ille magnus

ſer-

serpens antiquus, qui uocatur diabolus et satanas, qui seducit uniuersum orbē, & proiectus est in terram, & angeli eius cum illo missi sunt. Et audiui uocem magnam in cœlo dicentem: Nunc facta est salus, & uirtus, & regnum Dei nostri, & potestas Christi eius: quia proiectus est accusator fratrum nostrorū, qui accusabat illos ante cōspectum Dei nostri, die ac nocte. Et ipsi uicerunt eum propter sanguinem agni, et propter uerbum testimonii sui, & nō dil exerunt animas suas usque ad mortem: propterea lætamini cœli, & qui habitatis in eis. Væ terræ & marі, quia descendit diabolus ad nos, habens iram magnam, sciens quod modicum tempus habet. Et postquam uidit draco quod proiectus esset in terram, persecutus est mulierem quæ peperit masculum: & datæ sunt mulieri alæ duæ aquilæ magnæ, ut uolaret in desertum in locum suum, ubi alitur per tempus et tempora, & dimidium temporis, a facie serpentis. Et misit serpens ex ore suo post mulierem aquā, tanquam flumen, ut eam faceret trahi a flumine. Et adiuuit terra mulierem, & aperuit terra os suum, & absorbuit flumen, quod misit draco de ore suo. Et iratus est draco in mulierem, & abiit facere prælium, cum reliquis de semine eius, qui custodiunt mādata

was cast out, the olde serpēt, whyche is called the deuill & Satanas, which deceaueth the whole worlde, and he was caste to the earthe, and hys angels were sente wyth hym. And I herde a great voyce in heaue, sayeng: Nowe is the saluacion, and strength, and ꝓ kyngdom become our Gods, & the power hys Christes: for ꝓ accuser of our brethren, whych accused them nyght & daye before ꝓ presence of oure god is throwē downe. And they haue ouercomme hym because of the bloud of the lambe, & because of the word of hys wytnesse, and they haue not loued theyr lyues vntyll death: reioyce therfore ye heauēs, and ye that dwell in them. Wo vnto the earth and see, for the deuell is come downe vnto you, hauynge a great wrath, beynge sure that he hath a lytle tyme. And after that the dragon sawe that he was caste downe to the earth, he persued the woman that had broughte forth the manchyld: and vnto the woman were geuen two wynges of a great Egle, ꝓ she shulde flye into the deserte in hyr place, where she is notyshed for *a tyme, and tymes, and halfe a tyme, from the syght of the serpente. And the serpente caste water oute of hys mouth after the woman, lyke as a ryuer, that he myght make her to be drawen of the ryuer. And ꝓ earth dyd helpe the woman, and the earth opened hyr mouth, & swalowed vp the ryuer, the whych the dragon caste out of hys mouth. And the dragon was wroth wyth the womā, and went to make battayll with ꝓ residue of hyr sede, which kepe the cōmande-

E

Apoca. 11.c

Daniel. 7.b

D

mentes of God, and haue the wytnesse of Jesus Christe. And he stode vpon the sonde of the see.

The.xiii. Chapter.

A Apo. 17. c

AND I sawe a beast rysynge * out of the see, hauynge seuē heades and ten hornes, & vpō his hornes ten crownes, & vpon hys heades the names of Danie. 7. a. blasphemy. * And the beaste that I dyd se was lyke vnto a cat of ỹ mountayne, and hys fete lyke the fete of a beer, & hys mouth as the mouth of a lyon. And the draggon gaue hym hys vertue and great power. And I sawe one of hys heades, as slayē to death, and ỹ stroke of hys death was healed. And all the earth wondered after the beaste, & they worshypped the draggō that gaue power vnto the beaste, and they worshypped the beaste, sayenge: B Who is lyke vnto the beaste? & who shalde able to stryue wyth it? And hym was geuen a mouthe speakynge greate thynges and blasphemyes: and power was geuen vnto hym to do two and forty monethes. And he opened hys mouth to blasphemyes vnto God, that he shulde speake euell of hys name, and hys tabernacle, and Apo. 12. b them that dwell in heauen: * and it was geuē hym to make battayl wyth the sayntes, and to ouercome them. And power was geuē hym vpon euery kynred, and people, and tunge, and Daniel. 11. f nacion, * and all they that dwelt vpō earth worshypped the same, whose names are not wrytten in the boke of lyfe of the lambe, whyche was kylled from the begynnynge of the worlde. He that hath an eare, let hym heare.

He

data Dei, & habent testimonium IESV Christi. Et stetit supra arenam maris.

CAPVT XIII.

ET uidi de mari bestiā ascendentem, habentem capita septem, & cornua decem, & supercornua eius decem diademata, & super capita eius nomina blasphemiæ. Et bestia quam uidi, similis erat pardo, & pedes eius sicut pedes ursi, & os eius sicut os leonis. Et dedit illi draco uirtutem suā & potestatem magnam. Et uidi unum de capitibus suis, quasi occisum in mortem, & plaga mortis eius cūrata est. Et admirata est uniuersa terra post bestiam, & adorauerunt draconem qui dedit potestatem bestiæ, & adorauerunt bestiam, dicentes: Quis similis bestiæ? et quis poterit pugnare cum ea? Et datū est ei os loquens magna et blasphemias: & data est ei potestas facere menses quadraginta duos. Et aperuit os suum in blasphemias ad Deum; ut blasphemaret nomē eius, et tabernaculum eius, et eos qui in cœlo habitāt: & datū est illi bellum facere cum sanctis, & uincere eos. Et data est illi potestas in omnem tribū, et populum, & linguam, & gentem, & adorauerūt eam omnes qui inhabitabant terrā, quorum nō sunt scripta nomina in libro uitæ agni, qui occisus est ab origine mundi. Si quis habet aurem, audiat:

Qui

Qui in captiuitatem duxerit, in captiuitatem uadet: qui in gladio occiderit, oportet eum gladio occidi. Hic est patientia & fides sanctorum. Et uidi aliam bestiam ascendentem de terra, & habebat cornua duo, similia agni, & loquebatur sicut draco. Et potestatem prioris bestiæ omnem faciebat in conspectu eius, & fecit terram et habitantes in ea adorare bestiam primam, cuius curata est plaga mortis. Et fecit signa magna, ut etiam ignem faceret de cœlo descendere in terram in conspectu hominum. Et seduxit habitantes in terra propter signa quæ data sunt illi facere in conspectu bestiæ, dicens habitantibus in terra, ut faciant imaginem bestiæ, quæ habet plagam gladii, & uixit. Et datū est illi ut daret spiritum imagini bestiæ, & ut loquatur imago bestiæ, & faciet ut quicunque non adorauerit imaginem bestiæ, occidatur. Et faciet omes, pusillos et magnos, et diuites, et pauperes, et libetos, et seruos, habere characterem in dextera manu sua, aut in frontibus suis, et ne quis posset emere aut uendere, nisi qui habeat characterem, aut nomen bestiæ, aut numerum nominis eius. Hic sapientia est. Qui habet intellectum, computet numerum bestiæ. Numerus enim hominis est, & numerus eius sex centi sex agintasex.

CAP.

* he that shall leade into captiuite, shall go into captiuite: he that shall slaye wyth ꝑ swearde, must be slayne wyth the swearde. * here is the patience and fayth of the sayntes. And I sawe another beaste goyng vp out of the earthe, and it had two hornes, lyke as the lambes, and it spake lyke the dragon: And it dyd all the power of the fyrst beaste in hys syght, and it caused ꝑ earth & them that dwelt in ꝑ same to worshyppe the fyrste beaste, whose wounde of death was healed. And it dyd greate tokens, insomuche that it caused fyre also to com downe from heauen on earth in the syght of men. And it myscreyed the dwellers vpon earthe, by reason of the tokens that were geuen hym to do in ꝑ syght of the beaste, sayenge vnto them that dwell on earthe, that they make an ymage vnto the beast, wheych hath the wounde of the swearde, and dyd lyue. And it was geuen hym that he shulde geue a spyrete vnto the ymage of the beaste, and that the ymage of ꝑ beaste do speake, and it shal make, that whosoeuer shall not worshyppe the ymage of the beaste, he may be slayne. And he shall cause all, the small, & greate, and rych, and poore, and fre and bond to haue a marke in theyr ryghthand, or in theyr foreheades, and that no man myghte bye or sell, saue he that haue the marke or name of the beaste, or the nombre of hys name. Here is wysedome. he that hath vnderstandynge, let hym counte the nombre of the beaste. For it is the nombre of a man, and hys nombre is syxe hundreth, and thyrtie and syxe.

The

The.xiiii.Chapter. +

A ANd I ſawe, and beholde, a lambe ſtode vpõ the moũte Sion, and wyth hym hundreth and foure and fortye thouſande, hauynge his name, and the name of hys father wrytten in theyr foreheades. And I herde a voyce from heauen lyke the ſounde of many waters, and as the voyce of a great thonder: and the voyce that I herde [was lyke] as of many harpers playenge on theyr harpes. And they dyd ſynge as it had ben a newe ſonge before the ſeate, and before the foure beaſtes, and elders: and nomã could learne the ſonge, ſaue thoſe hundreth and foure and fortye thouſand, whych are bought from the earth. Theſe are they that are not defyled wyth wemen: for they are virgins. Theſe folowe the lambe where ſo euer he doth go. * Theſe are boughte from amõge men, the fyrſte frutes vnto God and the lambe, and in theyr mouthe is no lye founde: for they are wythout ſpot before the trone of God. B And I ſaw another angell, flyenge thorowe the myddes of heauen, hauynge the euerlaſtyng goſpel, that he myght preach vnto them that ſyt vpon earthe, and vpon euery nacion, and kynred, and tunge, and people, ſayeng wyth loude voyce: Feare the LORDE, and geue hym honoure: for the houre of hys iudgemente is come, and worſhippe hym * that hath made heauen and earth, the ſee, and the fountaynes of waters. And another angell dyd folowe hym, ſayenge: * She is fallen, ſhe is fallen, that greate Babylon, wyche

1. Cor. 6. c
Apoca. 5. b.

Pſal. 145. a
Actu. 14. c

Eſay. 21. b
Jerr. 51. b
Apoc. 18. a

CAPVT XIIII.

ET uidi, & ecce, agnus ſtabat ſupra montem Sion, & cum eo centũ quadraginta quatuor milia, habentes nomen eius, et nomen patris eius ſcriptum in frontibus ſuis. Et audiui uocem de cœlo tanquam uocem aquarum multarum, & tanquam uocem tonitrui magni: & uocem quam audiui, ſicut citharœdorum citharizantium in citharis ſuis. Et cantabant quaſi canticum nouum ante ſedem, & ante quatuor animalia, & ſeniores, & nemo poterat diſcere canticũ, niſi illa centum quadraginta quatuor milia, qui empti ſunt de terra. Hi ſunt qui cum mulieribus non ſunt coinquinati: uirgines enim ſunt. Hi ſequuntur agnũ quocunque ierit. Hi empti ſunt ex hominibus, primitiæ Deo & agno, & in ore eorum non eſt inuentum mendacium. Sine macula enim ſunt ante thronum Dei. Et uidi alterum angelum uolantem per medium cœli, habentem euangelium æternum, ut euangelizaret ſedentibus ſuper terram, & ſuper omnem gentem, & tribum, & linguam, & populum, dicens magna uoce: Timete Dominum, & date illi honorem, quia uenit hora iudicii eius, et adorate eum, qui fecit cœlum, et terram, mare, et fontes aquarum. Et alius angelus ſecutus eſt eum, dicens: Cecidit, cecidit Babylon illa magna, quæ

quæ a uino iræ fornicationis suę, potauit omnes gentes. Et tertius angelus secutus est illos, dicens uoce magna: Si quis adorauerit bestiam et imaginem eius, et acceperit characterem in fronte sua, aut in manu sua, et hic bibet de uino iræ Dei, quod mixtum est mero in calice iræ ipsius: & cruciabitur igne & sulphure in conspectu angelorum sanctorum, et ante conspectum agnitet fumus tormentorum eorum ascendit in secula seculorum, nec habent requiem die ac nocte, qui adorauerũt bestiam, et imaginem eius, et si quis acceperit characterem nominis eius. Hic patientia sanctorum est, qui custodiunt mandata Dei et fidem IESV. Et audiui uocem de cœlo, dicentem mihi: Scribe: Beati mortui qui in Domino moriuntur. Amodo iam dicit spiritus, ut requiescant a laboribus suis: opera enim illorũ sequuntur illos. Et uidi, et ecce nubem candidam, et super nubem sedentem similem filio hominis, habentem in capite suo coronam auream, et in manu sua falcem acutam. Et alius angelus exiuit de templo, clamans uoce magna ad sedentem super nubem: Mitte falcem tuam et mete: quia uenit hora ut metatur, quoniam aruit messis terræ. Et misit qui sedebat super nubem falcem suã in terram, et de-

whyche hath made all nacions to drynke of the wyne of the wrath of hyr fornicacion. And the thyrde angell followed them, sayenge wyth loude voyce: Yf ony man shall worshyppe the beaste, & his ymage, & shall receaue the marke in hys forehede, or in hys hande, the same shall also drynke of the wyne of the wrathe of God, ꝓ whych is mengled wyth pure wyne in the cuppe of hys wrath: And he shalbe tormented wyth fyre and brymstone, in the syght of the holy angels, and before the syght of ꝓ lambe. * And the smoke of theyr tormentes shall go vp for euermore, nother haue they rest nyght and daye whych haue worshypped the beaste, and hys ymage, and whosoeuer shall receaue the marke of hys name. * Here is the pacience of the sayntes, whyche kepe the commaundementes of God, and the fayth of Jesus. And I herde a voyce from heauē sayenge vnto me: Wryte: Blessed are the deade that dye in the LORDE. Yhence forth nowe sayeth the spryte, that they do reste frō theyr laboures: for theyr workes do follow them. And I loked, & beholde a whyte cloude, and vpon the cloude one sytynge, lyke vnto the sonne of man, hauyng on his heade a goldē crowne, and a sharpe sythle in hys hande. And another angell wente out of the temple, cryenge wyth loude voyce to hym that sat vpon the cloude: * Put in thy sythle, and reape, because the houre is come that it be reaped: for the harueste of the earthe is waxen rype. And he that sat on ꝓ cloude put in hys sythle into the earth, and the earthe

Apoc. 9. c. and 19. d.

Apoc. 13. b.

D

Ioel. 3. d. Matth. 13. e.

de-

earthe

E reape it. And ther wente out another angell out of the temple, whyche is in heauen, and he also had a sharpe sycle. And another angell wente oute from the altare, whyche hadde power ouer fyre, and he cryed wyth loude voyce vnto hym that had the sharpe sycle, sayenge: Put to thy sharpe sycle, and gather the clusters of the vyneyarde of the earth: for hys grapes are rype. And the angell thruste hys sharpe sycle on ꝑ earthe, and cut downe the vyneyarde of the earthe, & caste them into the greate wynefat of the wrath of god: & the wynefat was trodden wythout the cytie, and bloud came out of the wynefat, vntyll the horsebrydles, by the space of thousand fyre hundreth furionges.

The.xv. Chapter.

AND I sawe another greate and maruaylous token in heauen: Seuen angels, hauynge the seuen laste plages, * for in them is ꝑ wrath of God fulfylled. And I sawe as it were a glassy see, myngled wyth fyre, & them that had ouercomme the beaste, & hys ymage, and the nombre of hys name, standynge vpon the glassy see, hauynge the harpes of God, & syngyng the songe of Moses the seruaunt of God, and the songe of the lambe, sayenge: Greate and wonderfull are thy workes LORDE God almyghty, iust and true are thy wayes thou kynge of euerlastynge tymes. * Who shall not feare the LORDE, and shall magnifye thy name? for thou onely art holy, for all Gentyles shall come, and worshyppe in thy syghte, for thy

Plaga. xx.

Jere.10.a.

ind-

demessuit eam. Et alius angelus exiuit de tẽplo, quod est in cœlo, habens & ipse falcem acutam. Et alius angelus exiuit de altari, qui habebat potestatem supra ignem, & clamauit uoce magna ad eum qui habebat falcem acutam, dicens: Mitte falcem tuam acutam, & uinde omia botros uineæ terræ: quoniã maturæ sunt uuæ eius. Et misit angelus falcem suam acutam in terram, & uindemiauit uineam terræ, & misit in lacum iræ Dei magnum: & calcatus est lacus extra ciuitatem, & exiuit sanguis de lacu, usque ad frenos equorum per stadia mille lexcenta.

CAPVT XV.

ET uidi aliud signum in cœlo magnum et mirabile: Angelos septẽ, habentes plagas septem nouissimas, quoniam in illis consummata est ira Dei. Et uidi tanquam mare uitreum mixtum igne, et eos qui uicerunt bestiam, et imaginem eius, et numerum nominis eius, stantes super mare uitreum, habentes citharas Dei, et cantantes canticum Mosi serui Dei, et canticum agni, dicentes: Magna et mirabilia sunt opera tua Domine Deus omnipotẽs, iustæ et ueræ sunt uiæ tuæ rex seculorum. Quis nõ timebit te domine, et magnificabit nomẽ tuũ? quia solus pius es, quoniã oẽs gentes uenient, et adorabunt in conspectu tuo, quoniã

iudi

tudicia tua manifesta sunt. Et post hæc uidi, & ecce apertũ est tẽplũ tabernaculi testimonii in cœlo, & exierũt septem angeli, habentes septẽ plagas de tẽplo, uestiti lino mundo & cãdido, & præcincti circa pectora zonis aureis. Et unũ de quatuor animalibus dedit septẽ angelis septẽ phialas aureas, plenas iracũdiæ Dei uiuẽtis in secula seculorũ. Et impletũ est templũ dei fumo a maiestate Dei, & uirtute eius, & nemo poterat introire in templũ, donec consummarentur septem plagæ septem angelorum.

CAPVT XVI.

ET audiui uocem magnam de templo dicentem septem angelis: Ite, & effũdite septem phialas iræ Dei in terrã. Et abiit primus angelus, & effudit phialam suã in terrã. Et factum est uulnus sæuũ & pessimũ in homines, qui habebant characterẽ bestiæ, & in eos qui adorauerũt bestiam & imaginem eius. Et secũdus angelus effudit phialã suam in mare, & factus est sanguis tanquã mortui, & omnis anima uiuens mortua est in mari. Et tertius angelus effudit phialam suã super flumina, & super fontes aquarũ, & factus est sanguis. Et audiui angelum aquarum dicentẽ: Iustus es dñe, qui es, & qui eras, sanctus, qui hoc iudicasti: quia sanguinem sanctorũ et prophetarum effuderunt, & sanguinem eis dedisti bibere: digni eñ sũt.

Et

tudgementes are manifest. And after these thynges I saw, & behold the temple of the tabernacle of wytnesse in heauẽ was opẽ, & the seuẽ angels wẽt out of the tẽple, hauyng the seuẽ plages, clothed wyth cleane & bryght lynnen, & beynge gyrded wyth goldẽ gyrdles about the brestes. And one of the foure beastes gaue vnto the seuen angels seuen golden vials, full of the wrath of God lyuyng forr euer more. And the temple of God was fylled wyth smoke frõ the maiesty of God, and of hys power: & noman could entre into ỹ tẽple, vntyll the seuẽ plages of the seuen angels were fulfylled. Exo. 44.a

The. xvi. Chapter.

AND I herde a greate voyce out of the tẽple sayeng vnto ỹ seuen angels: Go ye & poure forth ỹ seuẽ vials of the wrath of God vpõ the earth. And the fyrst angell wẽt & poured out hys viall vpõ ỹ earth. And ther happened a noysome & moost greuous botch on men, whych had the beastes marke, & vpõ thẽ that dyd worshyp ỹ beast and hys ymage. And ỹ second angell poured out hys viall on ỹ see, & it became bloude as of one ỹ is deade, & euery lyuynge soule dyd dye in ỹ see. And the thyrde angell dyd poure out his viall vpõ the ryuers, & vpon the fountaynes of waters, and it became bloude. And I herde the angel of waters sayenge: Thou arte ryghteous LORD, whych art & which were̊t, thou holy, whych hast iudged thys: because they haue shed the bloude of thy sayntes & prophetes, and thou hast geuen them bloude to drynke: for they be worthy.

And

B And I herde another angell sayenge: Yee LORD God almyghty, thy iudgementes are true & ryghteous. And the fourth angell poured out his vyall agaynste the sonne, and it was geuen hym to vexe men wyth heate and fyre. And the men dyd rage for greate heate, & blasphemed the name of God, hauynge power ouer these plages, nether dyd they repente, that they shulde geue hym prayse. And the fyfte angell poured out hys vyal vpō the beastes seate, and hys kyngdome became darke, and they dyd eate theyr tunges for payne, and dyd blaspheme the God of heauen for theyr paynes and woundes, and dyd not repent of
L theyr workes. And the syxte angell powred out hys vyall vpon ỳ greate floude of Euphrates, and he dryed hys water, ỳ the waye myght be redy vnto the kynges from the rysynge of ỳ sonne. And I sawe thre vncleane spretes go out of ỳ mouth of the dragon, and oute of ỳ mouth of ỳ beaste, and out of the mouth of the false prophet, lyke frogges. For they are spretes of deuels, doynge tokens, and they go forth vnto the kynges of the whole earth, to gather them to battayll vnto the greate daye of the almyghty God. * Beholde I come
Ier 14. d quyckly as a thefe. Happy is he that
Ace. 12. e watcheth and kepeth hys garmentes,
1 Thess. 5. a lest he go naked, and they se hys fylthynesse. And he shall gather them in
Ier. 3. b to a place, that in Hebrue is called
Apoc. 3. b Armageddon. And the seuenth
D angell poured oute hys vyall agaynste the ayre, and ther went a greate voyce oute of the temple from the

Et audiui alterum angelum dicẽtem: Etiam Domine Deus omnipotẽs, uera et iusta iudicia tua, Et quartus angelus effudit phialam suam in solem, et datũ est illi æstu affligere homines et igni. Et æstuauerunt homines æstu magno, et blasphemauerunt nomen Dei, habentis potestatem super has plagas, neque egerunt pœnitentiam, ut darent illi gloriam. Et quintus angelus effudit phialam suam super sedem bestiæ, & factum est regnum eius tenebrosum, & cõmanducauerũt linguas suas præ dolore, & blasphemauerunt Deum cœli præ doloribus & uulneribus suis, & non egerunt pœnitentiam ex operibus suis. Et sextus angelus effudit phialam suam in flumen illud magnum Euphratæ, & siccauit aquã eius, ut præpararetur uia regibus ab ortu solis. Et uidi de ore draconis, & de ore bestiæ, & de ore pseudoprophetæ exire spiritus tres immundos, in modum ranarum. Sunt enim spiritus dæmoniorum, facientes signa, & procedunt ad reges totius terræ, congregare illos in prælium ad diem magnum omnipotentis Dei. Ecce uenio cito sicut fur. Beatus qui uigilat, & custodit uestimenta sua, ne nudus ambulet, & uideant turpitudinem eius. Et cõgregabit illos in locũ, q uocatur hebraice Armageddõ. Et septimus ãgelus effudit phialã suã in aerẽ, & exiuit uox magna de tẽ-

plo

plo a throno, dicēs: Factum est. Et facta sūt fulgura, et uoces, et tonitrua, et terræmotus factus est magnus, qualis nūquam fuit, ex quo homines fuerūt super terrā, talis terræmotus sic magnus. Et facta est ciuitas magna in tres partes, et ciuitates gentium ceciderunt. Et Babylon magna uenit in memoriā ante deum, dare illi calicē uini indignationis iræ eius. Et omnis insula fugit et mōtes non sunt inuenti. Et grando magna sicut talentum descendit de cælo in homines, et blasphemauerūt Deū homines, ptopter plagam grandinis: quoniam magna facta est uehementer.

the seate, sayenge: It is done. And ther happened lyghtenynges, & voyces, and thonderynges, and ther happened a greate earthquake, such as neuer was sence men were vpon earth, such an earthquake so greate. And the greate cytie became in thre partes, & the cyties of the nacions fell downe. And great Babilon came in remembraunce before God, to geue her the cuppe of wyne of the fearcenesse of hys wrath. And euery Ile dyd flye, & the mountaynes were not founde. And a great hayle lyke a talent came downe from heauen vpon men, and men blasphemed God, because of the plage of the hayle: for it became exceadynge greate.

CAPVT XVII.

The. xvii. Chapter.

ET uenit unus de septē angelis qui habebant septem phialas, et locutus est mecum, dicens. Veni, et ostendam tibi dānationē meretricis magnæ, quæ sedet super aquas multas, cum qua fornicati sunt reges terræ, et inebriati sunt qui inhabitabāt terrā de uino prostitutiōis eius. Et abstulit me in spiritu in desertum. Et uidi mulierem sedentem super bestiā coccineā plenā nominibus blasphemiæ, habēsē capita septē, et cornua decem. Et mulier erat circundata purpura et coccino, et inaurata auro, et lapide precioso, et margaritis, habēs poculū aureum in manu sua, plenum abominatione et immundicia fornicationis suæ. Et in fronte eius nomen scriptū, myste

AND one of the seuen angels that hadde the seuen vyales came vnto me, and spake wyth me, sayenge: Come, and I wyll shewe the the damnacion of the great whore, whych sytteth vpō many waters, wyth the whyche the kynges of the earth haue committed fornicacion, and they that dyd dwell vpon earthe are become dronke of the wyne of hyr whoredome. And he tooke me in spirite into the deserte. And I sawe a woman sittynge vpon the rose coloured beast, full of names of blasphemy, hauynge seuen heades, and ten hornes. And the woman was clothed wyth purpur and scarlet, and gylt wyth golde, and precious stone, and pearles, hauynge a golden cuppe in hyr hande, full of ꝑ abominacion and vnclennesse of hyr fornicacion. And in hyr forehead a name wrytte, A

a my-

a mystery: Greate babilon ꝑ mother of the fornicacions & abhominaciõs of the earth. And I sawe the woman dronke of the bloude of the sayntes, and of the bloude of the martyres of Jesus. And whan I sawe her, I marueyled wyth greate wonder. And the angell sayd vnto me: Wherfore maruayleste thou? I shall tell the the mystery of the woman, and of the beaste that beareth her, which hath seuẽ heades and ten hornes. The beaste that thou hast sene, was, & is not, and shal come oute of ꝑ bottomlesse pytte, and shall go into destruccion, & the dwellers vpõ earth shall wonder, *whose names are not wrytten in the boke of lyfe from the creacion of the worlde, seynge the beast that was, and is not. And here is a meanynge that hath wysedome. The seuen heades are seuen mountaynes, vpon the whyche the woman sytteth, and ther are seuen kynges. ffyue are fallen, one is, and the other is not yet come: and whan he shall come, he muste abyde a lytle season. And the beaste whyche was and is not, she also is the eyght, and is of the seuen, and goeth into destruccion. * And the ten hornes that thou hast sene are ten kynges, whych haue not yet receaued the kyngdome, but shall receaue power at one houre as kynges after the beaste. These haue one counsell, and they shall delyuer they power and strength vnto the beast. These shall fyght wyth the lambe, and the lambe shall ouercõme them: for he is *A LORDE of lordes, and a kynge of kynges: and they that are wyth hym, [are] called, & chosen, and

Luce 10. b. Apoc. 13. b.
Dani. 7. b. Apoc. 13. a.
1. Tim. 6. f. Apoc. 19. c.

mysterium: Babylon magna mater fornicationum & abominationum terræ. Et uidi mulierem ebriam de sanguine sanctorum, et de sanguine martyrum IESV. Et miratus sum cum uiderem illam admiratione magna. Et dixit mihi ãgelus: Quare miraris? Ego dicã tibi sacramentum mulieris, & bestiæ quæ portat eam, quæ habet capita septem & cornua decem. Bestia quam uidisti fuit, et non est, et ascensura est de abysso, et in interitum ibit, et mirabuntur inhabitantes terram, quorum non sunt scripta nomina in libro uitæ a constitutione mundi, uidentes bestiam quæ erat, et non est. Et hic est sensus qui habet sapientiam. Septem capita, septem montes sunt, super quos mulier sedet, et reges septem sunt. Quinque ceciderunt, unus est, & alius nondum uenit: et cum uenerit, oportet illum breue tempus manere. Et bestia quæ erat, & non est, & ipsa octaua est, & de septem est, & in interitum uadit. Et decem cornua quæ uidisti, decem reges sunt, qui regnum nondum acceperunt, sed potestatem tanquam reges una hora accipient post bestiam. Hi unum consilium habent, & uirtutem & potestatem suam bestiæ tradent. Hi cum agno pugnabunt, & agnus uincet illos: quoniam Dominus dominorum est, et Rex regũm: et qui cum illo sunt, uocati, et electi, et fi-

& fideles. Et dixit mihi: Aquæ quas uidisti ubi meretrix sedet, populi sunt, & Gētes, et linguę. Et decem cornua quæ uidisti in bestia, hi odient fornicariam, & desolatam facient illam, & nudam, et carnes eius manducabunt, et ipsam igni concremabunt. Deus enim dedit in corda eorum, ut faciāt quod placitum est illi, ut dent regnum suum bestiæ, donec consummentur uerba Dei. Et mulier quam uidisti, est ciuitas magna, quę habet regnum super reges terrę.

CAPVT XVIII.

ET post hæc uidi alium angelum descendentem de cœlo, habentem potestatem magnam, et terra illuminata est a gloria eius. Et exclamauit in fortitudine, dicens: Cecidit, cecidit Babylon magna, & facta est habitatio dæmoniorū, & custodia omnis spūs immūdi, et custodia omnis uolucris immundæ & odibilis: quia de uino iræ fornicationis eius biberūt omnes Gentes, & reges terræ cum illa fornicati sunt, & mercatores terrę de uirtute deliciarum eius diuites facti sunt. Et audiui aliam uocem de cœlo, dicentem: Exite de illa populę meus, & ne participes fitis delictorum eius, & de plagis eius non accipiatis. Quoniam peruenerunt peccata eius usq; ad cœlum, & recordatus est Dominus iniquitatum eius. Reddite illi, sicut et ipsa reddidit uobis,

and sayth full. And he sayd vnto me: D
* The waters that thou haste sene, Esay. 8.b
where the whore sytteth, are peoples, and nacions, and tōges. And the ten hornes that thou haste sene in the beaste, they shall hate the whore, and shall make her desolate, and naked, and shall eate hyr flesh, & shall burne her wyth fyre. For God hath geuen in theyr hartes, that they do it that pleaseth hym, that they geue his kyngdome vnto the beaste, vntyll the wordes of God be fulfylled. And the woman that thou hast sene is the greate cytie, whych hath rule ouer the kynges of the earthe.

The. xviii. Chapter.

AND after these thynges sawe A
I another angell, cōmynge downe frō heauē, hauynge a great power, and ỹ earth was lyghtened of hys glorye. And he cryed oute wyth strength, sayenge:
* Babe is fallen, she is fallen greate Esay. 21.b
Babilon, and is become ỹ dwellynge Jere. 51.b
of deuels, and the holde of euery vn- Apoc. 14.b
cleane spyrite, and a holde of euery vncleane & hatefull byrde: for of the wyne of the wrath of hyr fornicacion haue all heythen dronke, and the kynges of the earth haue vsed fornicacīō wyth her, and the marchantes of the earth are become ryche of ỹ power of hyr pleasures. And I herde another B
voyce from heauen, sayeng: * Go ye Gene. 19.c
out of her my people, & be not ye par- 1. Cor. 6.d
takers of hyr synnes, and receaue not ye of hyr plages. For hyr synnes are come vntyll heauen, & the LORDE hath remembred hyr wyckednesse. Geue vnto her, as she also hath geuē

vnto you, and geue her twofolde, ac
eordynge to hyr workes. In the cup
that she dyd myxe vnto you, myxe vn
to her duble. As much as she hath glo
rifyed herselfe, & hath vsed pleasures,
so much payne & sorow geue her. Be-
Esa.47.a. cause she sayeth in hyr harte: * I syt
beynge a quene, & am no wedow, and
Daniel.8.b I shall se no sorowe: * Therfore shall
2.Thess.2.b hyr plages come in one daye, death, &
Apoca.17.b sorowe, and honger, * and wyth fyre
shall she be burnt: for stronge is the
God whych shall iudge her. And the
T kinges of ỹ earth shall wepe & wayle
ouer her, which haue vsed fornicatiõ
wyth her, & haue lyued in pleasures,
whã they standynge afarre of shall se
the smoke of hyr burnynge, sayenge
for feare of hyr punyshmẽt: Wo, wo,
Esaie.21.b that greate cytie * Babylon, that
Jere.51.b stronge cytie: for at one houre is thy
Apoc.14.b iudgement come. And the marchaun
tes of the earth shall wepe and wayle
ouer her, for noman shall bye theyre
wares ony more, the wares of golde,
and syluer, and precyous stone, and
pearle, and fyne lynnen, and purple,
& sylke, and scarlet, & all thynẽ wode,
& all vessels of yuory, and all vessels
of precious stone, and of brasse, and of
yron, and of marble, and cynamon,
and the rose of Jericho, and odoure, &
salue, and frankensence, & wyne and
oyle, & fyne flour, & wheate, & cattell,
and shepe, and horses, and charrettes,
and boughte seruauntes, and soules
D of men. And the appels of thy soules
lust are departed from the, and all
well fed and costly thynges are pery-
shed from the, & the marchauntes of
these thynges shal fynde the nomore.

They

uobis, & duplicate duplicia se
cundum opera eius. In poculo
quo miscuit uobis, miscete illi
duplum. Quãtum glorificauit se,
& in deliciis fuit, tantum date illi
tormentum & luctum. Quia in
corde suo dicit: Sedeo regina,
& uidua non sum, & luctum non
uidebo: Ideo in una die uenient
plagæ eius, mors, & luctus, & fa
mes, & igne conburetur: quia
fortis est Deus qui iudicabit il
lam. Et flebunt et plangent se su
per illam reges terræ, qui cum il
la fornicati sunt, & in deliciis ui
xerunt, cum uiderint fumum in
cendii eius longe stantes, prop
ter timorẽ tormẽtorũ eius, dicen
tes: Væ, uæ ciuitas illa magna Ba
bylon, ciuitas illa fortis, quoni
am una hora uenit iudicium tu
um. Et negotiatores terræ fle
bunt, & lugebunt super illam,
quoniam merces eorum nemo
emet amplius, merces auri, & ar
genti, & lapidis precioſi, & mar
garitæ, & byssi, & purpuræ, & seri
ci, & cocci, & omne lignũ thyũ,
& omnia uasa eboris, & omnia
nasa de lapide precioso, & æra
mento, & ferro, & marmore, &
cynomomum, & amomum, & o
doramentorum, et unguenti, et
thuris, et uini, et olei, et simile,
et tritici, et iumentorũ, et ouiũ,
et equorum, et rhedarum, et mã
cipiorũ, et animarum hominũ. Et
poma desiderii animæ tuæ disces
serunt a te, et oia pinguia, et pre
clara perierũt a te, et ãplius illa
iã nõ inuenient mercatores horũ.

Qui

Qui diuites facti sunt ab ea, longe stabunt, propter timorem tormentorum eius, flentes, ac lugentes, et dicentes: Væ, uæ, ciuitas illa magna, quæ amicta erat bysso, et purpura, et cocco, et deaurata erat auro, et lapide pretioso, et margaritis: quoniam una hora destitutæ sunt tantæ diuitiæ. Et omnis gubernator, et omnes qui in lacu nauigant, et nautæ, et qui in mari operantur, longe steterũt, et clamauerũt, uidentes locum incendii eius, dicentes: Quæ similis ciuitati huic magnæ? Et miserũt pulverem super capita sua, et clamauerunt, flentes et lugentes, dicentes: Væ, uæ, ciuitas illa magna, in qua diuites facti sunt omnes qui habebant naues in mari de preciis eius: quoniam una hora desolata est. Exulta super eam cœlum, et sancti Apostoli, et prophetæ: qm̃ iudicauit Deus iudicium uestrũ de illa. Et sustulit unus angelus fortis lapidem, quasi molarem magnum, et misit in mare, dicens: Hoc impetu mittetur Babylon ciuitas illa magna, et ultra iam non inuenietur. Et uox citharœdorũ, et musicorũ, et tibia canentiũ: et tuba nõ audietur in te amplius, et oisartifex, oiscuars nõ inuenietur in te ãplius, et uox molæ non audietur in te amplius, et lux lucernæ non lucebit in te amplius, et uox sponsi et sponsæ non audietur adhuc in terra mercatores tui erant principes terræ, qa in ueneficiis tuis errauerũt oẽs gentes.

They that are become ryche of her shall stande a farre of, because of the feare of hyr tormentes, weppynge and waylynge, and sayenge: * Wo, wo, Apoc. 18.b that great cytie, whych was clothed wyth fyne lynnen, and purple, and skarlet, and was gylte wyth golde, & pretious stone, & pearles: for at one houre are so greate ryches come to nought. And euery shyp gouernoure, and al they that sayle in the see, and shypmen, and they that woorke in the see, dyd stãde afarre of, & cryed seynge the place of hyr burnynge, sayenge: What cytie was lyke vnto this great cytie? And they cast dust vpon theyr heades, & cryed, weppynge and waylynge sayenge: Wo, wo, that greate cytie, in the whych were become rich all they, that had shyppes of hyr wares in the see: for at one houre is she made desolate. Reioyce ouer her thou heauen, and ye holy Apostles, and prophetes: for God hath iudged your iudgement of her. And a stronge angell toke vp a stone as a great mylstone, and caste it in the see, sayenge: Wyth such violence shall the greate Ier. 51.b cytie Babilon be throwen, and shall nomore be founde. And the voyce of harpers, and of ỹ musicias, & yppers: & the trõpet shall nomore be herde in the, & euery craftesman, & euery craft shall nomore be fownde in the, & the sõde of the mylle shal nomore be herde in the, and the lyght of ỹ burninge light shal nomore shyne in the, & the voice Ier. 16.a of the bridgrome & bryde shal nomore be herde in ỹ: for thy marchauntes were princes of the earth, for al nacions haue erred in thy wytchcraftes.

And the blonde of the prophetes and sayntes was founde in the same, and of all them that are slayne on earth.

The.xix. Chapter.

A Afterthys I herde as it had ben the voyce of much people in heauen, sayenge: Alleluya. Prayse, and glorye, and power be vnto our God: for hys iudgementes are true, and ryghteous, whyche hath iudged of the greate whore, whyche hath corrupte the earthe wyth hyr whoredome, & hath auenged the blonde of hys seruauntes of hyr handes. And they sayd agayne: Alleluya. ✶ And hyr smoke wente vp for euer and euer: And the foure and twenty elders, and the foure beastes fell downe, and worshypped God syttyng vpon the trone, sayenge: Amen. Alleluya. And ther wente a voyce oute of the trone, sayenge: Prayse ye our God all hys sayntes, and ye that feare hym small & greate.

Apoca. 9. a. and. 14. c

B And I herde as it were the voyce of a great multitude, and as the sounde of many waters, and as the voyce of great thonders, sayenge: Alleluya for oure LORDE God almyghty hath raygned. Let vs be glad and reioyce, and let vs geue prayse vnto hym: for the spousales of the lambe are come, and hys wyfe hath made herselfe ready. And it was geuen vnto her that she do decke herselfe wyth bryght fyne lynnen and whyte. For the fyne lynnen are the ryghteousnesses of the sayntes. And he sayde vnto me: Wryte: ✶ Blessed are they that are called to the supper of the lambes spousals. And he sayde vnto me:

Et in ea sanguis prophetarum & sanctorum inuentus est, & omnium qui interfecti sunt in terra.

CAPVT XIX.

POst hæc audiui quasi uocem turbarum multarum in cœlo, dicentium: Alleluia. Laus, & gloria, et uirtus Deo nostro est, quia uera et iusta iudicia sunt eius, qui iudicauit de meretrice magna, quæ corrupit terram in prostitutione sua, et uindicauit sanguinem seruorum suorum de manibus eius. Et iterum dixerunt: Alleluia. Et fumus eius ascēdit in secula seculorum. Et ceciderūt seniores uiginti quatuor, & quatuor animalia, & adorauerunt Deum sedentem super thronum, dicentes: Amen, Alleluia. Et uox de throno exiuit, dicēs: Laudem dicite Deo nostro omnes sancti eius, et qui timetis eum pusilli et magni. Et audiui quasi uocem turbæ magnæ, et sicut uocem aquarum multarum, et sicut uocem tonitruorum magnorum, dicentium: Alleluia, quoniam regnauit Dominus Deus noster omnipotens. Gaudeamus, et exultemus, et demus gloriam ei, quia uenerunt nuptiæ agni, et uxor eius præparauit se. Et datum est illi ut cooperiat se byssino splendenti et candido. Byssinū enim iustificatiōes sunt sanctorum. Et dixit mihi: Scribe: Beati qui ad cœnā nuptiarū uocati sunt agni. Et dixit mihi:

Matth. 22. b. Luce. 14. a

These

Hese

Hæc uerba Dei uera sunt. Et cecidi ante pedes eius, ut adorarem eum. Et dixit mihi: Vide ne feceris: Conseruus enim tuus sum, & fratrum tuorum habentium testimonium IESV. Deum adora. Testimonium enim IESV est spiritus prophetiæ. Et uidi cœlum apertum, & ecce equus albus, & qui sedebat super eum, uocabatur Fidelis & Verax, & cum iustitia iudicat & pugnat. Oculi autem eius sicut flamma ignis, & in capite eius diademata multa, habens nomẽ scriptum, quod nemo nouit, nisi ipse. Et uestitus erat ueste aspersa sanguine, & uocabatur nomen eius Verbum Dei. Et exercitus qui sunt in cœlo, sequebantur eum in equis albis, uestiti byſſo albo & mundo. Et de ore eius procedit gladius, ex utraque parte acutus, ut in ipso percutiat Gentes, & ipse reget eas in uirga ferrea, & ipse calcat torcular uini furoris iræ Dei omnipotentis. Et habet in uestimento & in femore suo scriptum: Rex regum, & Dominus dominantium. Et uidi unum angelum stantem in sole, & clamauit uoce magna, dicens omnibus auibus quæ uolabant per medium cœli: Venite, & congregamini ad cœnam magnam Dei, ut manducetis carnes regum, et carnes tribunorũ, et carnes fortium, et carnes equorum, et se-

These wordes of God are true. And I fell before hys fete that I myght worshyp hym. And he sayd vnto me: *Looke thou do it not: for I am thy fellowseruaunt, and of thy brethren, hauyng the wytnesse of Jesu. Worshyp God. For the wytnesse of Jesu, is the spirite of prophecye. And I sawe heauen open, and beholde, a whyte horse, and he that sat vpon it, was called faythfull and true, and he iudgeth & fyghteth wyth ryghteousnesse. And *hys eyen [are] as a flame of fyre, & vpon hys heade many crownes, hauynge a name wrytten, whych noman knoweth saue hym self. *And he was clothed with a garmẽt sprẽkled wyth bloude, and hys name was called the worde of God. And the hoostes that are in heauen dyd followe hym vpon whyte horses, clothed wyth whyte fyne lynnen and pure. *And out of hys mouthe dyd procede a swearde, sharpe of both sydes, that wyth the same *he maye smyte the heythen, and he shall rule them wyth a rodde of yron, and he treadeth the wynefat of the fearcenesse of the wyne of the wrath of almyghty God. And on hys garment and thygh hath he wrytten: *Kynge of kynges, and LORD of lordes. And I sawe an angell standynge in the sonne, and he cryed wyth loude voyce, sayenge vnto all the byrdes that dyd flye by the myddes of heauen: Come and be gathered vnto the greate supper of God, *that ye maye eate the fleshes of kynges, and the fleshes of the hyghe captaynes, and the fleshes of the myghtye, and the fleshes of horses,

Apoc. 22. c
Act. 10. c
Apoc. 19. c
Apoc. 22. b
Apoc. 1. c
Apoc. 1. c
Esa. 63. a
Apoc. 1. c
psal. 2. b
Dane. 11. a
1. Tim. 6. c
Apoc. 17. c
Ezech. 39. d

and of them that syt on them, and the
fleshes of all them that be fre, & bond,
and of the smal, and great. And I saw
the beast, and the kynges of the earth,
and theyr hoostes gathered to make
battayll wyth hym that sat vpon the
horse, and wyth hys hooste. And the
beast was taken, & with hym the false
prophete, whyche wrought myracles
before hym, where wyth he deceaued
them that receaued the beastes marke
and them that dyd worshyp his ymage. * These two were put quycke in-
to the ponde of burnynge fyre wyth
brymstone: and the reste were slayne
wyth * the swearde of the syttynge
vpon the horse, whyche doth procede
out of hys mouth, & all byrdes were
satisfyed wyth theyr fleshes.

Daniel. 7. b
Mat. 25. b
Apoc. 20. c
Hebre. 4. c.

The. xx. Chapter.

AND I sawe an angell com
myng downe from heauē,
hauynge the keye of the bot
tomlesse pytte, and a great
cheyne in hys hande. * And he tooke
the dragon the olde serpente, whyche
is the deuell & Satanas, & he bounde
hym for the space of a thousande yea
res, and put hym in the bottomlesse
pytte, and dyd shut hym, and sealed
vpon hym, that he do deceaue the
heythen nomore, vntyll the thou-
sande yeare be fulfylled: And after
that muste he be lowsed a lytle tyme.
* And I sawe seates, and they sat vpō
them, and iudgemente was geuen
them: and [I sawe] the soules of them
that were beheaded for the wytnesse
of Jesu, and for the worde of God,
and that dyd not worshyp the beaste,
nor hys ymage, nother dyd receaue
hys

Apoc. 4. b
2. Petr. 2. b

Daniel. 7. d.
Apoc. 4. e

& sedentium in ipsis, et carnes
omnium liberorum, et seruo-
rum, et pusiliorum, et magno-
rum. Et uidi bestiam, et reges
terræ, et exercitus eorum con-
gregatos ad faciendum prœli-
um cū illo qui sedebat in equo,
et cum exercitu eius. Et appre-
hensa est bestia, et cum eo pseu
do propheta, qui fecit signa co-
ram ipso, quibus seduxit eos,
qui acceperunt characterem
bestiæ, et qui adorauerunt ima-
ginem eius. Viui missi sunt hi
duo in stagnum ignis ardentis
sulphure et cæteri occisi sunt in
gladio sedētis super equum qui
procedit de ore ipsius, et om-
nes aues saturatę sunt carnibus
eorum.

CAPVT XX.

ET uidi angelum descē
dentem de cœlo, ha-
bentem clauem abys-
si, et catenam magnā
in manu sua. Et apprehendit dra
conem serpentem antiquum, qui
est diabolus et satanas, et liga-
uit eum per annos mille, et misit
eum in abyssum, et clausit, et sig-
nauit super illum, ut non sedu-
cat amplius gentes, donec con-
summentur mille anni: et post
hoc oportet illum solui modico
tēpore. Et uidi sedes, et sederunt
super eas, et iudicium datum est
illis: et animas decollatorum
propter testimonium IESV
et propter uerbum Dei, et qui
non adorauerunt bestiam, neq;
imaginem eius, nec acceperunt
chara-

characterē eius in frontibus aut in manibus suis, & uixerūt & regnauerunt cum Christo mille annis. Cæteri uero mortuorum nō uixerunt, donec consummentur mille anni. Hæc est resurrectio prima. Beatus & sanctus qui habet partē in resurrectiōe prima. In his secunda mors non habet potestatem, sed erunt sacerdotes Dei & Christi, & regnabunt cū illo mille annis. Et cū consummati fuerint mille anni, soluetur satanas de carcere suo, & exibit, & seducet gentes quę sunt super quatuor angulos terre Gog et Magog, & congregabit eos in prælium, quorum numerus est sicut arena maris. Et ascenderunt super latitudinem terræ, & circūierunt castra sanctorū, & ciuitatem dilectā. Et descendit ignis a Deo de cœlo, & deuorauit eos, & diabolus qui seducebat eos, missus est in stagnum ignis & sulphuris, ubi & bestia & pseudoprophetæ cruciabūtur die ac nocte in secula seculorum. Et uidi thronum magnum & candidum, & sedentem super eum, a cuius conspectu fugit terra & cœlum, & locus non est inuentus eis. Et uidi mortuos magnos & pusillos, stantes in cōspectu throni, & libri aperti sunt: & alius liber apertus est, qui est uitæ: & iudicati sūt mortui ex his, quę scripta erant in libris, secundū opera ipsorū: & dedit mare mortuos suos qui in eo erāt, & mors & infernus dederūt mortuos suos qui

hys marke in theyr foreheades or handes, and haue lyued & raygned wyth Christe thousande yeares. But ye rest of the deade dyd not lyue, vntyll the thousande yeares be fulfylled. Thys is the fyrst resurrection. Blessed and holy is he that hath parte in the fyrst resurrection. In these hath ye seconde death no power, but they shalbe the prestes of God and Christe, and shall raygne thousande yeares wyth hym. And whan the thousande yeares shal be fulfylled, Satanas shalbe let louse out of hys prison, & he shall go oute & deceaue the nacions that are vpon the foure corners of the lande of *Gog & Magog, & he shall gather the to battayll, whose nōbre is as ye sande of ye see. And they came vpon the bredth of the earthe, & they cōpassed the tentes of ye sayntes, and ye beloued cytie. And there came downe fyre from God out of the heauē, and consumed them: * & the deuell ye deceaued the was caste into the poole of fyre and brymstone, where both the beast and ye prophetes shalbe tormented daye and nyght for euer and euer. And I sawe a greate and a bryght trone, and one settynge vpon it, from whose syghte the heauen and earthe dyd flye, and there was no place founde vnto them. * And I sawe the deade great & small, standyng in the syghte of the trone, and the bokes were opened: & another boke was opened, which is [the boke] of lyfe: and the deade were iudged of those thynges ye were wrytte in ye bokes, accordynge to theyr workes. And the see gaue hyr deade ye were therein, and death & hell gaue theyr deade that

Ezech. 38 ano. 39

Daniel. 7 Apoca. 19 & 20

Daniel. 7

were in them: and of euery one was it iudged accordyng to theyr workes. And hell and death were cast into the poole of fyre. This is the seconde death. And he that was not founde wrytten in the boke of lyfe, was cast into the poole of fyre.

poca. 13.b

The. xxi. Chapter.

A

Esaye. 65. c
2 Pet. 3. b.

AND I saw a new heauen, and newe earthe. For the fyrste heauen, and the fyrst earthe was gone, and there is not nowe. And I Iohn sawe the holy cytie newe Ierusalem, commynge downe from heauen, prepared of God, as a bryde garnyshed vnto hyr husbande. And I herde a greate voyce from the trone sayenge: Beholde,

Ezec. 43. a

the tabernacle of God is wyth men, and he shall dwell wyth them and they shalbe hys people, and God hymselfe [beynge] wyth them, shalbe theyr God:

Esay. 25. b.
poca. 7. c.

and God shall wype awaye euery teare from theyr eyen. And there shalbe nomore death, nor weppng, nor crienge, nother shall there be ony more payne: for the fyrste are gone. And he that satte in the trone, sayde:

Esay. 65. c.
Cor. 5. c
2 Pet. 3. b

Beholde, I make all thynges newe. And he sayde vnto me: Wryte, for these wordes are moost saythfull and true. And he sayde vnto me: It is done.

Esay. 44. b
poca. 1. b
10. 22. c.

I am Alpha, and Omega: the begynnynge and ende. I wyll geue vnto hym that thyrsteth of the fountayne of lyuynge water freely. He that shall ouercomme, shall possesse these thynges, and I shalbe a God vnto hym, and he shalbe a sonne vnto me. But vnto the fearfull, and vnbeleuynge,

Ierha. 8. b.
Ezec. 8. c

and

in ipsis erant: et iudicatum est de singulis secundum opera ipsorũ. Et infernus & mors missi sunt in stagnum ignis. Hæc est mors secunda. Et qui non inuentus est in libro uitæ scriptus, missus est in stagnum ignis.

CAPVT XXI.

ET uidi cœlum nouum, et terram nouam: primum enim cœlum, & prima terra abiit, & mare iam non est. Et ego Ioannes uidi sanctam ciuitatem Hierusalem nouam, descendentem de cœlo, a Deo paratam, sicut sponsam ornatam uiro suo. Et audiui uocem magnam de throno dicentem: Ecce tabernaculum Dei cum hominibus, et habitabit cum eis: & ipsi populus eius erunt, & ipse Deus cum eis erit eorum Deus: & absterget Deus omnem lachrymam ab oculis eorum. Et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra: quia prima abierunt. Et dixit qui sedebat in throno: Ecce noua facio omnia. Et dixit mihi: Scribe, quia hæc uerba fidelissima sunt & uera. Et dixit mihi: Factum est. Ego sum alpha & ω, initium & finis. Ego sitienti dabo de fonte aquæ uitæ gratis. Qui uicerit, possidebit hæc: & ero illi Deus, & ille erit mihi filius. Timidis autem et incredulis, & ex-

execra-

ecratis, & homicidis, & fornicatoribus, & ueneficis, & idololatris, & omnibus mẽdacibus, pars illorũ erit in stagno ardẽti igne & sulphure, quod est mors secunda. Et uenit unus de septẽ angelis, habẽtibus phialas plenas septem plagis nouissimis, & locutus est mecũ, dicẽs: Veni, & ostendã tibi sponsã, uxorẽ agni. Et sustulit me in spiritu in montẽ magnũ & altũ, & ostendit mihi ciuitatẽ sanctam Hierusalem, descẽdentem de cœlo a Deo, habentem claritatem Dei, & lumen eius simile lapidi precioso, tanquam lapidi laspidis, sicut Cristallũ. Et habebat murũ magnum & altũ, habentẽ portas duodecim, & in portis angelos duodecim, & nomina inscripta, quæ sunt nomina duodecim tribuũ filiorum Israel. Ab oriente, portæ tres, ab aquilone portæ tres, ab austro portæ tres, ab occasu portæ tres. Et murus ciuitatis habens fundamenta duodecim, & in ipsis duodecim nomina duodecim Apostolorũ agni. Et qui loquebatur mecũ, habebat mensuram arundineam auream, ut metiretur ciuitatẽ, & portas eius, & murũ. Et ciuitas in quadro posita est, & lõgitudo eius tanta est, quanta & latitudo: & mensus est ciuitatem de arũdine aurea per stadia duodecim milia, & longitudo, & altitudo, & latitudo eius æqualia sũt. Et mẽsus est murũ eius cẽtũ quadraginta quatuor cubitorũ, mẽsura hois, q̃ est angeli. Et erat

and cursed, and manslayers, & whoremongers, and sorcerers, and Idolatrers, and all lyars, shall they? parte be in * the poole burnynge wyth fyre and brymstone, whiche is the seconde death. And there came one of the seuen angels that haue the vyals full of the laste plages, and spake wyth me, sayenge: Come, and I shall shewe the the bryde, the lambes wyfe. And he toke me vp in spyrete into a greate and hyghe mountayne, and shewed me the holy cytie Jerusalem, commynge downe from heauen frõ God, hauynge the clearnesse of God: and hyr lyght [was] lyke vnto a precious stone, euen vnto a Jaspar stone, as Crystall. And she had a great hyghe wall, hauynge twelue gates, and in the gates twelue angels, and names wrytten, whyche are the names of the twelue trybes of the chyldren of Israell. On the Easte, thre gates: on ỹ North, thre gates: on the South, thre gates: and on the Weste thre gates. And the wall of the cytie was hauynge twelue foundamentes, and in them the twelue naines of the twelue Apostles of the lambe. * And he that spake wyth me, had a golden measure of rede, that he myght measure the cytie, and hyr gates, and the wall. And the cytie was set in square, and hyr length is as much, as the bredth also. And he dyd meete the cytie wyth the golden rede by twelue thousande furlonges: and hyr length, & bredth, and heyght are equall. And he measured the wall therof hundreth and foure and fortye cubytes, the measure of a man, whyche is the angels. And the

hyght-

Apo. 19.c

Zacha. 2.a

buyldynge of hyr wall was of Jasper stone: but the cytie her selfe was pure golde, lyke vnto cleane glasse. And the foundacions of the wall of the cytie were garnyshed wyth euery precious stone. The fyrst foundacion [was] a Jaspar, the seconde a Saphire, the thyrd a Calcedony, ꝑ fourth a Smaragde, the fyfte a Sardonyx, the syxte a Sardius, the seuēth a Chrisolitus, the eyght a Berall, the nynth a Topase, the tenth a Chrisoprasus, ꝑ eleuenth a Hyacinth, the twelft an Amethiste. And ꝑ twelue gates are twelue pearles seuerally, and euery gate was of one pearle: ꝑ the strete of the cytie was pure golde, lyke thorow shynyng glasse. And I sawe no temple in it: for the LORDE God omnipotent is ꝑ temple of it & the lambe. And the cytie needeth not the Sonne nor the Moone, that they may shyne therin: for the brightnesse of God shall lyghten it, & the lambe is the lyghte of it. And the heythen shall walke in hys lyght, and the kynges of ꝑ earth shall bryng theyr glory and honoure in the same. * And hyr gates shall not be shut by daye: for ther shall no nyght be there, and they shall bryng the glorye and honoure of the heythen in thesame. Ther shall not entre therin onye defyled thynge, or worckynge abominacio, or makyng lye: saue they that are wrytten in the lambes boke of lyfe.

* Esaye. 60 b

The. xxii. Chapter.

A Nd he shewed me * the ryuer of ꝑ lyuyng water, shynyng as Cristall, cōmyng out from the seate of God and ꝑ lābe. In ꝑ myddes of hys strete and

* Gene. 13. a and 14. b

structura muri ex lapide Iaspide: ipsa uero ciuitas aurum mundū, simile uitro mundo. Et fundamēta muri ciuitatis omni lapide precioso ornata. Fundamentum primum Iaspis, secundum Saphyrus, tertium Calcedonius, quartū, Smaragdus, quintum, Sardonix, sextum, Sardius, septimum, Chrysolytus, octauum, Berillus, nonum, Topazius, decimum, Chrysoprasus, undecimū, Hyacintlius, duodecimū, Amethystus. Et duodecim portę, duodecim margaritæ sunt per singulas, & singulæ portæ erāt ex singulis margaritis: & platea ciuitatis, aurū mundū tanquam uitrū perlucidum. Et templū non uidi in ea: Dominus enī Deus omnipotens, templū illius est & agnus. Et ciuitas non eget sole, neque luna, ut luceant in ea: nam claritas Dei illuminabit eam, & lucerna eius est agnus. Et ambulabunt gentes in lumine eius, & reges terrę afferēt gloriā suā, & honorem in illā. Et portę eius non claudentur per diem: nox enim non erit illic. Et afferēt gloriam & honorem gentium in illam. Nō intrabit in eam aliquid coinquinatū, aut abominationē faciens & mendacium, nisi qui scripti sunt in libro uitæ agni.

CAPVT XXII.

ET ostendit mihi fluuiū aquæ uiuæ, splēdidum tanquā cristallū, procedentem de sede Dei & agni. In medio plateæ eius, & ex

& ex utraque parte fluminis lignum uitæ, afferens fructus duodecim, per menses singulos fructum suum, & folia ligni ad sanitatem gentium. Et omne maledictum non erit amplius, sed sedes Dei & agni in illa erunt, & serui eius seruient illi, & uidebunt faciem eius, & nomen eius in frontibus eorum. Et nox ultra non erit, & non egebunt lumine lucernæ, neque lumine solis: quoniam Dominus Deus illuminabit illos, & regnabunt in secula seculorum. Et dixit mihi: Hæc uerba fidelissima sunt & uera, Et Dominus deus spirituum prophetarum misit angelum suum ostendere seruis suis, quæ oportet fieri cito. Et ecce, uenio uelociter. Beatus qui custodit uerba prophetiæ libri huius: & ego Ioannes qui audiui, & uidi hæc. Et postquam audissem, & uidissem, cecidi ut adorarem ante pedes angeli, qui mihi hæc ostendebat. Et dixit mihi: Vide ne feceris: conseruus enim tuus sum, & fratrum tuorum prophetarum, & eorum qui seruant uerba prophetiæ libri huius. Deum adora. Et dixit mihi: Ne signaueris uerba prophetiæ libri huius: tempus enim prope est. Qui nocet, noceat adhuc: & qui in sordibus est, sordescat adhuc: et qui iustus est, iustificetur adhuc: & sanctus, sanctificetur adhuc. Ecce uenio cito, et

and on ether syde of ꝑ ryuer was the tre of lyfe, bryngyng forth twelue frutes, geuyng hys frute euery moneth, & the leaues of the tre are for the healthe of ꝑ heythē. And ther shalbe nomore curse, but ꝑ seate of God & the lambe shalbe therin, and hys seruauntes shall serue hym, & they shall beholde hys vysage, & hys name shalbe in theyr foreheades. And ther shalbe nomore nyght, & they shall haue no nede of ꝑ lyght of the burnynge lyght, nor the lyght of the sonne: for ꝑ LORD God shall lyghte them, & they shall raygne for euer & euer. And he sayd vnto me: 15
These wordes are moste faythfull & true. And the LORD God of the spyrites of the prophetes sent hys angell to shewe it vnto hys seruauntes, the thynges that muste be done quyckely. And beholde, I come quyckely. Happy is he that kepeth ꝑ sayenges of the prophecy of thys boke: And it is I Iohn that haue herde & sene these thynges. And after that I had herde & sene [them,] I fell downe, that I myght worshyp before the fete of the angell, whyche dyd shewe me these thynges. And he sayd vnto me: Se thou do it not: for I am thy fellowseruaunte, and of thy brethren the prophetes, & of them that kepe the wordes of ꝑ prophecy of thys boke. Worshyppe God. And he sayde 10
vnto me: Seale not the wordes of the prophecy of thys boke: for the tyme is at hãde. He that hurteth, let hym hurt styll: & he that is in fylthynesses, let hym be fylthy stylle: & he that is ryghteous, let hym be more ryghteous: & [he that is] holy, let hym be more hallowed. Behalde, I come quyckely,

and

and my rewarde is wyth my, to geue vnto euery man accordynge to hys workes. I am Alpha and Omega, the fyrste and laste, the begynnynge and ende. Blessed are they that wash theyr garmentes in the bloude of ỳ lambe, that theyr power may be in the tre of lyfe, & that they may go into the cytie thorow the gates. Wythout are dogges, and sorcerers, & vncleane persõs, & murtherers, & Idolaters, and euery one that loueth & maketh lesyng. I Iesus haue sente myne angell to testifye these thynges in the congregacions: I am the roote and kynred of Dauid, the shynynge and morynge starre. And the spryte & the bryde grome sayeth Come. And he ỳ heareth, let hym sayth Come. And he ỳ doth thyrst, let hym come: & he that wyll, let hym take the water of lyfe freely. For I testifye vnto euery one hearynge the wordes of thys prophecye: Yf ony shall adde to these, God shall adde vpon hym the plages wrytten in thys boke. And yf ony man diminyshe of the wordes of the boke of thys prophecy, God shall take awaye hys parte oute of the boke of lyfe, and of the holy cytie, and of those thynges that are wrytte in this boke. He that beareth witnesse of these thynges, sayeth: Yee, I come quyckly. So be it. Come LORDE Iesu. The grace of our LORDE Iesus Christe be wyth you all. Amen.

¶ The ende of the Apocalipse or reuelacion of Iohn the Apostle.

¶ The ende of the new Testament.

et merces mea mecum est, reddere unicuique secundum opera sua. Ego sum alpha et ω, primus et nouissimus, principium et finis. Beati qui lauant stolas suas in sanguine agni, ut sit potestas eorum in ligno uitæ, et per portas intrent in ciuitatem. Foris canes, et uenefici, et impudici, et homicidæ, et idolis seruientes, et omnis qui amat et facit mendacium. Ego IESVS misi angelum meum, testificari uobis hæc in ecclesiis: Ego sum radix et genus Dauid, stella splendida et matutina. Et spiritus et sponsus dicunt: Veni. Et qui audit, dicat: Veni. Et qui sitit, ueniat: et qui uult, accipiat aquam uitæ gratis. Contestor enim omni audienti uerba prophetiæ libri huius. Si quis apposuerit ad hæc, apponet Deus super illũ plagas scriptas in libro isto. Et si quis diminuerit de uerbis libri prophetiæ huius, auferet Deus partem eius de libro uitæ, et de ciuitate sancta, et de his quæ scripta sunt in libro isto. Dicit qui testimonium perhibet istorum. Etiam, uenio cito: Amen. Veni Domine IESV. Gratia Domini nostri IESV, Christi cum omnibus nobis, Amen.

¶ Finis Apocalypsis Ioannis Apostoli.

2 AP 56

¶ Finis noui testamenti.

¶ A table to finde the Epistles and Gospels vsually red in the churche after Salysbury vse, whereof the fyrst lyne is the Epistle, and the other the Gospell: whose begynnynge thou shalte fynde in the boke marked wyth a crosse ✠ and the ende wyth halfe a crosse ⸸ contayned within the letters namely: A.B.C.D.E. &c.

¶ On the fyrst sondaye in aduent.

Roma.xiii. B And knowynge this
Mathe.xxi A And whan he drewe nye.

On the wednisdaye

Jacob.v. B Be pacient therfore bre.
Marc.i. A The begynnynge of the.

On the frydaye

Esay.li A Herken vnto me.
Math.viii. B Than came Jesus from

¶ On the seconde sondaye in aduent.

Roma.xv. A For what thinges soeuer.
Luce.xxi C And ther shalbe tokens

On the wednisdaye.

Zacha.viii. A Thus sayeth the LORD,
Math.xi. B Verely I say vnto you

On the frydaye.

Esay.lxii B I wyl set watchmen
Joh.i B Jhon beareth wytnesse of

¶ On the.iii.sondaye in aduent.

i.Cor.iiii. A Let man so esteme vs
Math.xi. A But whan Jhon herd in

On the wednisdaye.

Esay.xi. A This is the worde
Luce.i. B And in the sixte moneth

On the frydaye

Esay.xi. A Ther shall come a rodde
Luce.i D And Mary sayng in those

¶ On the fourth sondaye in aduent

Phili.iiii. A Reioyce in the LORD
Joh.i B And this is the recorde

On the wednisdaye:

Joel.ii E iii.C Be glad than
Luce.vii B And this sayngе of hym

On the frydaye

Zacha.ix B Be glad and reioyce
Mar.viii B Take hede and beware

On Christmasse euen.

Roma.i A Paule the seruaunt
Math.i C Truely the generation of

¶ In Christmasse nyght at ye fyrst mas.

Tit.ii B For the grace of God
Luce.ii A And it befell in those

¶ At the seconde masse.

Tit.iii. B But whan the kyndnesse
Luce.ii. C The shepherdes drade to

¶ At the thyrde masse

Hebr.i A God spekynge in tymes
Joh.i. A In the beggynnyng was

On Saynt Stephens daye

Actu.vi B Stephen ꝑfect full of fayth
Mat.xxiii C Therfore I sende vnto you

On S. Iohn the Euangelistes daye.

Eccli.xv. A He that feareth God
Joh.xxi. D Folowe me, Peter sayngе

On Childermas daye

Apoc.xiiii A And I loked and behelde
Math.ii C The angell of the LORD

¶ On the sondaye after Christmasse

Gala.iiii A But I say as longe as
Luce.ii C And his father and mother

On newyeares daye

Tit.ii B For the grace of God
Luce.ii. C And whan eyght dayes

On the twelfte euen

Tit.ii. B For the grace of God
Math.ii D Whan Herode was deade

On the twelfte daye.

Esay.lx A Get the vp by tymes
Math.ii A Whā Jesus therfore was

¶ On the fyrst sonday after.xii.day

Esay.xlii A LORDE I thanke the
Joh.i D The next day agayne stode

¶ On the.ii.sonday after.xii.daye

Rom.xii. A I beseche you therfore bre.
Luce.ii F And whan he was twelue

¶ On the.iii.sandaye after.xii.daye

Roma.xii A Lyke as we haue many
Joh.ii. A And vpon the thyrde daye

¶ On the.iiii.sonday after.xii.daye

Roma.xii C Be not wyse by your
Mat.viii A Whan Jesus had come

¶ On the.v.sonday after.xii.daye

Roma.xiii B Owe nomā ought, saue
Mat.viii C And whan he went into

¶ On the.vi.sondaye after.xii.daye.

Collo.iii B Put ye on therfore as
Mat.xiii D The kyngdom of heuē is

¶ On septuagesima sondaye.

i.Cor.ix D Knowe ye not that they
Math.xx A The kyngdom of heauens

¶ On Sexagesima sondaye

ii.Cor.xi C Ye suffre fooles gladly
Luce.viii A Whan much people came

¶ On quinquagesima sondaye

i.Cor.xiii A Yf I shall speake

Luke.xviii D And Jesus tolde to him the

On ashwednisday

Joel.ii L And now therfore sayeth
Wath.vi B But whan ye faste, become

On the frydaye

Esay.lviii. I And therfore crye now
Wath.v C Ye haue herde that it is

¶ On the fyrst sonday in lent

ii.Cor.vi. I But we helpinge exhort
Wath.iiii I Then was Jesus led of

On the the wednysdaye

Gen.xxiiii. L And xii.Reg.xix.A
Wat.xii D Then answered hym cer.

On the frydaye

Ezec.xviii L Thus sayeth the LORDE
Joh.v I After that ther was a

¶ On the seconde sondaye in lent

i.Tess.iiii I Furthermore therfore bre
Wath.xv. L And Jesus beynge depar.

On the wednisdaye

Hest.xiii D But Mardocheus thought
Wath.xx B And Jesus goynge vp to

On the frydaye

Gen.xxxvii I Joseph sayd vnto his bre.
Wath.xxi D Heare another parable

¶ On the iii.sondaye in lent

Ephe.v I Be ye therfore the follo.
Luce.xi B And he was castynge out

On the wednysdaye

Exod.xx B Honour thy father
Wath.xv I Then came vnto hym

On the frydaye

Num.xx I And the congregacion had
Joh.iiii I Ye came therfore in a cytie

¶ On the fourth sondaye in lent

Gala.iiii L For there is wrytten that
Joh.vi I Whā Jesus tha had lyfted

On the wednisdaye

Esay.i L And Eze.xxxvi.D
Joh.ix I And Jesus goynge by, he

On the frydaye

iii.Reg.xvii L And after these actes
Joh.xi I There was one syche called

¶ On the.v.sondaye in lent

Heb.ix B But Christ commynge by
Joh.viii D Which of you can rebuke

On the wednysdaye

Leui.xx I And the LORD talked
Joh.x L And it was the dedication

On the frydaye

Jere.xvii L LORDE, al they that for
Joh.xi C Then gathered the hyeh

¶ On palme sondaye

Phil.ii I Let that mynde be in you
Wat.xxvi I Ye know that after two

On the wednysdaye

Esay.liii I LORDE, who geueth
Luce.xxii I The feast daye of swete

On good frydaye

Exod.xii I The LORDE sayd vnto
Joh.xviii I Whan Jesus had spoken

On Easter euen

Col.iii I Yf ye are therfore rysen
Wat.xxviii I Upon the euenynge of the

¶ On Easter daye

i.Cor.v B Pourge therfore the olde
Marc.xvi I And whā the sabbath was

On the mondaye

Actu.x D But Peter openinge his
Luce.xxiiii B And beholde two of them

On the tewsdaye

Actu.xiii L Ye men brethren, ye childrē
Luce.xxiiii L Jesus stode in the myddest

On the wednysdaye

Actu.iii B Ye men of Israel, why
Joh.xxi I Afterwarde dyd Jesus

On the thursdaye

Actu.viii L The angel of the LORDE
Joh.xx B Mary stode without at the

On the frydaye

i.Petr.ii L Christ also suffered for vs
Wat.xxviii L The eleuen disciples went

On the saterdaye

i.Pet.ii I Layenge awaye therfore
Joh.xx I On ỹ fyrst day of the sab.

¶ On the fyrst sondaye after Easter

i.Joh.v I For all that is borne of
Joh.xx L Whan it was now late

¶ On the secōde sonday after Easter.

i.Petr.ii L Christ also suffered for vs
Joh.x B I am a good shepherde

¶ On thr.iii.sondaye after Easter

i.Petr.ii B Ye moost beloued, I be
Joh.xvi B Ye is yet a lytel whyle, &

¶ On the.iiii.sondaye after Easter

Jacob.i B Euery best gyfte
Joh.xvi I And now I go vnto hym

¶ On the.v.sondaye in the crosse

Jaco.i L And be ye doers of the
Joh.xvi L Verely, &c. Yf ye shall aske

On the mondaye

Jaco.v L Knowlege your synnes
Luce.xi I Which of you shall haue

On the tewsdaye

1.Thes.ii I I desyre therfore instantly
Marc.xii D And Jesus lyfynge ouer
On the wednisdaye
Actu.iiii D Of the multitude of the
Joh.xvii I This layd Jesus, and
On the ascension daye
Actu.i I The fyrst treatyse verely
Marc.xvi B But at the laste he appea.
¶ On the sondaye after ascen.
1.Petr.iiii B Be ye therfore wyse & wa.
Joh.xv. L But whan the comforter
On whytson euen
Actu.xix I But it fortuned whā Apol.
Joh.xiiii B Yf ye loue me, kepe my cō.
¶ On whytson daye
Actu.ii I And whan the dayes of
Joh.xiiii L Yf ony man loueth me,
On the mondaye.
Actu.x E And he commaunded vs
Joh.iii L For god dyd so loue the
On the teusdaye
Actu.viii B Whā the apostles ✠ were
Joh.x I Verely verely. &c. He that
On the wednysdaye
Actu.ii B Than dyd Peter lyfte
Joh.vi E Noman can come vnto me.
On the thursdaye
Actu.viii I And Philippe goyng down
Luce.ix I The.xii. Apostles beynge cal
On the frydaye.
Actu.ii L Ye men of Israell, heare
Luce.v L And it befell vpon a day
On the .terdaye
Actu.xiii E But on the nexte Sabbat.
Luce.iiii E And Jesus ryfynge oute of
¶ On the trinite sondaye
Apoc.iiii I After this I loked, & behold
Joh.iii I Ther was a mā of the Pha
On Corpus Christi daye
1.Cor.xi L For I haue receaued of the
Joh.vi F For my flesh is meate in de.
¶ On the.i.sōdaye after Trinite
1.Joh.iiii L God is loue, and he that
Luce.xvi L Ther was a certayn ryche
¶ On the.ii.sondaye after trinite
1.Joh.iii B Marualye not brethren
Luce.xiiii B A certayne mā made a great
¶ On the.iii.sondaye after Trinite
1.Petri.v I Become ye therfore
Luce.xv I There were approchynge
¶ On the fourth sondaye after Tri.
Rom.viii L For I suppose that the
Luce.vi D Be ye therfore mercyfull
¶ On the.v.sonday after Trinite
1.Petri.iii B But in conclusion be ye
Luce.v I It came to passe whan the
¶ On the.vi.sondaye after Trinite
Roma.vi B Knowe ye not, that to
Math.v B I saye vnto you: that euery.
¶ On the.vii.sondaye after Trinite
Rom.vi L I speake after the maner of
Mar. viii I In those dayes whan
¶ On the.viii.sondaye after Trinite
Rom.viii B Therfore brethren we be
Math.vii B Beware of false prophetes
¶ On the.ix.sondaye after Trinite
1.Cor.x I We shuld not be lustynge
Luce.xvi I And he sayde also vnto his
¶ On the.x.sondaye
1.Cor.xii I Ye knowe that whan ye
Luce.xix D And as he was come
¶ On the.xi.sondaye
1.Cor.xv I I do you wyte brethren
Luce.xviii B And vnto some whyche
¶ On the.xii.sondaye
ii.Cor.iii I We haue suche trust
Mar.vii D And goyng forth agayne
¶ On the.xiii.sondaye
Gala.iii L Unto Abrahā and his sede
Luce.x L Blessed are the eyen that do
¶ On the.xiiii.sondaye
Gala.v L I saye in Christ: Walke in
Luce.xvii B And it fortuned as he were
¶ On the.xv.sondaye
Gala.v L Yf we lyue in the fyrste, let
Math.vi L No mā may serue two may
¶ On the.xvi.sondaye
Ephe.iii. B Wherfore I desyre that ye
Luce.vii. B And it fortuned a[illegible]
¶ On the.xvii sondaye.
Ephe.iiii. I I therfore a pris[oner]
Luce.xiiii I And it hapened w[hen]
¶ On the.xviii.Monday.
1.Cor. i I I thanke my [God]
Mat.xxii. D The Pharises
¶ On the.xix.Mondaye.
Ephe.iiii. L But be ye ren[ewed]
Mat.ix. I And Jesus [went]
¶ On the.xx. Mondaye
Ephe.v. B Take hede [that]
Mat.xvii. I And Jesus
¶ On the.xxi M[onday]
Ephe.vi. B Final[ly]
Joh.iiii. I And th[ere]

¶ On the .xxii. sondaye.

Phil.i A I thanke my God in euery
Mat.xviii C Therfore is the kyngdō of

¶ On the .xxiii. sondaye

Phili.iii C Be ye my folowers bretheri
Mat.xxii B Then the Phariſes goynge

¶ On the .xxiiii. sondaye

Col.i A Therfore we alſo ſence the
Math.ix C He ſpeakynge theſe wordes

¶ On the laſt sōday after trinite sō.

Jere.xxiii A Beholde, the tyme commeth
Joh.vi. A Whē Jeſus thā had lyfted

¶ On the wednſday in the Ember weke afore Mychaelmaſſe.

Amos.ix. C Beholde, the tyme commeth
Marc.ix. B And one of the people anſ.

On the frydaye.

Oſe.xiiii A Turne the now (O Iſrael)
Luce.vii D And one of the Phariſes de.

On the saturday.

Heb.ix A The fyrſte verely had alſo
Luce.xiii A A certayne mā had a fygge

¶ In the dedication of the church.

Apoca.xxi A And I Jhon ſaw the holy
Luce.xix A And beyng gone in, he wal

¶ Here endeth the table of the Epiſtles & Goſpels of the ſondayes.

Here follow=

eth the table of the Epiſtles and Goſpels, whiche are vſed to be redon diuerſe ſayntes dayes in the yeare.

¶ On sayne Andrewes daye.

[illegible] B For wt ꝑ harte is it beleued
[illegible] C Jeſus walkyng by ꝑ ſee of

On the Conceypcyon of our lady.

[illegible] C As the vyne haue I
[illegible] A The boke of ꝑ generacīō of

On S. Thomas the Apoſtle daye.

[illegible] C Therfore are ye not now
[illegible] C But Thomas one of ꝑ twel

candelmaſſe daye.

[illegible] Behold, I wyl ſēde my meſ.
[illegible] And whan ꝑ dayes of they

Mathias the Apoſtle daye

[illegible] oſe dayes Peter ry.
[illegible] at tyme Jeſus anſwe.

¶ On the day of the Annunciacion or gretynge of oure lady.

Eſa.vii. B God ſpake vnto Achas
Luce.i. B And in the ſyxte moneth

¶ On S. Georges daye.

Jaco.i. A Counte it full ioye my bre.
Joh.xv. A I am the true vyne.

¶ On S. Marke ꝑ Euāgeliſtes daye

Ephe.iiii A But vnto euery one of vs is
Joh.xv A I am ꝑ true vyne, and my fa

¶ On S. Philippe and Jacobs day

Sap.v A Then ſhall the ryghteous
Joh.xiiii A And he ſayde vnto his diſci

¶ On the natiuite of S. Jhon baptiſt

Eſa.xlix. A Herken vnto me ye Iles
Luce.i C And Elizabethes tyme to

¶ On S. Peter and Pauls daye

Actu.xii. A And at the ſame tyme layed
Mat.xvi B Jeſus came into the coaſtes

¶ On S. James the Apoſtles daye

Ephe.ii. C Therfore are ye not newe
Mat.xx. C Then came vnto hym ꝑ mo.

¶ On the aſſumption of our lady.

Eccli.xxiiii B In all theſe thynges alſo
Luce.x D It fortuned as they went

¶ On S. Bartholomeus daye.

Ephe.ii C Therfore are ye not
Luce.xxii B But there roſe a ſtryfe amōg

¶ On the natiuite of our lady.

Eccli.xxiiii C As the vyne haue I
Mat.i A The boke of the generacion

¶ On S. Mathew the Apoſtles day

Eze.i. B The ſimilitude of the foure
Math.ix. B And whan Jeſus went

¶ On S. Michaels daye.

Apoca.i A And he ſhewed it ſendynge
Mat.xviii A In that houre came the

¶ On S. Luke the Euangeliſtes day

Ezech.i. B The ſimilitude of the foure
Luce.x. A After thys appoynted the

¶ On Simon and Judas daye

Rom.viii. D But we knowe that
Joh.xv. B This is my cōmaūdement

¶ On Alhalowes daye

Apoca.vii A And I ſawe another āgell
Math.v. A Jeſus ſeynge the people.

¶ On Alſoule daye.

1.Teſ.iiii B But we wyll not haue you
Joh.xi. C Then ſayde Martha vnto

¶ The ende of the table.